HEXAPLA:

THAT IS,

A SIX-FOLD COMMENTARIE

vpon the moſt Diuine Epiſtle of the holy Apoſtle S. *PAVL* to the ROMANES: wherein according to the Authors former me*thod ſixe things are obſerved in euery Chapter.* 1. *the Text with the diuers* readings. 2. Argument and method. 3. the Queſtions diſ*cuſſed.* 4. *Doctrines noted.* 5. *Controverſies handled.* 6. Morall vſes obſerved.

*Wherein are handled the greateſt points of Chriſtian reli*gion: concerning iuſtification by faith, c.3,4. the fall of man, c.5. the combat *betweene the fleſh and the ſpirit*, c.7. *Election*, c.9. *the vocation of the Iewes*, c.11. with many other Queſtions and Controverſies *ſummed in the ende of the Table.*

Diuided into two bookes: the firſt vnto the 12. chapter, containing matter of Doctrine: the ſecond belonging to Exhortation, in the five laſt Chapters.

By Andrew Willet.

THE FIRST BOOKE.

Act. 10. 15.

He is a choſen veſſell vnto me, to beare my name before the Gentiles, &c.

Ambroſ. de Ioſeph. c.10.

Binæ ſtolæ datæ Beniamin, ſic præcellit Paulus & eius exuberit portio:
Double garments was giuen to Beniamin, ſo Paul (of Beniamin) excelled, and his portion did exceede.

Printed for LEONARD GREENE.
1611.

TO THE MOST CHRISTIAN, RIGHT NOBLE, MOST EXCELLENT AND MIGHTIE PRINCE,

IAMES by the grace of God, KING of Great BRITTAIN, *France, and Ireland, Defender of the true Christian* Faith, &c.

GRacious Souereigne: As I haue heretofore (by Gods speciall grace assisting me) trauailed in some bookes of the old Testament, so now I haue assayed to doe the like in the newe: *For like as one cannot saile in the Sea without feare, that hath not first tried the riuers*: so the deepe Sea of mysteries in the newe Lawe cannot well be sounded, vnlesse we haue first coasted by the old: and betweene them both, *as the wheat betweene the two millstones*, so the truth is tried out: *Origen* well obserueth, that this was S. Peters error, when he would haue had three tabernacles, for Christ, Moses, and Elias: for I haue read (saith he) *that for the Prophets and the Gospel, there are not three but one tabernacle*: There is the same substance of both, and one truth: both the Prophets and Apostles were ministers of the same house, wherein are diuerse mansions: the one shewing vs onely (as it were) the neather roomes, the other bring vs into the vpper chamber, where Christ eate his passeouer with his disciples: *Bernard* well noteth that the diuine Scriptures haue a threefold grace; *they are pleasant to the tast, solide for nourishment, and effectious for medicine*: the first of these is seene specially in the old Scriptures, which is adorned with propheticall types and figures, as meate curiously addressed to the tast: but the soundnesse of nourishment, and efficacie to heale, is most found in the newe.

Non potest quisquam mare navigare intrepidus, nisi qui ante in fluuiis navigarit, Ambros de Abraham. lib 1. Sicut frumentū gemino molarum opere curatum nitescit, Hierome.

Legi Prophetis & Euangelio, non tria, sed vnum tabernaculum. hom. 5. in Leuit.

Mark. 14. 15.

Diuinæ Scripturæ triplicem habent gratiam, delicioſæ ad saporem, ſolidæ ad nutrimentū, efficaces ad medicinam, in Cantic. ſer. 67.

And thus hauing made an entrance into the Apostolicall writings, I haue made choice of S. Pauls epistles, and among them of this to the Romanes, which is as a key vnto the rest; which as *Augustine* saith of the Gospel of S. Iohn, *est contra omnes hæreticos*, is against all heretikes: this one epistle beateth downe all both old and newe heresies: and that which *Cyprian* affirmeth of the Scriptures in generall, *that God speaketh there as verily, as if he spake vnto vs face to face*: so in this diuine epistle such heauenly oracles are vttered, as if they were deliuered with Gods owne mouth.

In Scripturis tibi loquitur Deus, non minore fide, quam si tibi ore ad os loqueretur. de duplic. Martyr.

There are few either old hereticall positions, or newe popish errors, which if they be propounded plainely, may not be confuted by this epistle; If I say, they will vtter their minde plainely without equiuocating trickes, and sophisticated doubting: for as *Hierome* saith, *it is the victorie of the Church for you to speake plainely that you thinke, and to bewray your opinions is all one as to conuince them.*

Ecclesiæ victoria est, vos aperte dicere, quod sentiris, & sententias vestras prodidisse superasse est. Hierome ad Ctesiphon.

We blesse God, who hath raised vp your Maiestie as a notable instrument

- 1993

both of discouering and disswading Popish error and superstition: to these your gracious proceedings in the building of Gods spirituall house, all your faithfull subiects and true hearted Christians vse those ioyfull acclamations, which the people did to *Zorobabel*, when he brought forth the head stone, saying, *grace, grace vnto it:* of *Zorobabel* it is said, *his hands haue laid the foundation of this house, his hands also shall finish it.* And we all hartely pray, that by your Princely hands, this worke by you happely begunne, vtterly to extirpate Popish superstition, may in good time be perfitly accomplished: We craue not reuenge vpon our aduersaries for their malice, for as *Cyprian* saith, *Christ is not yet reuenged, who shall take reuenge, and he who is worshipped in heauen, is not yet reuenged in earth:* But our desire is, that such wholesome lawes as are alreadie enacted, may effectually be executed, to bridle Popish recusancie, to cause those to returne, which are alreadie seduced, and to keepe them from infection, which are not yet peruerted: for as *Hierome* well saith, *he killeth an heretike that suffereth him no longer to be a heretike: as for our correction, it is their quickning.* God hath made your Highnesse as the Pilote and steeresman to guide this little ship of the English Church, that it dash not vpon the rockes of false religion: the ministers of God are as the oaremen: they which are lustie and strong to work, would be set to their tackling: of such we may complaine with *Hierome, I mourned to see such negligence among vs, that some cannot defend the truth, whereas they are forward to thrust vpon vs lies for truth, &c.* others would labour at the oares, but they are feeble and want strength: such would be encouraged, as *Ambrose* saith, *such ought to be the reward of him that preacheth the glad tidings of the kingdome, that he neither thereby be discouraged, nor lifted vp, &c.*

Thus while both the sturdie marriners doe fall to their busines, and the weake saylers are hartened to play their parts, your sacred authoritie guiding the helme, we may at the length bring the ship by Gods grace safely to the shoare, fearing nothing while we follow our load-starre Christ Iesus, & as *Ambrose* saith, *obserue that starre which brought the wise men vnto Christ:* who in his good time, we trust, shall conduct this our ship, with our Soueraigne Pilote, the noble officers, the painfull marriners, and the patient passengers, vnto the hauen of euerlasting life: Amen.

Your Maiesties most humble

subiect,

ANDREVV WILLET.

Zachar. 4. 7 9.

Nondum vindicatus est, qui vindicat, qui in cœlis adoratur, nondum vindicatur in terris. de bon. patient.

Ille hæreticum interficit, qui hæriticum non patitur: nostra autem correctio viuificatio est. lib. 3. con. Pelag.

Ingemui tantã nobis inesse negligentiam, vt nec veritatem possemus astruere, cum alij valeant pro veritate inculcare mendacium. de vir. perfect.

Tanta debet esse merces euangelizantis regnum, qua neq; contristetur, neq; extollatur. in 1. Tim. 3

Illam stellam seruantes, quæ Magos perduxit ad Christum.

The Preface to the Christian

Reader.

HEre I offer vnto thy iudgement and charitable view (Christian brother) a Commentarie vpon the most diuine Epistle of S. Paul to the Romanes: wherein are handled the cheife points of Christian religion, concerning iustification by faith, the combate betweene the flesh and the spirit, election, vocation of the Gentiles, the reiection, and finall conuersion of the Iewes: whereof I may say as Ambrose, of Beniamins sacke: sacco soluto reluxit argentum, *the sacke beeing loosed, the siluer appeared: so this epistle beeing vnfoulded, the treasure hid therein will shew it selfe.*

Blessed Paul is by the Lords owne mouth called electum vas, *a chosen vessell: and this epistle of his is as a pretious vessell, that containeth in it most heauenly liquor:* Act. 10. 15.

S. Peter *giueth this testimonie of S. Pauls epistles,* that he writ according to the wisedome giuen vnto him: *his writings are both diuine and wise:* 2. Pet. 3. 15.

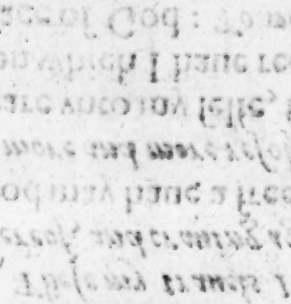
Augustine *well calleth him,* nutritorem Ecclesiæ, *the nourisher of the Church: as he saith to the* Corinthians, that he gaue them milke to drinke: quæ Pauli epistola non melle dulcior, non lacte candidior? *what epistle of Paul (saith* Augustine*) is not more sweete then honie, and whiter then milke?* 1. Cor. 3. 2. de sanct. ser. 26.

But of all other writers Chrysostome *is most ample in setting forth the commendation of this our Apostle: comparing the cleernesse of his doctrine, with the brightnes of the heauens, yea preferring it: The heauens (saith he) all this while haue beene seene, yet moone not much: but Paul preaching but a short time,* totum orbem attraxit, *hath drawne the whole world after him: the heauens doe keepe their course and goe no further:* mentis Paulum sublimitas omnes cœlos transcendit, *but the sublimitie of Pauls minde went beyond the heauens:* astra cum fierent, &c. *the Angels wondred at the starres when they were made,* hunc vero Deus admiratus est, &c. *but God himselfe wondred at Paul: saying,* this is a chosen vessell vnto me: *the heauens are oft cast ouer with clouds,* Pauli mentem nulla abnubilauit tentatio: *but no tentation did ouercast the mind of Paul: Thus excellently* Chrysostome. in cap. 1. epist. ad Roman. morall.

In the reading of this Commentarie, let the Reader obserue: that in the diuerse readings, V. standeth for Vatablus, L. for the vulgar Latine, Be. for Beza, S. for the Syriake, T. for Tremellius translation, B. for the great Engish bible, Ge. for the Geneva translation, Gr. for the Greeke, and sometime, Or. for the originall.

These my trauels I commend vnto the Church of God, praying for the prosperitie thereof, and crauing againe their mutuall prayers: that as S. Paul saith, the word of God may haue a free passage, and be glorified, &c. *As for my selfe, I trust I shall be more and more resolued to say with S. Paul,* I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God: *To whom be praise for euer, Amen.* 2. Thess. 3. 1.

MI - 1993



The Preface to the Christian

Reader.

THE MOST DIVINE EPISTLE OF THE MOST holy Apostle S. PAVL to the *Romanes explaned.*

Certaine observations premised of the New Testament in generall.

1. *The Argument and matter of the New Testament.*

THe New Testament though it had the same Author with the Old, namely CHRIST IESVS, and the same ende and scope to bring vs vnto Christ, for the Law was a schoolemaister to the same ende, Gal.3.19. yet it differeth from the old: 1. in the substance and doctrine, 2. in the ratification, and confirmation, 3. in the rites and manner, 4. in the persons, to whome it was deliuered and committed. 1. Whereas the old Testament promised eternall life vnder the condition of perfect obedience of the Law, the Gospel onely requireth the obedience of faith, Rom.10.5,6. 2. The old Testament was confirmed by the sprinkling of the blood of beasts, Exod. 24.8. but the New was sealed and ratified by the blood and death of Christ, Hebr.9.14.17. 3. There were other rites and ceremonies of the old Law, as the sacrifices and oblations, circumcision, the paschal lambe, and such like: Christ hath instituted new Sacraments of the Gospel, Baptisme, and the Eucharist. 4. The old Testament was made onely with the Hebrewes: but the new is commended vnto the Church of God dispersed ouer the world, and therefore it is called Catholike.

The bookes of the New Testament, are 1. historicall, as of the acts, the sayings and doings of our blessed Sauiour, in the foure Euangelists: or of the Apostles, in the booke of the Acts. 2. or *doctrinall*, which specially concerne doctrine and instruction, without a continued historicall narration: such are the Epistles of the holy Apostles. 3. or *Prophetical*, as the booke of the Reuelation: yet though the bookes may be thus diuided in generall, there are both heauenly doctrines intermingled in the *historicall* bookes, as the heauenly sermons of our blessed Sauiour in the Gospel, and propheties also are inserted both in the historicall and doctrinall bookes, as that of the destruction of Ierusalem, and the ende of the world, Matth.24. and of the calling of the Iewes, Rom. 11. of the comming of Antichrist, 2.Thess.2.

2. *Of the language and tongue wherein the New Testament was originally written.*

As the Old Testament was written originally in Hebrewe, because it was committed vnto the Hebrewes, Rom. 3. 2. so the New was set forth by the Apostles and Euangelists in

the Greeke tongue, which was then generall, and vſed of the moſt famous nations, becauſe it concerned the Church of God, which was diſperſed in all countreys.

There are three other languages, wherein the Newe Teſtament, or ſome part thereof was written: firſt the Goſpel of S. Matthewe, is held to haue beene written in the vulgar Hebrew tongue, which was then the Syriake, *Iren. l.3.c.1. Hierom. præfat. in commentar. in Matth.* which *Athanaſius* thinketh to haue beene tranſlated into Greeke by S. Iames, ſome thinke by S. Iohn: likewiſe the Epiſtle to the Hebrewes is thought by ſome to haue beene firſt written in the Hebrewe tongue: But neither of theſe is certaine: 1. It is rather like that S. Matthewe writ his Goſpel in Greeke: becauſe he citeth many places of the old Teſtament according to the Septuagint: as that Iſay.40.3. alleadged, Matth.3.3. and Pſal. 22.18. cited, Matth.27.35. and the like is to be ſeene elſewhere. As alſo Matth.27.46. theſe words, *Eli, Eli, Lamaſabacthani*, are interpreted by the Euangeliſt in the Greeke tongue: which interpretation had beene ſuperfluous if he had written in the Syriake or vulgar Hebrewe tongue: 2. for the ſame reaſons, it is moſt probable, that the epiſtle to the Hebrewes was not written in the Hebrew, but in the Greeke tongue originally: becauſe the Apoſtle followeth the tranſlation of the Septuagint: and c.7. he interpreteth the word *Melchizedek* in the Greeke tongue, which ſignifieth *the king of righteouſneſſe.*

An other language, wherein the new Teſtament is written, is the Syriake: into which tongue the Syrians doe thinke that the Newe Teſtament was tranſlated by S.Marke:But 1. this is not like, that this Syriake tranſlation ſhould be ſo auncient: for then theſe auncient fathers *Origen, Clemens Alexandrin. Epiphan. Hierome, Theodoret, Damaſcene*, which were Biſhops and Presbiters in Syria, or Egypt, would haue made ſome mention thereof in their writings, which they doe not. 2. And though the Syriake tranſlation could be prooued, to haue beene of ſuch antiquitie, yet it muſt giue place vnto the authenticall Greeke, whereout it was tranſlated.

A third tongue is the *Latine*, in the which *Bellarmine* out of *Adrianus Finus, lib. 6 flagell. Indeor. c.* 80. and *Damaſus pontifical.* would prooue that S. Marke writ his Goſpel firſt at Rome, and afterward turned it into Greeke at *Aquilea*: But this is verie improbable. 1. Becauſe the Greeke tongue was then more generally vſed then the Latine, and S. Paul writing to the Romanes, ſpake in the Greeke tongue for that reaſon, ſo alſo would S. Matthewe haue done. 2. If the Greeke were tranſlated out of the Latine, why then doe not the Romaniſts vſe a Latine tranſlation anſwerable to the Greeke? whereas their vulgar tranſlation much differeth from the Greeke: ſome where it addeth, as Mark.1.1. the name (*Iſaia*) *the Prophet* is inſerted: ſometime it leaueth out, as Mark.6.11. all that clauſe is omitted: *verily, verily, I ſay vnto you, it ſhall be eaſier for Sodome and Gomorrha in the day of iudgement, then for that citie:* ſometime it choppeth and changeth, as c.5.1. *Garaſenes* for *Gadarens:* It remaineth then that the Newe Teſtament was originally written in the Greeke tongue for the reaſons before alleaged.

3. The queſtions diſcuſſed.

Queſt. 1. *Of the word Teſtament, what it ſignifieth, and of what things it muſt be vnderſtood.*

1. The Hebrew word *berith*, ſignifieth both συνθήκην, a compact or couenant made betweene parties, as *Aquila* tranſlateth, as *Hierome* witneſſeth, *in Malach.* 2. and διαθήκην, a teſtament, or diſpoſition of ones laſt will, as the word is vſed by the Apoſtle, Heb. 9.17.

2. Both theſe acceptions and takings of the word agree vnto the holy Goſpel: firſt it is a couenant betweene God and his people: the Lord offring reconciliation on his part, and requiring conditions to be performed on our part: as in the Law obedience, and perfect keeping of the lawe, ſo now the obedience of faith in Chriſt, our Mediator, and Reconciler: It is alſo a Teſtament not with any relation vnto vs, but onely in reſpect of the Teſtator, and will-maker Chriſt Ieſus, who ratified and confirmed both the Old and New Teſtament by his death, in the one prefigured and promiſed, in the other exhibited and performed: the teſtamentorie tables are the holy Scriptures both of the Old, and Newe Teſtament: the witneſſes are the Prophets and Apoſtles, the writers alſo of this Teſtament: the ſeales are the Sacraments both of the one and the other.

3. The

3. The Old and newe couenant and Teſtament are one and the ſame in ſubſtance, both in reſpect of the parties betweene whom the couenant and conuention is made, God, and his Church, and of the ende and ſcope, which is to bring vs vnto the euerlaſting inheritance: but the manner of diſpenſation is diuerſe, according to the condition of the times, and the qualitie of the perſons.

4. This couenant made betweene God and man ſome diſtinguiſh into the couenant of *nature* and *grace:* but euerie couenant now indeede is rather of grace: the naturall couenant made betweene the Creator and Man in Paradiſe, was violated by his tranſgreſſion and diſobedience: the couenant which now remaineth, is wholly to be aſcribed vnto grace, and it is either of ſome *temporall* grace and benefit, and that either *generall*, as was that which the Lord made with Noah, not to deſtroy the world any more with waters, Gen. 9. or *particular*, as was the promiſe made to Abraham, to inherite the land of Canaan, Gen. 15. 18. and that made to Phineas concerning the prieſthoode, Numb. 25. 12. either of ſpirituall graces, as of the remiſſion of ſinnes, and the inheriting of euerlaſting life in Chriſt.

2. Queſt. *Of the diuerſe ſignifications of the old and newe Teſtament.*

1. The old Teſtament is 1. either taken for the doctrine of the lawe, which required exact obedience to the commandements, vnder the moſt grieuous commination of malediction vnto the tranſgreſſors: yet couertly was propounded vnto them the doctrine of repentance and faith in Chriſt, vnder the ſhadowes and rudiments of the Law, which were impoſed vpon that people, partly to humble them, and to bow downe their ſtiffe necks, partly to diſcerne them from other nations, and partly to lead them by the hand as vnto Chriſt: ſo in this ſenſe the old Teſtament 1. comprehendeth the doctrine of legall obedience, 2. the ceremoniall and miniſteriall part of their legall rites and ſeruice, 3. the externall policie and regiment: in theſe reſpects the old Teſtament is aboliſhed, and the Lord ſaith he *will make a newe couenant with the houſe of Iſrael, Ierem.* 31. 31. 2. the old Teſtament is taken for the writings and tables of the ſcriptures: in which ſenſe it is not aboliſhed: one iotte thereof ſhall not periſh, Matth. 5. 18.

2. The Newe Teſtament alſo is taken diuerſely. 1. either for the ſpirituall doctrine, which requireth obedience of faith in Chriſt, without any legall obſeruations. 2. or for the Sacraments: as Chriſt calleth the Euchariſt the Newe Teſtament in his blood in the inſtitution of his laſt ſupper. 3. or for the writings of the Euangeliſts, and Apoſtles: So it is new, 1. becauſe it ſucceeded the old. 2. becauſe it ſetteth forth the newe doctrine of faith without legall rites. 3. it hath new ſacraments, a new forme of worſhip, a new kind of Church. 4. it is confirmed after a newe manner, not by the blood of beaſts, but by the moſt holy blood of the Bleſſed Mediator.

3. Queſt. *Of the bookes of the newe Teſtament their number and authoritie.*

1. Concerning the number, and authoritie of the bookes of the Newe Teſtament, there is no queſtion among the Chriſtians, though the obſtinate Iewes wilfully refuſe them all: they are 27. in number, which *Athanaſius in Synopſ.* diſtinguiſheth into theſe fiue orders: 1. the foure Euangeliſts. 2. the Acts of the Apoſtles. 3. the 7. Canonicall Epiſtles: one of S. Iames, 2. of S. Peter, 3. of S. Iohn, and one of S. Iude: 4. the 14. Canonicall epiſtles of S. Paul. 5. the Propheticall booke of the Reuelation: But all theſe may be reduced to 3. kinds: the *hiſtoricall, doctrinall, propheticall* bookes: as is before ſhewed in the argument.

2. But theſe books of the New Teſtament were not alwaies receiued with the ſame approbation. 1. Some were euer held to be of vndoubted authoritie, as the 4. Euangeliſts, the Acts of the Apoſtles, the 1. of S. Peter, the 1. of S. Iohn: all S. Pauls Epiſtles, excepting onely that to the Hebrewes. 2. Some were doubted of by a fewe, but of the moſt receiued, as the 2. of Peter, the 2. and 3. of Iohn, one of Iames, one of Iude, that to the Hebrewes, and the Apocalypſe: But at the length theſe bookes were receiued and acknowledged for Canonicall by a generall conſent: 3. Other bookes beſides theſe, were priuately receiued by ſome in the Church, and were called *Eccleſiaſticall*, as the Acts of Paul, the Epiſtle of Barnabas, the Reuelation of Peter, the Goſpell according to the Hebrews. 4. Some bookes were foiſted in by Heretikes, and more generally reiected of the Church: as the Goſpell of *Andrew, Thomas, Matthias:* the Acts of Peter, *Thomas, Matthias*, and of

the other Apoſtles: which were iudged to be Apochryphall bookes, and of no authoritie. 1. becauſe in the writings of thoſe, which ſucceeded the Apoſtles no mention is made of them. 2. the ſtile is diuerſe from the ſtile of the Apoſtles. 3. and the doctrine contained in thoſe bookes diſſenting from the doctrine of the Apoſtles.

3. Beſide theſe two latter ſorts of bookes, all the reſt are vndoubtedly held to be Canonicall, and of equall authoritie: and therefore that diſtinction of *Sixtus Senenſis* is to be taken heede of: who calleth ſome bookes of the New Teſtament πρωτοκανονικὰς, canonicall of the firſt ſort, ſome δευτεροκανονικὰς, canonicall of the ſecond ſort, which were ſometime doubted of: for by this meanes ſhould they not be of equall and the like authoritie: And beſide, he ſaith, that theſe latter were held by ſome of the fathers to be Apochryphall bookes, vnderſtanding Apochryphal bookes for ſuch, as had an hid and vnknowne author: But indeede the *Apochrypha* are ſo called, not for that their author was vnknowne, for then diuerſe of the Canonicall bookes ſhould be *Apochrypha*, but becauſe they were of an hid and obſcure authoritie: in which ſenſe none of the fathers euer held any of the Canonical bookes of the New Teſtament to be *Apochrypha*.

4. As the Heretikes brought in counterfeit bookes of their owne into the New Teſtament: ſo they reiected diuerſe parts of the Canonical bookes. 1. *Fauſtus* the Manichie held diuerſe things to be falſe in the New Teſtament: *Auguſtin. lib. 33. cont. Fauſt. c. 3.* 2. The Ebionites receiued none but the Goſpel according to Saint Matthew, *Iren. l. 1. c. 26.* 3. the Marcionites onely allowed S. Lukes Goſpel, *Epiphan. hæreſ. 42.* 4. the Acts of the Apoſtles, and S. Pauls epiſtles the *Tatiane*, and *Seueriane* heretikes reiected, *Euſeb. l. 4. c. 29.* 5. *Marcion* and *Baſilides* the epiſtles to *Timothie*, *Titus*, and to the *Hebrewes*, *Hierom. præfat. ad Titum.*

4. Places of doctrine in generall.

1. Doct. *Of the excellencie of the Newe Teſtament aboue, and beyond the Old.*

1. It excelleth in *the matter and doctrine*, the law promiſeth life onely to thoſe that keep it, the Goſpel vnto thoſe which beleeue in Chriſt, Rom. 10. 5, 6.

2. *In the ſubiect:* the lawe was written in tables of ſtone: but the Goſpel is written by the ſpirit of God in the fleſhie tables of our hearts, 2. Cor. 3. 2.

3. *In the end:* the old Teſtament was the miniſtration of death, and the killing letter: the other is the miniſtration of the ſpirit which giueth life, 2. Cor, 3. 6, 7.

4. *In the condition and qualitie:* the law impoſed the hard yoke, and ſeruitude of ceremonies, which was impoſſible to be borne, Act. 15. 10. but Chriſts yoke is eaſie: Math. 11. which of ſeruants adopteth vs to be the ſonnes of God, Rom. 8. 15.

5. *In the miniſter:* Moſes was the typical Mediator of the Olde Teſtament: but Chriſt the Lord and builder of the houſe, is the Mediator of the New, Heb. 3. 3.

6. *In the fruites and effects:* the Old Teſtament could not purge the conſcience from ſinne: but the ſprinkling of the blood of Chriſt purgeth the conſcience from dead workes, Heb. 9. 13. 14.

7. *In the manner:* the old Teſtament was folded vp in types and figures: as Moſes vailed the glorie of his face: but now we ſee the glorie of the Lord in the Goſpell with open face, 2. Cor. 3. 18.

8. *In the ratification:* the old Teſtament was confirmed with the blood of beaſts: the New by the death of Chriſt, queſt. 17. 18.

9. *In the ſeales:* the old was attended vpon by bloodie ſacrifices, and other ſuch like hard Sacraments, as circumciſion, which was painefull to the fleſh: the New hath eaſie and vnbloodie ſacraments as the ſeales, neither ſo many in number: namely Baptiſme and the Euchariſt.

10. Another excellencie is in perſons, whom this New Teſtament concerneth: which is not giuen onely to one people, and nation, as the old was: but vnto the Catholike Church of God diſperſed ouer the face of the earth: as the Apoſtles are commanded to goe and teach all nations, Matth. 28. 19.

In theſe reſpects, the Apoſtle thus giueth preheminence to the New Teſtament before the old: *Heb. 8. 6. he hath obtained a more excellent office, in as much as he is the Mediator of a better Teſtament, which is eſtabliſhed vpon better promiſes:* Not that Chriſt was not

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Mediator also of the old Testament (for without him neither can there be any Church, nor couenant made with the Church) but because Christ, but shadowed forth in the old Testament, is more fully reuealed, and manifested in the New.

5. *Places of confutation.*

1. Controv. *Against those which thinke it is against the nature of the New Testament to be committed to writing.*

Of this opinion are certaine of a fantasticall spirit, which to this purpose abuse that place of Ieremie. 32.33. *I will write my lawe in their hearts:* and that of S. Paul, 2. Cor 3.3. *You are our epistle written not with inke, but with the spirit:* whence they would inferre, that the Newe Testament is not to be written, but that it consisteth in reuelation and the instinct of the Spirit.

Contra. 1. If the Newe Testament were not to be extant in writing, then the Apostles had done a superfluous and vnnecessarie worke, in writing the bookes of the Newe Testament, whereunto they were directed by the spirit of God: and S. Iohn is directly commanded to write, Apocal. 14.13. and S. Paul saith, that all Scripture is giuen by inspiration: 2. Tim. 3. 16. The spirit of God then mooued them to put in writing these holy bookes of the Newe Testament; which are part of the Scripture.

2. It followeth not because the Lord writeth the Gospel in our hearts by his spirit, that therefore it is not to be written: for by the writing thereof which is preached and read, faith is wrought in the heart by the operation of the spirit: as the Apostle saith, Rom. 10. 17. *that faith commeth by hearing, and hearing by the word.* And againe the Prophet there sheweth a difference betweene the lawe and the Gospell: the law gaue Precepts, but could not incline the heart to obedience: but the Gospel doth not onely command faith, but by the operation of the spirit worketh the same thing which it requireth.

3. In the other place of the Apostle, 1. they would make the Apostle contrarie to himselfe, as though he should speak against the writing of Euangelical precepts, whereas the Apostle did write that very epistle with inke. 2. he speaketh not of the Gospel, but of the Corinthians, whom he calleth his Epistle. 3. and by the latter in that place he vnderstandeth not the writing with inke, or such like, but the externall doctrine without the grace and life of the spirit: such as the doctrine of the Law was.

2. Controv. *Against the Romanists, which hold, that the writing of the Gospel, and other Scriptures, is not simply necessarie to saluation.*

First, we will examine the arguments which are brought by them to confirme this their vnsound opinion. 1. *Bellarmine* thus reasoneth: that the Apostles did teach the Church at the first without Scriptures, therefore they are not simply necessarie, but onely for the greater profit of the Church: like as an horse is necessarie for ones iourney, for his more speedie trauaile, but not simply necessarie, because he may go a foot, *Bellar. l. 4. de verb. c. 4.*

Contra. 1. True it is, that the writing of the Scriptures are not simply necessarie in respect of God, for he by his absolute power could find a way to teach his Church otherwise, but in respect of Gods ordinance, which hath appointed the Scriptures for edifying of his Church, they are necessarie: as bread is necessarie for mans sustentation, though God can nourish and maintaine life without bread. 2. It is not true that the Apostles did teach without Scriptures; for they had the prophetical writings first, and afterward their owne, and while the Apostles themselues were liuing and present, the writing of the Gospel was not so necessarie, as afterward. 3. The writing then of the Gospel was necessarie, 1. both in respect of that age present, for the preuenting and stay of heresies, which might be more strongely resisted and gainesayed, by an euident and extant rule of faith. 2. in regard of those Churches, to whom the Apostles preached not by liuely voice, it was necessarie that they should haue some perfect direction by writing. 3. and that the ages also to come might haue a rule of their faith.

Arg. 2. The Church may as well now be instructed without the Scriptures, as it was for the space of 2000. yeares before the lawe was written, *Bellar. ibid.*

Contra. 1. In the first age of the world, the light of nature was not so much obscured, as afterward, when the law was written, and therefore the argument followeth not, the

Scriptures were not neceſſarie then, therefore not now. 2. becauſe the old world wanted the Scriptures to direct them, that was the cauſe, why they were giuen ouer generally to all kind of prophaneneſſe: and therefore to preuent the like miſchiefe afterward, the Lord thought good to giue his written word to his Church.

Argum. 3. The Apoſtles did preach much more, then they did write, and many things they deliuered to the Church by tradition: ſo that not the Scriptures by themſelues, are a *totall* rule and direction of the faith, but *partiall* together with the traditions and ordinances of the Church.

Contra. 1. The Apoſtles did indeed ſpeake more, then they did or could write, but yet they preached the ſame things, and deliuered no other precepts concerning faith and manners, but the ſame, which they committed to writing. 2. many things concerning orders, and eſpecially in particular Churches, the Apoſtles left by tradition: but no other precepts and rules of faith, then they had written. 3. The Scriptures are no partiall, but a totall and perfect rule of faith: for *menſura adæquata eſſe debet menſurato*, the meaſure muſt be equall vnto that which is meaſured: it muſt neither be longer nor ſhorter: if then the Scripture ſhould come ſhort of faith, it were no perfect rule, nay it were no rule at all, *Parens.*

Now on the contrarie that the Scriptures are neceſſarie, thus it is made plaine. 1. From the author: the Prophets and Apoſtles did write by the inſtinct of the ſpirit: but the ſpirit mooueth not to any vnneceſſarie or ſuperfluous worke. 2. from the office of the Apoſtles, which was to teach all nations, Matth 28.19. which ſeeing they could not doe in their owne perſons, it was neceſſarie that they ſhould preach vnto them by their writings. 3. from the ende and vſe of the Scriptures. 1. whether for *inſtruction* in doctrine: for all Scriptures are written for our learning, Rom. 15.4. or *direction* vnto vertuous liuing, or *deciſion* of Queſtions, and confuting of errors, it was neceſſarie that the Scriptures ſhould be written to theſe vſes, as the Apoſtle ſheweth, 1. Timoth. 3.16. that the man of God may be perfect. The Scriptures then were neceſſarie to be extant for the aforeſaid purpoſes: in ſo much that the Apoſtle ſaith, *if any Angel from heauen doe preach any other Goſpel, &c. let him be accurſed:* whereupon *Chryſoſtome* ſaith, *Paulus etiam Angelis de cœlo deſcendentibus proponit Scripturas*. Paul euen propoundeth the Scriptures to the Angels deſcending from heauen, *in Galat. 6.1.*

6. Morall obſervations.

1. Obſerv. *Of the happineſſe of theſe times vnder the Goſpel, in compariſon of the former times vnder the Lawe.*

In that the Lord hath clearely manifeſted and opened vnto his Church by Ieſus Chriſt, the high myſteries, which lay hid before, therein appeareth the ſingular loue of God to his Church, and the great preheminence, which the faithfull now haue in compariſon of the people of God vnder the Law: as our Sauiour ſaith vnto his Apoſtles, *Bleſſed are your eyes, for they ſee, and your eares for they heare, for verily I ſay vnto you, that many Prophets, and righteous men haue deſired to ſee theſe things which you ſee, and could not ſee them, &c.* Matth. 13.16,17. the vſe hereof is to ſtirre vs vp vnto thankefulneſſe vnto God, for this ſo great mercie ſhewed vnto his Church.

2. Obſerv. *The dangerous eſtate of thoſe, which are found to be contemners of the Goſpel and Newe Lawe.*

The greater light is reuealed, and the more knowledge that men haue, the greater obedience doth God looke for at their hands: diſobedience then now vnto the Goſpel of truth, is ſo much more greiuous, then was tranſgreſſion vnder the law, as the times of light and knowledge in brightneſſe exceede the dayes of ignorance and blindneſſe: thus the Apoſtle reaſoneth, *the night is paſt, and the day is at hand, let vs therefore caſt away the workes of darkeneſſe, and put on the armour of light,* Rom. 13. 12. So alſo Hebr. 2. 2. the Apoſtle ſaith, *if the word ſpoken by Angels was ſtedfaſt, and euerie tranſgreſſion, &c. receiued a iuſt recompence of reward: how much more if we neglect ſo great ſalnation, &c.*

More

More speciall obseruations vpon the whole Epistle.

1. *The Argument and Methode of S. Pauls epistles in generall, and specially of this Epistle.*

1. *Nicephorus lib. 2. c. 34.* maketh the end and scope of Saint Paules Epistles to consist in these two things. 1. that the Apostle, what he preached being present, he committed to writing, to put them in memorie, when he was absent. 2. And that which he did more obscurely deliuer by word of mouth, or passed ouer in silence, he did in his writings handle and set forth more fully and plainely: But the Apostle had diuerse other occasions offred him in his epistles, then fell out in his sermons, and therefore it is to be thought, that although his sermons and writings agreed in the substance of doctrine, yet he, as occasion did moone him, in his epistles otherwise handleth matters, then he did in his preaching.

2. His Epistles then may be reduced to these fiue kinds. 1. Some belong vnto doctrine, wherein he layeth the foundation of faith and of Apostolicall instruction: as in the Epistles to the *Romanes*, *Ephesians*, *Philippians*, *Colossians*, the first to the *Thessalonians*, to the *Hebrewes*. 2. Some doe confute and refell errors of doctrine, and life, as the 1. to the *Corinthians*, the epistle to the *Galatians*, to the *Colossians* in part, the 2. to the *Thessalonians*. 3. Some are *apologeticall*, wherein the Apostle maketh Apologie, and vseth defence for himselfe, against the false Apostles, as in the 2. to the Corinthians. 4. Some specially concerne Ecclesiastical offices, as the Epistles to Timothie and Titus. 5. Some are written by way of mediation and intercession, as the epistle to Philemon.

3. The ende and scope of S. Pauls writings, as of the rest of the Scriptures, were these: 1. to set forth the true and sincere doctrine of faith. 2. to confute and conuince errors. 3. to reclaime men from vice and corruption of life. 4. to instruct them in the workes of righteousnesse: these fower are touched by the Apostle, 2. Timoth. 3. 16. where he sheweth a fowrefold vse of the Scripture, *it is profitable to teach, to improoue, to correct, and instruct in righteousnesse*. 5. the edifying of the weake, is an other end, that they fall not away from the faith. 6. and the exhorting of those which are slacke, that they may goe on in their Christian course. 7. the comforting of the afflicted, that in tribulation they despaire not or faint: these three endes also the Apostle speaketh of, 1. Cor. 14. 3. *He that prophesieth, speaketh vnto men to edifying, to exhortation, and comfort.*

Of the occasion, argument, and Methode of this Epistle of S. Paul vnto the Romanes.

1. The occasion of the writing of this Epistle seemeth almost to haue beene the same that the Apostle tooke to write vnto the Galatians: which was this, the beleeuing Iewes, dispersed among the Gentiles, did thinke that the ceremonies and obseruations of Moses law were still to be retained: whereupon did arise great iarres betweene the beleeuing Iewes and Gentiles: the one despising the Gentiles, thinking themselues to be priuiledged by the promises made to the seed and posteritie of Abraham, and vrging the rites of Moses lawe, as though they helped vnto iustification: the other insulted against the Iewes, as glorying too much in their Christian libertie, and exemption from Moses lawe, and taking the Iewes, to be reiected of God: the Apostle to compound this dissension among them, writeth this Epistle: this was the occasion.

2. And accordingly the Apostle frameth this Epistle: first generally, shewing, that neither the Gentiles, by their naturall knowledge, nor the Iewes by the workes of the Law could be iustified: but that both the one & the other were freely iustified by faith in Christ: this generall tractate of iustification by faith, is extended vnto the 9. Chapter. Then particularly he commeth to suppresse the insolencie of the Iewes, shewing that the promises were not made vnto all that were of Abrahams carnall seede, but onely to the true Israel, so many as were of the faith of Abraham, c. 9. 10. then he also turneth him to the Gentiles, that they should not as it were insult in the reiection of the Iewes: for it was not totall, nor finall, God would haue mercie on them, if they continued not in vnbeleefe: c. 11. The rest of the Epistle is spent in Christian exhortation, 1. to the mutuall offices of charitie among brethren, c. 12. of dutie toward Magistrates, c. 13. how they should behaue themselues toward the weake brethren, c. 14, 15. And then after diuers salutations he concludeth.

The Methode then and parts of the Epistle are these two, the first is *doctrinall*, vnto the 12. chapter, the second *exhortatorie*, in the 5. last chapters, 12, 13, 14, 15, 16.

In the first the two chiefe points of Christian religion are handled at large, namely of iustification, to c. 9. and of election and reprobation, c. 9, 10, 11.

In the doctrine of iustification, 1. the manner and forme thereof is declared: 2. the fruits: in the first, the false way vnto iustification by works is reiected and refused, c. 1, 2, 3. to v. 21. then the true way, which is by faith, is affirmed and prooued, c. 3. 21. v. c. 4. the effects of iustification follow, as the peace of conscience, c. 5. the newnes of life, c. 6. exemption and freedome from the law, c. 7. constancie and perseuerance in affliction, c. 8.

In the doctrine of predestination and election: 1. he treateth of the reiection of the Iewes, c. 9. 2. of the vocation of the Gentiles, c. 10. 3. of the restoring of the Iewes againe, c. 11.

2. In the exhortatorie part: there are first exhortations generall concerning all Christians, c. 12. then particular, as of duties toward Magistrates, c. 13. toward the weake, c. 14, 15. secondly he concludeth with salutations, both of himselfe, wherein he professeth his loue toward them, and purpose to come vnto them, c. 15. v. 15. to the ende, then of others, c. 16.

2. *Of the style and phrase which S. Paul vseth in this Epistle.*

1. S. Paul, as he vseth not any affected eloquence, or elegant style, or eutising speach, whereof he giueth this reason, that *your faith should not be in the wisdome of men, but in the power of God*, 1. Cor. 3. 2. So neither yet is the Apostles style base or barbarous, but *ex vtroq; temperatus*, of a mixt kind betwixt both: who by a pithie and sententious kind of writing, full of arguments, and forcible perswasions, in graue but plaine words, deliuereth high mysteries. There is a double kind of eloquẽce, one which consisteth in the eloquence of speach, and the curious choice of words, such as the Oratours among the heathen excelled in: this shall we not finde in Paul: there is an other which is graue, sober, consisting rather in the force of perswasion, then in the number of words: and this kind of eloquence S. Paul vseth: *Martyr*. So that, as *Chrysostome* saith, *lingua illius supra solem emicuit, doctrinaq; sermone supra reliquos omnes exuberavit*, his tongue or speach was brighter then the Sunne, and in the vtterance of doctrine he excelled all the rest, &c. and they all gaue place vnto him for speach, *vnde & Mercurius ab infidelibus putabatur, quod sermoni praesset*, whereupon he was of the Infidels called Mercurie, because the office of speaking was committed to him, &c. *Chrysost. argum. in epist. ad Roman.* Augustine herein concurreth with Chrysostome, that although he affected not eloquence, *eo tamen sapientium eius comitata est*, yet it did follow and accompanie his wisdome. *lib. 4. de doctr. Christ.*

2. But there are which thinke otherwise of S. Pauls style. 1. *Origen* saith, that Paul hath many *hyperbata*, and *anantropodata*, many imperfect transitions, and clauses of sentences not one answering an other, but breaking off abruptly: and *M. Beza* in his preface to *Olevianes* commentarie, maketh mention of a famous man, *nostrâ memoriâ magnus*, of great name in our memorie, who therein conceurted with *Origen*, but he leaueth it in doubt, whether this defect in the style were to be ascribed vnto Paul himselfe, or to *Tertius* his Scribe. 2. *Hierome* although he be vatiable and diuers in this matter, yet thinketh that S. Paul though he were eloquent in his owne tongue, yet hath no pure Greeke style, but such as the Cilicians vsed, and was very full of Hebraismes. 3. Yea S. Paul himselfe seemeth to acknowledge his want of eloquence, 2. Cor. 11. 6. *Though I be rude in speaking, yet am I not so in knowledge*. 4. and S. Peter saith of S. Pauls Epistles, that many things therein are hard to be vnderstood. Thus it is obiected against S. Pauls style.

Contra. 1. The reason why S. Paul seemeth sometime to breake off abruptly, and leaue his sentences imperfect, is, because of the *sublimitie* & depth of those great mysteries which he handleth, whereby he is forced often to breake forth into admiration, as Rom. 11. 33. *O the deepenes of the riches, both of the wisdome and knowledge of God, how vnsearchable are his iudgements, &c.* And this proceedeth also from the earnestnes of the Apostle, that sometime he seemeth *extra se raptus*, to be rauished beside himselfe: *Martyr*. But as for his Scribe *Tertius*, it is not to be thought, that he writ otherwise then S. Paul endited: and therfore the style and manner of writing is to be imputed to Paul the author, not to the writer: which is such, that as *Beza* wel inferreth, *nihil potuisse de tantis rebus, non modo diuinius, sed ornatius,*

ornatius, aut accommodatius dici, nothing could be more diuinely, or elegantly ſaide of ſo great matters, &c. And this diuine kinde of writing, which is frequent with the Apoſtle, to fall into admiration and other ſuch like affectionate ſpeaches, *Origen* well expreſſeth with this ſimilitude, that it fareth with the Apoſtle in treating of ſuch diuine things, as with a man, that is brought into a Princes palace, and lead out of one chamber into an other, to behold the glorie and beautie thereof, which while he taketh a diligent view of, he is aſtoniſhed, and beginneth to wonder, forgetting, *vnde illuc venerit, aut quâ egreſſurus ſit*, whence he came in thither, or how he ſhould goe out againe. *ex præfat. Martyr.*

2. And as touching Pauls *Cilician* ſpeach, it was fit and conuenient, ſeeing S. Paul did write not onely to the learned, but vnlearned alſo, that he ſhould attemper his ſpeach to the capacitie and vnderſtanding of all: and becauſe the Hebrew Scriptures were tranſlated into the Greeke tongue, which the beleeuing Gentiles were conuerſant in, it was alſo meete, that the Apoſtle ſhould ſo frame his Greeke ſtyle, as that it might haue ſome reliſh of the Hebrew tongue, out of the which the Scriptures were tranſlated.

3. Neither doth S. Paul acknowledge any imperfection in his ſpeach or writing, which he was perſwaded, he endited by the ſpirit of God, but he ſo confeſſeth by way of conceſſion, becauſe the falſe Apoſtles obiected againſt him the weaknes of ſpeach: ſo he ſaith thus much in effect, admit it be ſo, *num rerum ſcientiam etiam mihi adimetis?* will ye alſo denie vnto me the knowledge of things?

4. S. *Peter* doth not impute the hardnes of S. Pauls epiſtles to the obſcuritie of the ſtyle, but rather to the *ſublimitie* and *profunditie* of the great myſteries, which he treateth of; which muſt needes be hard vnto our weake vnderſtanding: neither were his epiſtles hard, but onely *ſome things* in his epiſtles: and that not to all, but to the vnſtable and vnlearned, who peruerted thoſe things to their owne deſtruction, 2. Pet. 3. 16. *Grynæus*. So that notwithſtanding any thing obiected againſt S. Pauls ſtyle, it appeareth to be anſwerable vnto the matter, which he writeth of: that as he entreateth of high, graue, and diuine matters, ſo is his ſpeach graue, diuine, peircing, as *Hierome* himſelfe confeſſeth, that when he read S. Paul, *non verba, ſed tonitrua percipere*, that he perceiued thunder, rather then words: And *Origen* likewiſe, though ſometime he extenuateth S. Pauls ſtyle, yet thus excellently writeth thereof againſt Celſus, *lib. 3. Sat ſcio, ſi ſe attente illorum lectioni dederit, aut admirabitur mentem viri vulgari dictione egregias complecti ſententias, aut niſi admiratus fuerit, ipſe ridiculus videbitur*; I know well, if he read the Apoſtle well, either he will wonder, that ſuch excellent matter is contained in ſo plaine ſpeach, or if he wonder not at it, he will ſhew himſelfe ridiculous.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. *Whether S. Paul were the Author of this Epiſtle.*

Beſide the generall conſent of the Church of God both in times paſt, and now, that this Epiſtle was written by S. Paul, as *Ireneus lib. 5. cont. Valent. Hierom. epiſt. ad Paulin. Euſebius Eccleſiaſt. hiſtor. lib. 3. c. 3.* with diuers others of the Fathers, doe acknowledge this diuine Apoſtle to be the author; it thus appeareth by better euidence out of the booke it ſelfe:

1. By the inſcription of the Epiſtle, where the name of Paul is prefixed as in all other his epiſtles, ſauing that to the Hebrews, in the which he concealeth his name, as Hierome ſaith, *propter invidiam ſui apud eos nominis*, becauſe his name was enuied among them: *catalog. ſcriptor.*

2. But beſide the inſcription of his name, this Epiſtle endeth with that vſuall ſalutation, which S. Paul annexeth in the ende of all his Epiſtles, *The grace of our Lord Ieſus Chriſt be with you all, Amen:* Rom. 16. 24. which forme of ſalutation written with S. Pauls owne hand, was his ſigne and marke in euery epiſtle, 2. Theſſ. 3. 18. *Paræus.*

3. Beſide, the ſtyle of the epiſtle, and the matter agreeable to other writings of the holy Apoſtle, doe euidently proclaime him to be the author: *Grynæus in c. 1. v. 1.*

4. And it beeing reſolued vpon, that S. Paul was the author, it followeth, that this Epiſtle is of Canonicall authoritie, becauſe it was written by the ſpirit of God ſpeaking in Paul: for, he ſaith, *I thinke that I haue the ſpirit of God*, 1. Cor. 7. 40. and *that Chriſt ſpake in him*, 2. Cor. 13. 3. and that he receiued not his doctrine from man, but by the *reuelation of Ieſus Chriſt*, Gal. 1. 12.

2. Queſt.

2. Quest. *Of the birth, the life, acts, and death of S. Paul.*

1. For the place of his birth, *Hierome* thinketh, that he was borne in *Giscalis* a towne in the tribe of Beniamin, which beeing taken by the Romanes, he then remooued with his parents to *Tarsus:* but this agreeth not with S. Pauls owne narration, that he was borne in Tarsus a citie of Cilicia, Act. 22.2. which if it had not beene so, his aduersaries would haue intrapped him, and detected him of an vntruth.

2. For his kinred, he himselfe testifieth, that he was of Israel, an Ebrew of the Hebrews, of the tribe of Beniamin, Philip. 3.5.

3. For his education, he was brought vp vnder the feete of Gamaliel, Act. 22.3. who was of great authoritie among the Iewes, as it appeareth Act. 5. where the whole Councell followed his sentence: by profession he was a Pharisie, *Philip.* 3.5. which was the most tolerable sect among the Iewes.

4. Concerning his life and conuersation: euen before his conuersion, he did lead an vnblameable life touching the law: beeing very zealous in defending the rites and ceremonies thereof: but he was withall a most fierce persecutor of the Church of Christ, *Philip.* 3.6. and after his conuersion, he was as zealous a preacher of the Gospel.

5. Touching his gifts, he was not onely learned in their owne law, but also well studied in humane learning, as appeareth by the alledging of forren testimonies, as of *Aratus*, Act. 17. of *Menander*, 1. Cor. 15. of *Epimenides*, Tit. 1. He excelled in the gift of vtterance, and had a singular grace of speach, as is euident by the Apologies and extemporall speaches which he made, Act. 22.23. Beside, he was forceable in perswasion, pithie in argument, and readie in disputation: as appeareth by the conflicts which he had diuers times with the Iewes, and with the Philosophers at Athens, *Act.* 17. His labour and paines was answerable to his gifts: the grace of God was not in vaine in him, for he laboured (both by writing and preaching) more then all the Apostles beside, 1. Cor. 15.10. he caused the Gospel to abound from Ierusalem to Illyricum, Rom. 15.19. euen vnto Spaine, v. 24. in all Asia *minor*, and in the most famous countries of Europe, he preached the Gospel of Iesus Christ.

6. Now concerning the ende of this holy Apostle, in the 23. yeare of his Apostleship, after his conuersion (which is held to haue beene in the 3. yeare after the ascension of Christ in the 20. yeare of *Tiberius*) in the 2. yeare of *Nero* he was carried prisoner to Rome, and there remained in free custodie two yeares: from thence it is thought he was deliuered, and went and preached the Gospel in the West parts: as *Hierome* collecteth out of that place, 2. Tim. 4.17. that the Lord deliuered him out of the lyons mouth, (meaning *Nero*) *that by me the preaching of the Gospel might bt fully knowne, and all the Gentiles might heare.* Afterward in the 14. yeare of Nero, and the 35. of his Apostleship, and 37. after Christs ascension, and from the natiuitie of Christ 70, he was beheaded at Rome: and during his bonds, he writ 7. of his Epistles, but whether in his first or second bonds, it is vncerten: *Paraus. Aretius* thinketh he wrote them in the time of his first imprisonment, but that is not so certen.

But there are other particular matters recorded, which fell out in S. Pauls death, which are not of like certentie: *Hierome* thinketh that S. Paul and S. Peter suffered in one day at Rome: and some adde, that when he was beheaded, in stead of blood there issued forth milke, to shew his innocencie: *August. in orat. de sanctis.* But *Nicephorus* reporteth a thing more strange, that Paul before he suffered had conference with Nero, and told him, that he would returne vnto him the third day after: and so his shadow appeared accordingly, which Nero catched at, but it fled from him: *Niceph. l. 2. c. 36.* The first of these is probable, though not necessarie to be beleeued; the second is not impossible, though of no great certentie; the third seemeth to be fabulous: as many such miracles haue beene deuised in former times of the Saints, to encrease superstition: *Aretius.*

3. Quest. *Of S. Pauls place of birth.*

1. Absurd is the opinion of the Ebionites (as Epiphanius reporteth and confuteth their heresie, *haeres.* 30.) that S. Paul was a Grecian by nation, and borne of Greeke parents, but comming to Ierusalem he was in loue with the Priests daughter, and desiring her to wife, he became a Proselyte, and was content to be circumcised. But this is contrarie to Paul himselfe, who affirmeth, that he was an Hebrew of the Hebrewes, and of the tribe of Beniamin, *Philip.* 3.5.

2. *Hierome* sometime seemeth to be of opinion, that Paul was borne at *Giscalis* a towne of

of Iudea, which beeing taken by the Romanes, he departed to Tharsus with his parents, and thereupon he was counted of Tharsus: *libr. de Eccleſiaſt. ſcript.* but after this in an epistle to *Algasia*, he resolueth that he was borne at Tarsus. *Beda* is of the same opinion, that Paul was borne at *Giscalis*, in *c.* 21. *Actor.* and *Andreas Masius in c.* 19. *Iosua.*

3. But the more generall and receiued opinion is, that Paul was borne at Tarsus, and not at *Giscalis*, which is thus confirmed: 1. Giscalis was a towne of Galile, not of Iudea, and taken by Titus the Emperour after S. Pauls death, who was crowned with Martyrdome in the 13. yeare of Nero: *Ioseph. l. 4. de bello Iudaic.* it was not then taken by the Romanes so long before. 2. S. Paul was a Romane borne, Act. 22. 26. 28. that is, borne in a citie priuiledged with the Romane liberties: but so was not *Giscalis*: Tharsus was, as *Dio* testifieth, *lib.* 47. and *Plin. lib.* 5. *c.* 27. 3. *Ignatius* writing to them of *Tharsus*, calleth them *ciues, & discipulos Pauli*, S. Pauls disciples and citizens. 4. But the Apostle himselfe putteth this matter out of doubt, affirming that he was borne in *Tarsus* in Cilicia, Act. 22. 2.

4. Quest. *Whether S. Paul were noble by birth.*

1. *August. serm.* 15. *de verb. Apost.* thinketh that S. Paul was of noble birth, vpon those words, Philip. 3. 3. *Though I might haue confidence in the flesh:* for it had beene no great matter, saith he, for the Apostle to haue contemned nobilitie, hauing none himselfe: And beside he was of the sect of the Pharisies, which was a noble sect among the Iewes; they were not of the contemptible sort: to this purpose Augustine: Whereunto this may be added, that the high Priest would not haue giuen so great authoritie vnto S. Paul as he did, if he had bin of obscure birth or parentage.

2. But Chrysostome seemeth to be of the contrarie opinion *fuisse Paulum inopem & ouriarium*, that Paul was a poore handicraft man, a worker of leather: *hom. 4. in 2. epist. ad Timoth.* And hereof this argument is yeelded, that S. Paul was not of noble birth, because he was exercised in an handicraft in making of tents, and therein brought vp before his calling, as may be gathered, Act. 18. 3. But it was not the vse of noble men to follow such base trades: And S. Paul saith, *not many noble are called*, 1. Cor. 1. 25. which is vnderstood chiefly of the calling of the Apostles.

3. The resolution is this, that though S. Paul were not noble according to the Romane estimation of nobilitie, beeing of an handicraft, which suited not with nobilitie among the Romanes; yet among the Iewes he was not of vnnoble birth, who counted nobilitie by the noblenes of the tribe, and the antiquitie of the familie: in which respect Ioseph the husband of Marie was noble, though a carpenter by his trade, as beeing descended of the royall tribe of Dauid. So Paul was noble beeing borne of the noble tribe of Beniamin: which was famous, both because the first king of Israel Saul was chosen out of that tribe, and the tribe of Beniamin reuolted not from Iudah, as the other ten tribes had done: As also S. Paul was of a noble profession among the Iewes, by sect a Pharisie.

4. But this will be obiected further, that S. Paul could not be priuiledged with the libertie of a citizen of Rome: which immunitie no tradesmen were capable of, but onely husbandmen and soldiers: as *Halycarneſſeus* writeth, *lib.* 2. *&* 6. But the answer is, that this constitution or prouision made by *Romulus*, was afterward abrogated by *Numa Pompilius*, who admitted artificers to the priuiledge of citizens: as *Tarquitius Varro* was Consul, and *Marcus Scaurus*, whose fathers were handicrafts men, the first a butcher, the second a collier.

5. Quest. *Whether S. Paul were brought vp in the learning of the Greekes.*

1. *Chrysostome* thinketh, that S. Paul was vtterly ignorant before his conuersion of the Greeke tongue, and learning, and that he onely knew the Hebrew tongue: *hom. 4. in 2. ad Timoth.* But it is not like that S. Paul beeing brought vp in a citie of Cilicia, where they vsed the Greeke language, was vtterly ignorant of the common speach then vsed.

2. Neither yet doe I thinke with *Hierome*, that Paul learned the Greeke tongue at Tarsus, where he was brought vp, yet was not very skilfull or eloquent in the Greeke tongues *ſeipſum in Graeca lingua interpretari cupiens, reuoluitur*, he desiring to interpret himselfe in the Greeke tongue is enwrapped and entangled: *in* 3. *ad Philip.* and where S. Paul saith, he was rude in speach: he thus said, *non ex humilitate, ſed ex ſcientiae veritate*, not of humilitie, but according to truth: *epist. ad Algasiam.* and that he vsed Titus his interpreter for the Greeke tongue, as Peter vsed Marke: *epist. ad Hedibiam.*

3. But

3. But that S. Paul was neither ignorant of the Greeke learning, as thinketh *Chrysostome*, appeareth by the alleadging of the Greeke poets, *Aratus*, *Menander*, *Epimenides*, and by the commendation, which *Strabo* giueth of the Tharsenians, and in the studie of Philosophie, and other artes exceeded them of Athens, and Alexandria: *Strabo lib.* 16. Neither was he so rude in speaking, as *Hierome* thinketh: for he himselfe saith, 1. Cor. 14. 18. *I thank my God, I speak languages more then ye all:* and he so confesseth by way of concession, because the false Apostles so obiected. But S. Paul vseth indeede no affected eloquence, both because he was to temper his speach to the capacitie and vnderstanding of all: and the depth of the diuine mysteries which he handleth, and his passionate speaches, breaking forth into zeale, doe carie him often away from hunting after or labouring for curious elocution.

Quest. 6. *Of the yeares of the raigne of the Emperours of Rome vnto Nero, vnder whom S. Paul suffered.*

Because we shall haue occasion afterward in the handling of some Questions to haue recourse vnto the yeares of the Romane Emperours, in whose time S. Paul liued, it shall not be amisse, to make a iust computation of their yeares, wherein I finde great difference among Chronographers.

1. *Tiberius Cæsar*, who succeeded *Augustus*, in the 18. yeare of whose raigne Christ our Blessed Sauiour suffered, according to *Suetonius, in Tiberio, c.* 73. and *Orosius lib.* 7. *c.* 2. *Eutropius lib.* 7. *Beda de sex ætatib.* raigned 23. yeares, according to *Sextus Aurelius*, 24. as *Clemens Alexandrin. lib.* 1. *Stromat.* 22. yeares: as *Dio* counteth, *lib.* 58. 22. yeares and 7. moneths, and so many daies: as *Tertullian. lib. aduers. Iudæos, c.* 5. 22. yeares, 7. moneths, and 28. dayes: *Iosephus lib.* 18. *antiquit. c.* 14. reckoneth 22. yeares, and 6. moneths. But the true account is this: Tiberius raigned full 22. yeares, counting from the Calends of Ianuarie after he beganne to raigne, to the Calends of Ianuarie next before he died: but he entred his raigne the 19. of August, when *Augustus* died, from whence to the Calends of Ianuarie, are 4. moneths, and 13. dayes: and he died the 16. of March, two moneths and sixteene dayes after his 22. yeares expired at the Calends of Ianuarie: so in all he raigned 22. yeares and 7. moneths: so that by this computation appeareth the difference, why some doe giue vnto him but 22. yeares, some 24. some but 23. because some count onely the full yeares, some the moneths of his first and last yeare, for whole yeares; some put the odde moneths together, and make one yeare of them. Hence then it is euident, seeing our Blessed Sauiour is held to haue suffered in the 18. yeare of *Tiberius* about the beginning of Aprill, that *Tiberius* raigned after our Blessed Sauiours passion 4. yeares, an 11. moneths, and 18. dayes: for of his 18. yeare there remained from the beginning of Aprill vnto the 19. of August, when Tiberius beganne to raigne, 4. moneths and 18. dayes: and after the 18. yeare, he raigned 4. yeares, and almost 7. moneths, for he raigned in all as is shewed before, 22. yeares, and 7. moneths.

2. *Caius Caligula*, raigned according to *Suetonius*, and *Eutropius*, 3. yeares, 10. moneths, and 8. daies: according to *Clemens*, and *Tacitus*, and *Sextus Aurelius* 4. yeares: after *Beda*, 4. yeares, 10. moneths, and 8. daies: according to *Dio*, 3. yeares, 9. moneths, 28. daies: as *Tertullian*, 3. yeares, 8. moneths, and 13. dayes: as *Iosephus*, 3. yeares, and 6. moneths. But the right computation is this: *Caligula* beganne his Empire the 16. day of March: from whence to the Calends of Ianuarie following are 9. moneths, and an halfe: then he raigned from the first Calends of Ianuarie full 3. yeares, and died the 24. of Ianuarie following: so the whole time of his raigne was 3. yeares, 10. moneths, and 8. dayes: they which giue vnto him full fowre yeares, count the odde moneths, and dayes for a whole yeare.

3. *Claudius*, who was next Emperour, according to *Tacitus*, *Suetonius*, *Clemens Alexandrin.* *Eutropius*, *Orosius*, raigned 14. yeares, according to *Dio* and *Iosephus*, 13. yeares, 8. moneths, and 20. dayes: after *Eusebius*, 13. yeares, and 9. moneths: after *Beda*, 14. yeares, 7. moneths, and 28. dayes. But the certaine computation is this: *Claudius* beganne his Empire vpon the 24. of Ianuarie: whence to the Calends of Ianuarie following, when the Romane yeare beginneth are 11. moneths, and 7. dayes: then he raigned full 12. yeares, and in his 13. yeare he raigned 9. moneths, and 13. dayes: from the Calends of Ianuarie vnto the 3. day before the Ides of October, which was the 13. day of that moneth, when he died, as *Tacitus* and *Suetonius* write: so the whole time of his raigne was 13. yeares, 8. moneths, and 20. dayes: they then which giue vnto him 14. yeares, doe count the odde moneths for a whole yeare.

4. Vnto

4. Vnto Claudius succeeded Nero, who according to Tacitus, Clemens Alexandrin. and Eutropius, raigned 14. yeares: according to *Dio*, 13. yeares, and 8. moneths: as *Beda*, 14. yeares, 7. moneths, 10. daies: after *Suetonius* not much vnder 14. yeares: *Tertullian* counteth but 9. yeares, 9. moneths, and 13. daies: But herein he is much deceiued. The most doe giue vnto Nero 14. yeares, but not complete: the reason of this vncertentie is, because it is not certainly knowne when Nero died: *Onuphrius* thinketh he died about the 10. day of Iune, and he beganne to raigne about the 13. day of October, when Claudius died: so that by this account he should raigne but 13. yeares, 7. moneths, and 28. daies: *ex Perer.* but because the most doe allow vnto him 14. yeares, we will follow the vsuall and common reckoning. And this shall suffice to haue beene inserted here concerning the yeares of the raigne of the Emperours: see more of the yeares of the Emperours, *Hexapl. in Dan. c. 9. qu.* 75. where the account somewhat differeth from this in certaine moneths, because there *Eusebius* computation is followed.

7. Quest. *In which yeare after the passion of Christ Paul was conuerted.*

It followeth now, that such matters be briefly touched, which concerne this holy Apostle after he was conuerted to the faith of Christ: and first of the time of his conuersion.

1. Whereas it is most euident, that S. Stephen was stoned to death, after the most glorious ascension of Christ, and that S. Pauls conuersion followed after that blessed Martyrs death: some doe thinke that Stephen was put to death 7. yeares after Christs ascension, and so consequently S. Pauls conuersion happened likewise 7. yeares after: this opinion *Nicephorus lib. 2. c. 3.* ascribeth to *Euodius* the successor of S. Peter in Antioch. But there is no probabilitie of this opinion: for it is not like, that the Church had rest without persecution so long, that is, 7. yeares after Christs ascension. And the coniecture of some is, that 7. yeares are put for 7. moneths, by some corruption and fault in the copies: for so many moneths there are betweene the ascension of Christ, and the martyrdome of S. Stephen.

2. Some thinke, that Paul was conuerted in the first yeare after the passion of our blessed Sauiour, vpon the 25. day of Ianuarie: so *Eusebius* and *Beda:* But because S. Stephen is held to haue suffered vpon the 26. day of Ianuarie, in the first yeare after Christs passion: from which day to the 25. day of Ianuarie, when S. Paul, according to the receiued opinion, was conuerted, is not aboue a moneth; in which time all those things could not be fulfilled, which are recorded by S. Luke, Act. c. 8. S. Pauls conuersion could not fall out in the first yeare after the passion of Christ. This matter is not helped by the author of the scholasticall historie, vpon the Acts of the Apostles, c. 46. who thus distinguisheth, that if the first yeare of Christs passion be reckoned according to the vsuall account, that is from Ianuarie, when the Romane yeare beganne, then S. Paul was conuerted in the second yeare: but if from the time of Christs passion, then it was in the first yeare: for still the same doubt remaineth: that in this reckoning there was but one moneth, betweene the martyrdome of S. Stephen, and the conuersion of S. Paul.

3. Wherefore the opinion of *Oecumenius*, vpon the last chapter of the Acts of the Apostles, is more probable: that S. Paul was indeede conuerted in the second yeare, counting from the time of Christs passion: so that from the most holy death of our blessed Sauiour, vnto the conuersion of Saint Paul, which is held by a generall receiued opinion, to haue beene vpon the 25. day of Ianuarie, there was runne one whole yeare and tenne moneths.

8. Quest. *At what age S. Paul was conuerted.*

1. Ambrose, and *Theodoret* vpon the 7. chapter of the 1. epistle to the Corinthians, thinke that S. Paul at the time of his conuersion, was so young a man, that he was not meete for mariage: so that in their opinion, he could not then be aboue 20. yeares old: this their opinion may seeme to be grounded vpon this reason, because Act. 7. 58. Saint Luke speaking of Saint Paul, saith, that the witnesses laide downe their garments at the feete νεανίου, of a young man, called Saul: But that word hath not so much respect vnto his age and youth, as to his courage, and fiercenesse, as the word signifieth, as *Budeus* sheweth: whereupon *Euripides* calleth bold and insolent speach, νεανίαν λόγον. And that Saint Paul was not so very a young man, appeareth, because he is tearmed by an

other word: Ananias saith, chap. 9. 13. *We haue heard by many, περὶ τοῦ ἀνδρὸς τούτου, of this man.*

2. And further, that S. Paul was not so young a man at the time of his conuersion; may be shewed by these reasons. 1. S. Paul himselfe saith, Act. 26. 6. *As touching my life from my youth, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes:* it seemeth then that he spent his youth among the Iewes, before his conuersion. 2. Those things which S. Paul reporteth to haue beene done by him before his conuersion, agree not vnto S. Pauls youth: Act. 26. 9. *I also verily thought in my selfe, that I ought to doe many contrarie things against the name of Iesus, &c. many of the Saints I put in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue sentence:* this iudgement of S. Paul, and authoritie committed vnto him, were not incident vnto a very youth. 3. If S. Paul were but about 20. yeares of age, when he was conuerted, it would follow, that he exceeded not 46. yeares in the 4. yeare of Nero, when he is thought to haue written his Epistle to Philemon; but then he called himselfe *aged Paul:* for from the 20. yeare of Tiberius, which was the 2. yeare after Christs passion, when Paul was conuerted, vnto the 4. of Nero, are but 25. or 26. yeares. It would follow also hereupon, that S. Paul suffering, as *Hierome* thinketh, in the 37. yeare after the passion of Christ, was not aboue 55. yeare old: whereas Chrysostome thinketh, that he was aboue 68. yeares when he suffered: so that by this account he will be found to haue beene more then 30. yeares of age when he was conuerted.

Homil. de princip. Apost. tom. 5. edit. Parisien.

9. Quest. *How long S. Paul after his conuersion was rauished in spirit, and taken vp into Paradise.*

1. Some are of opinion, that in the space of those three daies, while Paul continued blind, after Iesus had spoken to him by the way, Act. 9. 9. that he then was taken vp into the third heauen, and heard such things, as were not to be vttered: of which his rauishing in the spirit, S. Paul writeth, 2. Corinth. 12. of this opinion are *Thomas, Lyranus, Carthusianus* vpon that place: *Ioannes Driedo, lib. 1. de scriptur. c. 2.* But this opinion is easily refuted: for the Apostle saith, that thing happened vnto him 14. yeares before he writ that epistle: now this second epistle to the Corinthians, he is held to haue written in the beginning of the raigne of Nero: from thence counting 14. yeares, we still come to the beginning of Claudius raigne: but S. Pauls conuersion was 8. yeares before that, in the 20. yeare of Tiberius: for there remained three yeares of Tiberius raigne, and 4. yeares almost of Caligula, whome Claudius succeeded.

2. But it is most like, that S. Paul in that three daies space had reuealed vnto him the knowledge of Iesus Christ, and of his Gospel, which the Apostle saith, he receiued by reuelation of Iesus Christ, Galat. 1, 12. so thinketh *Beda in 9. c. Actor.* and the author of the scholastical historie, c. 46. vpon the same booke. And it is euidently gathered by the historie of S. Pauls conuersion set forth by S. Luke, Act. c. 9, how presently vpon his conuersion S. Paul beganne to preach in the Synagogues, that Christ was the Sonne of God. He would not haue so preached vnto others, if he had not beene before himselfe instructed in the waies of Christ.

3. *Sixtus Senensis* then is greatly deceiued, who 1. *tom. bibliot.* deliuereth this out of *Origen*, that S. Paul had learned the historie of the Gospel of S. Luke: for both S. Lukes owne narration is against it, who saith, that straitway after S. Paul had recouered his sight, by the laying on of the hands of Ananias, he beganne to preach in the name of Iesus, Act. 9. And S. Paul testifieth otherwise of himselfe, Galat. 1. 11. *Now I certifie you, brethren, that the Gospel, which was preached of me, was not after man: for neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.*

10. Quest. *At what time Paul was first in bonds, and of his going to Ierusalem, how oft he went thither, before he came into bonds.*

Because S. Paul did write diuers of his Epistles while he had his libertie, and some after the time of his imprisonment, it shall not be amisse to examine this matter briefly, when Paul beganne first to be restrained of his libertie: which falling out at Ierusalem, it must first be knowne, how after and vpon what occasion he went vp to Ierusalem: his iourneis then

to

to Ieruſalem are found to haue beene theſe foure.

1. Firſt, he went to Ieruſalem to ſee Peter, which was three yeares after his conuerſion: And from Damaſcus where he was conuerted, he went into Arabia, and thence to Damaſcus, and ſo to Ieruſalem. But here two doubts are moued: the firſt is, that Saint Luke preſently after S. Pauls eſcape out of Damaſcus, maketh mention of his comming to Ieruſalem, Act. 9. 26. but the anſwer here is, that S. Luke in that ſtorie omitteth many things which were done, and ſo paſſeth ouer for breuitie ſake that iourney of S. Paul into Arabia. The other doubt is, whether S. Paul preached at this his going to Arabia: *Hierome* thinketh that he did not, but that he was letted by the Spirit to preach the word in Arabia, as afterward in Aſia: Act. 16. 7. *Pareus* alſo is of the ſame iudgement: becauſe S. Paul ſpeaking before king Agrippa, how he preached at Damaſcus, and at Ieruſalem, and in Iudea, Act. 26. 20. maketh no mention of his preaching in Arabia. But ſeeing there were three yeares runne, after S. Paul went from Damaſcus to Arabia, before he returned to Ieruſalem, it is not like, that S. Paul all this time was idle: and in the ſame place, Act. 26. 20. though he make no particular mention of his preaching in Arabia, yet he ſaith in generall, that he preached to the Gentiles: wherefore I rather ſubſcribe here vnto the ſentence of *Chryſoſtome*, who thinketh, that S. Paul at this time preached in Arabia, and did other memorable things, which for modeſtie ſake he paſſeth ouer in ſilence.

2. The ſecond voiage of S. Paul to Ieruſalem, was, when he with Barnabas carried releeſe from Antioch vnto the brethren at Ieruſalem and in Iudea, becauſe the great famine which was through the whole world, which fell out vnder Claudius Ceſar: as we read, Act. 11. 30. and 12. 25.

3. The third trauell of S. Paul to Ieruſalem, was that, whereof he writeth, *Galat.* 2. 1. *Then fourteene yeares after I went vp to Ieruſalem.* But here likewiſe ariſeth a double doubt: firſt, whether this iourney, and that deſcribed Act. 15. were one and the ſame: the ſecond, how theſe fourteene yeares are to be counted, and where they muſt take beginning. For the firſt, Chryſoſtome and Hierome vpon the 2. to the Galatians, ſeeme to be of opinion, that theſe were two diuers iourneies: and there may ſeeme ſome probabilitie hereof; becauſe S. Luke ſaith, that Barnabas went with Paul, Act. 15. But S. Paul ſaith, beſide Barnabas he tooke alſo Titus: and S. Luke ſheweth this to be the occaſion, that Paul and Barnabas were ſent vp about the deciding of the queſtion concerning circumciſion: But S. Paul ſaith, he went vp by reuelation, Gal. 2. 2. Yet hereunto it may be thus anſwered, that though Luke make no expreſſe mention of Titus, yet he may be included in that generall addition, They ordained that Paul, and Barnabas, *and certaine other of them ſhould goe, &c.* Act. 15. 2. And S. Paul might goe vp by reuelation, and yet that other occaſion alſo concurre therewith. Wherefore the opinion rather of Theodoret, *in 2. ad Galat.* and of Beda, *in c.* 15. *Actor.* ſeemeth to be more ſound; that both theſe were but one iourney: both becauſe after this immediatly Paul and Barnabas deuided themſelues, Act. 15. 39. and trauailed not together afterward to Ieruſalem: and Paul after this went not to Ieruſalem, but when he was there apprehended and taken, Act. 21.

The other doubt is, where the computation of theſe 14. yeares muſt beginne. 1. Beda, and the author of the ſcholaſticall hiſtorie vpon the 15. of the Acts, and *Thomas*, *Lyranus*, *Caietanus*, vpon the 2. to the Galat. thinke that they are to be counted from the time of S. Pauls conuerſion.

2. But the opinion of *Hierome* and *Anſelme* is more probable, that theſe 14. yeares beginne from S. Pauls firſt comming to Ieruſalem, which was 3. yeares after his conuerſion, whereof the Apoſtle maketh mention, Galat. 2. 18. for ſeeing he had ſpoken before of his firſt going to Ieruſalem, *After three yeares I came againe to Ieruſalem:* and ſaith afterward, c. 2. *Then fourteene yeares after I went vp againe to Ieruſalem:* theſe 14. yeares muſt properly beginne, where the other 3. yeares ende: ſo that theſe 14. yeares, were indeede 17. yeares from his conuerſion.

But *Pererius* obiecteth, that then the 17. yeare would fall out into the tenth yeare of Claudius Ceſar: which can not be, for the Iewes were expelled from Rome by Claudius after this third going vp of Saint Paul to Ieruſalem: for Saint Luke in the 15. chap. maketh mention of Saint Pauls going vp to Ieruſalem: but the Iewes departure from Rome, by the commandement of Claudius, afterward he remembreth, c. 18. 2. now, this diſmiſſing of the Iewes from Ieruſalem was in the ninth yeare of Claudius, as *Oroſius* writeth,

lib.7.c.4. and *Beda lib. de 6. ætatib.* Which obiection of *Pererius* may easily be answered: for, 1. he relieth onely vpon the credit of these two, that this inhibition was in the 9. yeare: it might be after. 2. admit it were in the ninth yeare, yet S. Pauls going vp in the 17. yeare of his conuersion might be before: for seeing he was conuerted in the beginning of the 20. yeare of Tiberius, vpon the 25. of Ianuarie, as is commonly held: his going vp to Ierusalem may be supposed to haue beene in the beginning likewise of the 17. yeare, which falleth out in the beginning of the 10. yeare of Claudius: and this eiection of the Iewes might be in the ende of the yeare. 3. S. Luke saith not, c.18. 2. that then the Iewes were first expelled: but that Aquila was lately come from Rome, because *Claudius* had giuen commandement, &c. there is no precise time set: and there might be some space allowed for their departure, after that the commandement was giuen.

11. Quest. *Of Pauls beeing in bonds first at Cesarea, and afterward at Rome.*

The fourth iourney of S. Paul to Ierusalem was, when he was taken by the captaine Lysias, and sent to Cesarea to Felix the gouernour: as S. Luke setteth forth the historie, Act. 21. 22, 23. and at Cesarea he continued vnder Felix two yeares in bonds, Act. 24. 28. But there are diuers opinions concerning this matter.

1. Some doe thinke that the two yeares there mentioned, are vnderstood of the time of Felix gouernment: but that can not be: for S. Paul saith, Act. 24. 10. that *Festus* had beene of many yeares a Iudge vnto that nation: he had beene then their gouernour more then two yeares: and *Iosephus* writeth, that Festus was sent thither in the 11. yeare of Claudius, *lib.20. Antiquit.c.5.* and he was displaced from his regiment in the 2. yeare of *Nero:* so that he held his gouernment fiue yeares at the least.

2. *Baronius* thinketh, that the two yeares there mentioned must be restrained to Neros raigne: for in his second yeare Felix was remooued, and Paul brought prisoner to Rome: he denieth that he was two yeares in bonds at Cæsarea: But *Pererius* well refuteth this assertion, because no mention is made at all of Nero by S. Luke: and therefore to his raigne, these two yeares can haue no relation.

3. The author of the scholasticall historie will haue these two yeares counted from the time, when the Iewes first accused Paul before Cæsar, *in Act. Apostol. c.* . But neither doth S. Luke make mention there of any such thing.

4. Wherefore, whereas the words stand thus, *when two yeares were expired, Pontius Festus came into Felix roome, and Felix willing to get fauour of the Iewes, left Paul bound:* the best sense is to beginne these two yeares from the first imprisonment of S. Paul at *Cæsarea:* of this opinion are *Lyranus, gloss. interlinear. Oecumenius in vltim. cap. Actor. Beda in c.* 24. *Actor.* And so much may be gathered out of the text: because it is said, that Felix sent for Paul the officer, and communed with him, hoping that some money should haue beene giuen him, v.27. this often communing with S. Paul sheweth that S. Paul was detained there sometime in bonds, and it is said also that *he left Paul bound:* so that *the two yeares expired,* which are mentioned in the same place, are most fitly referred to Pauls bonds.

Now after Paul had beene two yeares prisoner at Cæsarea, he thence was sent bound to Rome, in the second yeare of Nero, and continued there free prisoner two yeares in an house which he hired, Act. 28. 30. So he came to Rome in the 23. yeare after his conuersion, and the 25. yeare after the passion of Christ: But afterward he was loosed out of his bonds and dismissed from Rome, as shall be shewed in the next question: and in this first two yeares imprisonment at Rome, it is like that S. Luke wrote the historie of the Acts, and there endeth, because it is not like that he was after that S. Pauls perpetuall and inseparable companion.

12. Quest. *Whether S. Paul was set at libertie after he was prisoner at Rome, and where he bestowed himselfe afterward.*

1. This is euident by S. Pauls owne testimonie, who in diuers of his Epistles while he had beene prisoner in Rome, promiseth to visit the Churches againe where he had preached the Gospel, and speaketh thereof very confidently: as Philip. 1.25. writing from Rome, he saith, *This I am sure of, that I shall abide, and with you all continue, for your furtherance, and ioy of your faith:* likewise to Philemon he thus writeth, v.12. *Prepare me lodging, for I trust, that through your prayers I shall be giuen vnto you.* So also Heb. 13.23. *Know* that (our) *brother*

ther Timotheus is deliuered, with whome, if he come shortly I will see you. And yet more euidently he saith, 2. Tim. 4.16,17. *At my first answering no man assisted me, &c. notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles should heare, and I was deliuered out of the mouth of the lyon.* All these places doe euidently shew, that Paul was deliuered after his first imprisonment at Rome.

2. The reason is thus alleadged by Eusebius, *Neronem in principio imperij mitiorem fuisse*, that Nero in the beginning of his Empire was more gentle and mild: but afterward, when Paul was taken againe, Nero then beeing become a most cruell Tyrant, caused the holy Apostle to be put to death. Thus *Eusebius lib. 2. histor. scholast. c. 21.* to the like purpose also writeth Hierome *in Paulo.*

3. Now after S. Paul was deliuered, he visited the Churches, where he had preached, and other places likewise where he had not beene before. 1. *Hierome* thinketh, that he preached onely in the West parts: for he had a purpose to goe into Spaine, Rom. 15.28. but it is not like that he spent all the time of his liberty after his first imprisonment, which was 10. years, onely in the West parts. 2. *Caietanus* thinketh that he visited Macedonia, and Achaia, as he had promised in his Epistles: and so much he inferreth vpon those words, 2. Tim. 4.13. *The cloake which I left at Troas with Carpus, when thou commest, bring with thee:* and v. 20. *Trophimus I left at Miletum sicke:* these things were not done when S. Paul went first to Rome (saith *Caietane*) for no such thing is mentioned in the storie of the Acts: these things then fell out before his second comming to Rome: which beeing 10. or 11. yeares after the first, he would not write for his winter cloake, which he had left so long behind him: neither is it like that *Trophimus* sicknes continued 10. or 11. yeares. But *Caietans* collection here is not sound: for it is euident that S. Paul wrote this epistle at his first imprisonment in Rome: for he saith, v. 17. that he was deliuered out of the mouth of the lyon. And many things were acted by the Apostles, which are not written in the historie of the Acts: yet *Caietans* opinion is true, that S. Paul visited the East Churches, because he so purposed and promised in his Epistles. 3. But he did not visit onely the East Churches, but as *Eusebius* saith, it is like, *ad Evangelium possim praedicandum se denuo recepisse*, that he returned to preach the Gospel againe euery where.

4. Yet to Ephesus it is certaine he returned not: for he himselfe had told them, that they should see his face no more, Act. 20. 38. And whether euer he were in Spaine, it shall be shewed, when we come to that place in the 15. chapter.

13. Quest. *In what yeare after the passion of Christ, and of Nero his raigne, S. Paul was put to death at Rome.*

1. *Pererius*, alleadging for his authors, *Metaphrastes*, *Dyonisius* Bishop of Corinth, *Onuphrius* in his Chronicle, and *Baronius*, thinketh that S. Paul was martyred in the 13. yeare of Nero his raigne, in the 8. moneth: and in the 36. yeare from the passion of Christ. 2. *Beda* vpon the 15. c. of the Acts, assigneth Pauls death to the 38. yeare after the passion of Christ. 3. *Thomas* yet goeth further, and saith it happened in the 40. yeare after Christs passion, *in 2. cap. ad Galat.* But if either of these two latter opinions were true, S. Paul should not haue suffered vnder Nero, which is against the common receiued opinion of all. 4. Therefore it is more probable, according to the receiued tradition, that S. Paul died in the 14. yeare of Nero his raigne, and in the 37. yeare after the passion of Christ: as *Eusebius in Chronic.* and *Hierom. lib. de script. Eccles.*

Pererius obiection, that Nero died about the 10. of Iune in his 14. yeare, whereas S. Paul and S. Peter suffered the 29. of Iune, and therefore they could not be put to death in Neros raigne, may be thus answered: that it is vncertaine at what time of the yeare, or in what moneth Nero died: he buildeth onely vpon the coniecture of *Onuphrius*, as hath beene shewed before, qu. 6. toward the end: whose testimonie is not sufficient, to waigh against the authoritie of *Eusebius*, *Hierome*, and others, who place S. Pauls death in the 14. yeare of Nero.

But *Epiphanius* is farre wide, who thinketh S. Paul to haue died in the 12. yeare of Nero, *in haer.* 27. which was the 35. yeare after the passion of Christ: who herein is against the opinion of all other.

14. Quest. *Of Pauls person, and of the manner, and place of his death.*

1. Concerning S. Pauls person, *Nicephorus* thus describeth him, *lib. 2. c. 37.* that he was

of ſtature ſmall, and ſomewhat ſtooping: of a whitely face, ſmall head, comely eyes, low eye-browes, a comming noſe: a thicke beard ſomewhat long, full of gray haires, as likewiſe was his head: of comely grace, ſhewing ſome diuine thing to be in him. *Chryſoſtome* in his homilie *de principib. Apoſtol.* ſaith, that, for his ſtature, he was but 3. cubits high, whereas a mans vſuall ſtature is toward foure cubits: which if it were ſo, the reaſon may euidently appeare, why the falſe Apoſtles ſaid that *Pauls bodily preſence was weake*, 2. Cor. 10. 10. they might diſdaine his perſon, for his ſmall ſtature.

2. For the place where S. Paul was beheaded, the generall opinion is, that it was in the way *Hoſtrenſis*, where Conſtantine erected a Temple bearing S. Pauls name, and there was he buried. But *Pererius* by the authoritie of Gregorie, thinketh that he was put to death, *ad aquas Salvias*, in a place called the *Salvian* waters: the matter is not great, yet there is more probabilitie for the former opinion.

3. It is alſo generally receiued, that S. Paul and S. Peter were both put to death on the ſame day at Rome: But *Prudentius* in his verſes, *de feſto Apoſtolor.* and *Auguſt. Tom.* 10. *ſerm.* 4. *de feſt. Apoſt.* are of opinion that Paul ſuffered vpon the ſame day, that Peter did, but a yeare after: the matter is not great: though *Gelaſius* condemne them as heretikes which denie that S. Peter and S. Paul ſuffered in one day together.

15. Queſt. *What mooued Nero to put the holy Apoſtle to death.*

1. Some doe thinke that this was the cauſe: when *Simon Magus* to prooue himſelfe to the Romanes to be a God, by the helpe of the Deuill did flie aloft in the ayre, by the prayers of Peter the Deuill beeing driuen away, that wicked Sorcerer fell downe, beeing forſaken of his ſpirit, and ſo was broken in pieces: whereupon Nero was incenſed againſt the Apoſtle: thus *Hegeſippus lib.* 3. *c.* 2. *Ambr. lib.* 5. *epiſt. de tradend. baſilic. Arnob. lib.* 2. *adverſ. Gentil.* with others: But this reaſon, if this report were true, as it may be doubted of, rather ſheweth the cauſe, why Peter was put to death, then Paul.

2. *Chryſoſtome* and *Theophylact* vpon the 4. c. of the ſecond to Timothie, doe alleadge this to be the cauſe, becauſe Paul had conuerted to the Chriſtian faith Neros butler, whome he made great account of: and thereupon he commanded him to be beheaded.

3. *Simeon Metaphraſtes in commentar. peregrinat. Petri & Paul.* affirmeth out of Chryſoſtome, that Nero raged againſt S. Paul, becauſe he had conuerted one of Nero his concubines, which afterward refuſed to haue companie with him. But theſe two may ſeeme to be but mens coniectures: if this had beene the cauſe, Nero would haue put Paul to death at his firſt impriſonment: for then he had conuerted diuers of Ceſars houſhold, whoſe commendations he ſendeth to the Philippians: but after this he was enlarged, as may be collected, *c.* 1. 25.

4. *Seuerus Sulpitius, lib.* 2. giueth an other reaſon, why Nero perſecuted Paul to death, which was this: Nero hauing ſet Rome on fire, and laid it vnto the Chriſtians charge, whereof there was then a great number in the citie: and this occaſion Nero tooke to perſecute the Chriſtians, and put them to diuers torments: ſome he cauſed to be couered with beaſts skinnes, and to be woorried with dogges: ſome were nayled to croſſes: ſome were burnt in the night, that their fires might qualifie the darknes of the night: and in this hoat perſecution mooued vpon this occaſion, Paul was put to death. But *Pererius* confureth this opinion by this reaſon: this ſetting of the citie on fire happened in the tenth yeare of Nero, as Euſebius noteth in his Chronicle, but S. Paul ſuffered in the 14. yeare of Nero.

5. But we neede aſſigne no other cauſe of Nero his rage againſt this bleſſed Apoſtle, then this, which Euſebius and Hierome both doe touch, as is partly ſhewed before, Queſt. 12. that Pauls defence was at his firſt impriſonment admitted, and thereupon deliuered, becauſe Nero at the firſt caried himſelfe as a gentle Prince, but in the end he became a moſt ſauage Tyrant, and then his hatred was ſuch againſt the Chriſtians, that Paul could not eſcape his bloodie hands. It was then the crueltie of that bloodie Tyrant ioyned with a wicked deteſtation of the Chriſtian faith, that prouoked this beaſtly Tyrant, to ſhew his rage, in putting to death this holy Apoſtle: we neede not ſeeke for any further reaſon. And thus farre we haue proceeded in ſuch queſtions as concerne the perſon of this Apoſtle: now follow ſuch matters, as are to be obſerued touching his writings, and ſpecially this Epiſtle to the Romanes.

16. Queſt.

16. Quest. *Of the Epistles of S. Paul the number of them.*

1. The Epistles which S. Paul writ, are in all 14. in number, he writ nine of them to the 7. Churches: 1. to the Romanes, 2. to the Corinthians, 1. to the Galatians, 1. to the Ephesians, 1. to the Philippians, 1. to the Colossians, 2. to the Thessalonians, and one to the Hebrewes: and 4. beside to priuate persons, 2. to Timothie, 1. to Titus, 1. to Philemon. The reason of this number, *Gregorie*, whom *Anselmus* followeth yeeldeth to be this: this number of 14. consisting of 10. which signifieth the morall Lawe, and of fowre which noteth the 4. Euangelists, sheweth the harmonie and consent of Law and Gospel, and that S. Paul, *legis & Euangelij secreta rimatus esset*, had searched out the secrets both of the Law and Gospell: But this reason is too curious. *Cyrillus de Hierosolym. Catech.* 10. better sheweth the reason, why S. Paul did write more epistles then the rest of the Apostles: *non quod minor esset Petrus, aut Ioannes*, not because Peter, or Iohn were lesse or inferior: *sed quia antea fuit inimicus*, but because he had beene an enemie before, it pleased God he should write most: that we might be the better perswaded that he taught the truth.

2. These epistles of S. Paul are extant, some other he did write, which are not extant, as 1. Cor. 5. 9. he maketh mention of an epistle, which he had written to the Corinthians before that: for thus he saith, *I wrote vnto you, in an epistle, that you should not companie together with fornicators:* which words *Chrysostome* thinketh to haue relation to the 2. and 7. verses of the chapter, but the 11. verse following, *But now I haue written vnto you*, doth shewe that it was at another time, that he so had written. Indeede those words of the Apostle, Ephes. 3. 3. *as I haue written before, (or aboue) in fewe words*, may haue relation to the beginning of the same epistle, c. 1. v. 9. yet in this place it may be gathered that S. Paul had written a former Epistle to the Corinthians, *Parens:* which may be his meaning, where he saith, *this is the third time that I come vnto you*, 2. Cor. 13. 1. which he may vnderstand of his three epistles, which he had written vnto the Corinthians: for that some of the Apostles writings may be missing in the Newe Testament, as some of the Prophets in the old Testament, as Salomon is said to haue spoken three thousand Prouerbs, and a thousand and fiue songs, 1. king. 4. 32. whereof the greater part is lost, may be granted without any inconuenience: seeing that part of the Scripture, which the Lord hath thought good to preserue for the edifying of his Church is found to be sufficient.

3. Yet diuerse bookes were forged and foisted in vnder S. Pauls name: as *Augustine* citeth the *Apocalypse* or Reuelation of S. Paul, *in 16. c. Ioan.* whereof *Nicephorus* also maketh mention, *lib.* 12. *c.* 34. which they said was found in Pauls fathers house at Tarsus in a marble coffer in the time of Theodosius the Emperour, which was prooued to be false by the confession of an old man: such was the booke of the Acts of Paul, mentioned by the same *Nicephorus*, lib. 12. c. 46.

4. Of the same sort was the Epistle to the Laodiceans imagined to be of S. Pauls writing: 1. which neither was S. Pauls writing, but the Church reiected it, that there might be but 14. epistles in all: to shewe, that the Apostle had attained to the secrets of the Law and Gospel: for tenne signifieth the Lawe, and foure the Euangelists, thus *Anselmus in 4. epist. ad Colossens.* following *Gregor. lib.* 35. *moral. c.* 25. for the Church hath no authoritie to reiect any part of the Apostolical writings. 2. neither was it of S. Pauls writing, but now perished, as *Bellarmine* thinketh, *lib.* 4. *de verbo Dei, c.* 4. 3. nor yet was that epistle sometime extant, of S. Pauls writing, as *Epiphanius* maketh mention thereof, in the heresie of the Marcionites: for S. *Hierome* well saith, *legunt quidam ad Laodicenses, sed ab omnibus exploditur*, some doe read also the Epistle to the Laodiceans, but it is reiected of all, *catalog. scriptor.* for the words are ἐκ Λαοδικείας, from Laodicea, Coloss. 4. 16. which the vulgar Latine corruptly translateth, *quæ Laodicensium est*, which is of the Laodiceans. 4. neither was it the same epistle which the Apostle had written from *Laodicea*, which some thinke to haue beene the first epistle vnto Timothie: for it is euident Coloss. c. 2. 1. that S. Paul when he wrote this Epistle had not seene the Laodiceans. 5. So *Philastrius, her.* 59. maketh mention of such an Epistle which was taken to be S. Pauls, but it was not publikely receiued, because of some doubtfull sentences thrust in by some: but it was not S. Pauls Epistle, neither in part nor whole, for the reason before alleadged, as *Theodoret* thinketh that it is a feyned and forged epistle. 6. *Sixtus Senens.* writeth, that there is an epistle of S. Pauls to the Laodiceans to be found in Paris, in an old booke, in the librarie of Sorbon, and at Padway

whether S. Paul wrote any Epistle to the Laodiceans.

in the librarie of S. Iohn: But that is not S. Pauls epistle, for it containeth nothing worthie of him: and whatsoeuer that epistle hath is more distinctly handled in the epistle to the Colossians: so that there was no reason, why S. Paul should will the Colossians to read that epistle. 7. this epistle then from *Laodicea*, was some epistle, which either the Laodiceans writ to S. Paul, whereunto he partly maketh answer, in that epistle to the Colossians, as *Chrysostome, Theodoret, Oecumenius*, or which they had written to the Colossians, *Beza*.

Quest. 17. *Of the order of time, wherein S. Pauls seuerall epistles were written.*

This Epistle to the Romanes, though it be placed first, yet is thought to haue beene written last of all those, which S. Paul did write before he was imprisoned at Rome. His epistles then are thought to haue beene written in this order: 1. the former epistle to the Thessalonians, seemeth to haue beene first written, which he sent vnto them from *Athens* by *Tychicus*: for from *Thessalonica* he remooued to *Berea*, from thence to *Athens*, Act. 17. 2. And the same yeare while he was at Athens, he did write the second epistle also to the *Thessalonians*, explaning in the latter, that which he had written in the first concerning the comming of Christ, and the ende of the world: this was about the 17. yeare of his Apostleship, and the 9. yeare of the raigne of *Claudius* the Emperour, *Pareus*. *Chrysostome* giueth this coniecture, why the epistles to the Thessalonians should be written before those to the Corinthians, because he saith, 2. Cor. 9. 2. that *Achaia was prepared a yeare agoe:* whereby he signifieth that he had formerly dealt herein with the Thessalonians, vnto whom he thus writeth, 2. Thess. 4. 9. *as touching brotherly loue, ye neede not, that I write vnto you, &c. yea and that thing ye verily doe to all the brethren, which are throughout all Macedonia.* It seemeth then that he had propounded this matter of beneuolence, and almes to the Thessalonians, before he had written thereof to the *Corinthians*, *Chrysost. in argum.*

But here are two doubts mooued concerning this epistle: from whence it was sent, and by whom: *Baronius*, to whom *Pererius* consenteth, thinketh it was written from Corinth: because S. Paul maketh mention, c. 3. 6. of Timothie his returne vnto Paul, before this epistle was written, who found S. Paul at Corinth, Act. 18. 1. 5. But there it is said, that Silas and Timotheus came from Macedonia, when they found Paul at Corinth: therefore that might be an other returne, then this here mentioned, when Timothie came from Thessalonica: And that Paul was then at Athens, when he wrote this epistle is euident, c. 3. 1. *we thought it good to remaine at Athens alone, &c.* And of this opinion also are *Athanasius in Synops.* and *Theodoret*, that this epistle was sent from Athens.

But these forenamed fathers thinke also, that this epistle was sent by Timothie: because it followeth, c. 3. 2. *and haue sent Timotheus our brother, &c.* who they thinke carried this epistle: yet it is more probable that it was sent by some other, and most like by *Tichicus*: *Parens:* for the inscription of the epistle is in Paul, Siluanus, & Timotheus name: it is not like, that he would send Timotheus salutation, he beeing the messenger to carrie the epistle: for salutation and greeting is sent in the name of those which are absent.

3. The third epistle in order was the former Epistle to Timothie, which he wrote from *Laodicea*, the chiefe citie of *Phrygia parationa*, while he passed thorough that countrey, Act. 18. 2. 3. before he came to Ephesus, c. 19. 1. for when S. Paul writ to Timothie, he purposed to see him shortly, 1. Tim. 3. 14. as he did, out of Phrygia comming to Ephesus: this seemeth to haue beene about the 19. yeare of his conuersion.

4. Next was written the former epistle vnto the Corinthians: which was dated not from *Philippi*, as it is in the Greeke subscription, but rather from Ephesus, as the *Syrian* and *Arabian* translation hath: for at this time Paul was at Ephesus, 1. Cor. 16. 8. *I will tarrie at Ephesus vntill Pentecost:* and as yet he was not come to Macedonia, where *Phillippi* was, as he saith, v. 5. *I will passe thorough Macedonia*: it seemeth then, that this epistle was writen while Paul staied at Ephesus, before that commotion made by Demetrius: *Beza annot.* 1. Cor. 16. 5 about the 19. yeare of Pauls conuersion, the 54. yeare of our Lord, and in the 12. yeare of *Claudius*. *Parens.*

5. Then followed the second epistle to the Corinthians, which was written from *Philippi*, as the vsuall subscription sheweth: for after the tumult ceased in *Ephesus*, Paul departed to go into Macedonia, Act. 20. 1. and from thence into Grecia, where he staied 3. moneths: as he promised to come vnto Corinthus with them of Macedonia, 2. Cor. 9. 4. which he at that time performed.

6. About

6. About the ſame time alſo was written the Epiſtle to Titus from *Nicopolis*, which is not farre from *Philippi* in Macedonia, whether he ſent for Titus to come vnto him: becauſe he purpoſed there to winter, Tit. 3.12. yet the Apoſtle afterward changed his mind, for he ſtaied three moneths in Grecia, and there wintred, Act. 20. 3. as it is moſt like at Corinthus, *Parens. Aretius* thinketh that this epiſtle was written before the latter to the *Corinthians:* the matter is not great: they were both written in a ſhort time one after an other: but it ſeemeth he firſt came to *Philippi*, whence he wrote to the *Corinthians*, and then to *Nicopolis*.

7. The laſt of all theſe, was written this epiſtle to the Romanes, from Corinthus in his laſt paſſing thorough *Macedonia* and *Grecia*, when he went to Ieruſalem, whence he was ſent captiue to Rome: for now he had receiued the almes to miniſter vnto the Saints at Ieruſalem, Rom. 15. 25. which he had written before to the Corinthians to be gathered, 1. Cor. 16. 2. 2. Cor. 8. 6. which almes he now caried to Ieruſalem, when he wrote this epiſtle, as he ſaith Act. 25. 17. that he brought almes to his nation: This epiſtle to the Romanes, as it was the laſt of thoſe, which were written before he came to Rome, ſo yet was it before all the reſt, which he ſent from Rome, beeing there in bonds: *Romanorum enim vrbem nondum acceſſerat*, for he was not yet come to the citie of Rome, when he wrote this epiſtle, *Chryſoſtome*.

Theſe ſeuen former epiſtles, S. Paul did write before he was carried priſoner to Rome: the other ſeuen he ſent after he came to Rome, for in all of them he maketh mention of his bonds: but whereas Paul is thought to haue beene twice in bonds at Rome, for otherwiſe beeing held to haue come to Rome in the 2. yeare of Nero, he muſt either be thought after 2. yeares impriſonment at Rome to haue ſuffered in the 4. yeare of Nero, which is againſt the opinion of all, or that he remained there 12. yeares priſoner, which is not like: Now then whether he writ theſe Epiſtles following, in his firſt, or ſecond impriſonment and bonds at Rome, it is vncertaine, *Pareus*.

8. The firſt written from Rome was the epiſtle to the Galathians, wherein he maketh mention of the markes of the Lord Ieſus, which he did beare in his bodie, c. 6. 17. meaning his chaines, or torments, which he endured: this may ſeeme to haue beene in the beginning of his ſecond bonds, *Parens*. *Chryſoſtome* thinketh, that the epiſtle to the *Galatians* was before this to the Romanes: but that cannot be: for when he ſent this epiſtle to the Romanes, he had not yet ſeene them, for he ſaith, c. 1. 11. *I long to ſee you, &c.* neither had beene at Rome: but from Rome he ſent the Epiſtle to the Galathians, then being in bonds, as both the ſubſcription of the Epiſtle ſheweth, and the mentioning of the markes of the Lord Ieſus, c. 6. 17. *Aretius* thinketh that this was written laſt of all, ſauing the epiſtle to the Hebrewes: becauſe the Apoſtle ſaith, c. 6. 17. *from hence let no man put me to buſineſſe: ego enim modo immolar*, for *I now am readie to be offred:* but theſe words are not there: he ſaith, *for I beare in my bodie the marks, &c.*

9. The next was the epiſtle to the Epheſians, where he maketh mention alſo of his bonds, c. 6. 22. *Pareus*.

10. Then the epiſtle to the *Philippians*, in the which he maketh mention of ſome in Cæſars houſhold, which ſent ſalutations, c. 4. 22. *Pareus*. *Aretius* will haue this the firſt epiſtle ſent in his bonds, becauſe he maketh mention thereof as of a newe thing, c. 1. v. 7. but by this reaſon the epiſtle to *Philemon* ſhould be firſt, becauſe in the verie title he ſaith, *Paul a priſoner of Ieſus Chriſt:* Theſe epiſtles, the order whereof cannot be prooued otherwiſe out of the epiſtles themſelues, are beſt holden to haue beene written in that order wherein they are placed.

11. The laſt of all the epiſtles written in S. Pauls firſt bands ſeemeth to be the epiſtle to the Hebrewes: *Pareus* maketh it the firſt written from Rome: but becauſe he ſaith, *they of Italie ſalute you*, c. 13. 23. it may ſeeme he was diſmiſſed from Rome, and preached in Italie: *Baronius*, and before him *Aretius*, thinke it was the laſt of all S. Pauls epiſtles: but that is not like, becauſe it ſeemeth when he writ this epiſtle, he was deliuered from his bonds at Rome, and was in Italie: therefore I thinke that it was vpon the ſame reaſon, the laſt which S. Paul did write in his firſt impriſonment, as *Pererius*.

12. The next was the epiſtle to *Philemon*, but written in S. Pauls laſt bonds: *Pareus* and *Aretius* thinke the Epiſtle to the Coloſſians was written firſt: but *Chryſoſtome* giueth the prioritie of this epiſtle to Philemon, vpon this reaſon: becauſe, Coloſſ. 4. 9. the Apoſtle

maketh

maketh mention of *Onesimus* a faithfull and beloued brother whom he sent with *Tichicus* vnto the Colossians: but it is like he had first reconciled him to his master *Philemon*, whose seruant he had beene, *without whose minde he would doe nothing*, Philem. 14. him therefore it is like he first of all sent to Philemon his master, with that epistle, before he would employ him.

13. Then followeth the epistle to the Colossians, wherein he prayeth them to be mindfull of his bonds. These two last epistles, 1. I neither thinke with *Peterius* to haue beene written in S. Pauls first bonds, because he calleth himselfe now in the epistle to Philemon, which was written before this to the Colossians, Paul aged: and though he writeth v. 21. as hoping to be deliuered, yet it pleased God otherwise. 2. neither yet doe I thinke with *Pareus*, that all but the Epistle to the Hebrewes written from Rome, are to be referred to S. Pauls last bonds: because in some of them he writeth very confidently of his deliuerance, as Philip. 1. 25. *This I am sure of, that I shall abide, &c.* these two then, with the latter epistle to Timothie, were written in S. Pauls last bonds.

14. The last was the second epistle to Timothie, which was after the other to the Colossians: for Demas was now fallen away, 2. Timoth. 4. 10. who yet continued with Paul, when he writ to the Colossians, c. 4. 14. *Aretius*. And that this was the last of all, is euident, 2. Tim. 4. 6. where he saith, *I am readie to be offred vp, and the time of my departure is at hand. Chrysost. Pareus.*

But *Pererius* much differeth and dissenteth, as touching the order of time of the writing of these epistles: whose placing of them with the reasons of his opinion shall briefely be examined.

1. The Epistles to the Corinthians he thinketh to haue beene written before the 1. epistle to Timothie: which is affirmed to haue beene written in the third place before either of these epistles: for if Paul writ the 1. epistle to the Corinthians from Ephesus, as *Pererius* confesseth, and it is euident, 1. Cor. 16. 8. then must the 1. epistle to Timothie be the former: for when S. Paul writ to Timothie he had not yet beene at Ephesus, but he purposed to see Timothie shortly, 1. Tim. 3. 14.

2. Next to the epistles to the Corinthians, he placeth the former to Timothie, which must goe before vpon the reason alleadged.

3. After the epistles to the Corinthians he setteth the Epistle to Titus, which followed indeede in that order, as is shewed before: sauing that he thinketh it was not written from *Nicopolis*, which is most probable, because he saith, c. 3. 12. *Be diligent to come vnto me to Nicopolis, for I am determined there to winter*: for although these words may beare that sense, that he was not yet come to Nicopolis, but had it in his minde to be there: yet the subscription to the epistle, affirming that it was written from Nicopolis, ought to sway that way especially, the text fauouring that sense.

4. The epistle to the Galatians he thinketh to haue had the 5. place next to that to Titus, with Chrysostome: But Theodorets opinon is rather to be received, who thinketh it was written from Rome, and therefore after the epistle to the Romanes, as is shewed before, *loc.* 9.

5. The Epistle to the Romanes was the last of those which S. Paul writ before he was in bonds at Rome, as hath beene shewed before, *loc.* 7.

6. Then followe the other epistles to the *Galatians, Ephesians, Philippians, Philemon, Colossians, Hebrewes*: sauing that *Pererius* will haue the epistle to the Galatians before this to the Romanes: and the epistle to the Hebrewes last of all, but the two epistles to Timothie: whereas the Epistles to Philemon, and the Colossians, were after it: see before, *loc.* 13.

7. Last of all *Pererius* placeth the second to Timothie: which was written last of all, when Paul was readie to be offred vp, as he writeth 2. Tim. 4. 6. and that the time of his departure was at hand: *Baronius* therefore is deceiued, who thinketh it was written before the epistles to the Philippians, Ephesians, Colossians, Philemon, and to the Hebrewes: And whereas it will be obiected, that S. Paul when he writ this epistle was deliuered out of the mouth of the lion, meaning Nero, 2. Timoth. 4. 17. and therefore this epistle was written in his first, not in his second bonds. *Chrysostome* and *Theodoret* doe answear, that S. Paul speaketh here of his first bonds, that at his first answearing he was deliuered: But in the former places, he speaketh of his state and condition, wherein he then presently was, euery day

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expecting death, and looking for the time of his diſſolution.

Queſt. 18. *That it is no point of curioſitie, but a thing verie requiſite to knowe the diuerſe times of the writing of S. Pauls Epiſtles.*

1. Not for that reaſon, which Origen ſuppoſeth, to know how the Apoſtle profited, *videtur in hac epiſtola perfectior fuiſſe quam in cæteris*, he ſeemeth to haue beene more perfect in this epiſtle then in the reſt: for to the Corinthians he writeth, 1. Cor. 9. *Leaſt when I haue preached to others, I ſhould be a reprobate:* he ſo ſaith, *quaſi res non indubitata eſſet*, as though it were a thing which he was not fully reſolued of: and to the Philippians he ſaith, 3. 12. *not as though I had alreadie attained vnto it:* But in this epiſtle he ſpeaketh as a man thoroughly reſolued: he was perſwaded that nothing could ſeparate him from the loue of God in Chriſt, c. 8. 38, 39. *ſic fere Origenes.*

Contra. 1. The places alleadged prooue no ſuch vncertaintie of aſſurance of ſaluation in Paul: for in the firſt, he ſpeaketh not of reprobation before God, but in the opinion of men, leaſt they might iudge him as a reprobate, if his life ſhould be contrarie to his doctrine: in which ſenſe he vſeth the word, 2. Cor. 13. 7. *though we be as reprobates*, that, is in mans iudgement: In the other place he ſpeaketh of the full poſſeſſion of the inheritance, not of the perfect aſſurance. 2. the epiſtle to the Philippians was written after that to the Romanes, as hath beene ſhewed: therefore it is impertinently alleadged to prooue greater perfection to haue beene in the Apoſtle, when he writte to the Romanes, then when he indited the epiſtle to the Philippians. 3. The ſame aſſurance of ſaluation, which S. Paul profeſſeth Rom. 8. he ſheweth alſo, 2. Cor. 2. 9. *the things which eye hath not ſeene, &c. which God hath prepared for thoſe that loue him: But God hath reuealed them vnto vs by his ſpirit, &c.* Here the Apoſtle, in ſaying (*vs*) perſwaded himſelfe to be one of thoſe, to whom theſe things were reuealed and prepared.

2. But *Chryſoſtome* better ſheweth the reaſon, why it is profitable to diſtinguiſh of the time of the writing of theſe epiſtles: becauſe the Apoſtle handleth the ſame things diuerſely, treating of circumciſion and other Ceremonies: for to the Romanes he ſaith concerning ſuch things, c. 14. *him that is weake in the faith receiue vnto you.* But to the Galatians, he writeth more ſharpely, c. 5. 2. *If ye be circumciſed Chriſt ſhall profit you nothing:* and to the *Coloſſians* he calleth them the *ordinances of the world*, the *commandements and doctrines of men*, *Coloſſ.* 2. 20. 22. the reaſon of which difference *Chryſoſtome* alleadgeth to be this: *quia principio condeſcendere oportuit, ſucceſſu temporis non item*, becauſe in the beginning the Apoſtle was to condiſcend and yeelde ſomewhat, but not ſo afterward: like as phyſitians and ſchoolemaſters doe more gently and tenderly vſe their patients, and young ſchollers at the firſt, then afterward.

Queſt. 19. *Of the order of placing the Epiſtles, and why this to the Romanes is ſet firſt.*

1. *Athanaſius in Synopſ.* placeth the 7. canonicall epiſtles before S. Pauls, which are foureteene in all: and of them the epiſtle to the Hebrewes he maketh the tenth next before the epiſtles to Timothie: *Luther* ſetteth the epiſtle to the Hebrewes after S. Iohns epiſtles, and diuideth it from S. Pauls: *Tertullian lib. 5. cont. Marcionem*, placeth them in this order, the epiſtles to the *Galatians*, *Corinthians*, *Romanes*, *Theſſalonians*, *Epheſians*, *Coloſſians*, *Philippians:* But the beſt order is, that which is vſually receiued, to the *Romanes*, *Corinthians*, *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, *Theſſalonians*, to *Timothie*, *Titus*, *Philemon*, to the *Hebrewes.*

2. And why the epiſtle to the Romanes is prefixed before the reſt, the reaſons are theſe: 1. not for that it was the firſt in time, for the contrarie is ſhewed before. 2. nor ſo much for the prolixitie and largenes thereof, as the propheſie of Iſay in that behalfe is ſet firſt, *Pareus.* 3. or for the dignitie of that nation, becauſe the Romanes, were chiefe Lords of the world, *Aretius.* for this had beene but a temporall reſpect. 4. or for the dignitie and excellencie of the Romane Church: for he giueth the preheminence to the Iewes: whom he calleth the oliue tree, and the Gentiles the banches of the wilde oliue tree, c. 11. 5. But the chiefe reaſon was, becauſe of the excellent matter: this epiſtle treateth of that principall queſtion of iuſtification by faith (which is handled alſo in the epiſtle to the Galatians, but here more at large) and of the chiefe queſtions beſide of Chriſtian religion, as of the workes of nature, c. 1. 2. the force of the lawe, c. 7. the fruites of iuſtifying faith, c. 5. of election and reproba-

tion,

tion, c.9. of the calling of the Gentiles, and the reiection of the Iewes, c. 11. of the diuersitie of gifts, c. 12. of the dutie towards Magistrates, c.12. of the vse of indifferent things, c.14.15. so that this epistle is as a catechisme and introduction to Christian religion, and therefore is worthily set before the rest: *Aretius, Pareus.*

Quest. 20. *Vnto whom this epistle to the Romanes was written, and from whence.*

1. It was not written generally to the whole Romane state: for the Emperor of Rome with his Princes, ministers, and officers, were persecutors of the Church of God: but it was directed to those among the Romanes, whether of that nation or strangers, both Iewes and Gentiles, that had imbraced the Gospell of Christ: *Aretius, Faius.* As now in the Romane papall state we doubt not but there are many, which professe the gospell of Christ, and are members of the true Church.

2. And although this epistle were personally directed to the Romanes, yet it entreateth of the common faith, which concerneth the whole Church of God, and so the vse thereof is generall: and that which was written vnto them, is written vnto vs. As that which our Blessed Sauiour said vnto his Apostles, he said vnto all, Mark. 13.37. So that which the Apostles did write to some speciall Churches, they did write vnto all, *Gryneus.*

3. This epistle was written from Corinthus, as not onely the subscription sheweth both in the Greek and Syriake, but Origen beside doth collect so much by these three arguments out of the text it selfe: 1. It was sent by *Phebe* a seruant of the Church of *Cenchrea*, Rom. 16.1. which *Cenchrea* is neere vnto Corinth, yea, *portus ipse Corinthe*, the verie hauen of Corinth. 2. he saith, *Gaius mine host, and of the whole Church saluteth you*, c. 16.23. which *Gaius* dwelt at Corinth: as the Apostle saith, 1. Cor. 1.14. *I baptized none of you, but Crispus and Gaius.* 3. he addeth further, *Erastus* the chamberlaine of the citie saluteth you: which *Erastus* is the same, whom Paul left at Corinth, 2. Timoth. 4. 20.

Quest. 21. *Of the excellencie and worthines of this epistle.*

Three things doe commend this epistle, 1. the matter, 2. the forme, 3. the kind and methode.

1. Concerning the matter, it containeth the chiefe articles, and most waightie points of the Christian faith, as is partly shewed before, qu. 6. *Origen* further setteth it forth thus: *multa de lege Mosis connectuntur, &c.* many things are knit together in this epistle, as of the lawe of Moses, of the calling of the Gentiles, of Israel, which is according to the flesh, and of Israel not according to the flesh: of the circumcision of the heart, and of the flesh, of the spirituall lawe, and the lawe of the letter: of the Lawe of the members, and the lawe of the mind, of the lawe of sinne, of the inward and outward man: to this purpose, *Origen. præfat. in epistol. ad Romanos.*

2. The forme and methode of this epistle is most exact: consisting of the definition of that, which is handled, and the tractation and explication thereof: for the most perfect and artificiall Methode is that which beginneth with the definition: as the Apostle sheweth what the Gospel is, *it is the power of God to saluation to euerie one that beleeueth*, c.1.v.16. in the which definition are expressed all the causes thereof: the efficient and author, *(God)* the ende *saluation*, the materiall cause *Christ Iesus*, the formall, *faith and beleefe in vs*, and on Gods behalfe *his efficacious power: Gryneus.* In the amplyfying and tractation of this definition, all the rest of the epistle is bestowed: as this proposition, that we are iustified by the Gospel, that is by faith and beleefe in Christ, is further amplified by the contrarie, that we cannot be iustified either by the workes of nature, c. 11. 2. or of the Lawe, c.3. but by grace, and faith, c.4. by the effects of iustifying faith, *inward*, the peace of conscience, c. 5. *outward*, the fruites of holinesse, c. 6. by the contrarie operation of the lawe, which reuealeth sinne, c. 7. but the Gospel freeth from condemnation, c. 8. by the cause, the free election of God, c. 9. by the subiect, the Gentiles called, the Iewes reiected, c. 11. See more hereof concerning the Methode, in the generall argument of the epistle before.

3. For the kind of epistle: It is principally definitiue and demonstratiue: for he defineth and determineth that we are iustified, neither by the workes of nature, nor of the law, but by faith in Christ; and prooueth the same by most euident demonstration: Beside this epistle hath somewhat of all other kinds of epistles, which are called *accessaria*, accessarie and secundarie: as it is both *gratulatorie*, reioycing for their faith, c. 1. and it is *reprehensorie*, rebu-

rebuking the Gentiles for their licentiousnes: it is also *exhortatorie*, exhorting to holinesse of life, c.6.12. and it is *deprecatorie*, he praieth and maketh request, praying for encrease of grace in them, and for himselfe, that he might haue some good occasion to come vnto them. *Aretius.*

4. Places of doctrine.

1. Doct. *Of the godly custome and vse of the Church, in laying the foundation of religion, which is Catechising.*

This commendable vse was taken vp by the Apostles themselues: as the Apostle sheweth, Hebr.6.1. he calleth it the doctrine of beginnings, and the laying of the foundation: as of repentance, faith, baptisme, the resurrection, of eternall iudgement: And so in this epistle, the Apostle deliuereth a perfect forme of catechisme: which consisteth of three parts, of the miserie of man by nature, his reparation and restitution by grace, and then of his thankfulnes afterward, in his obedience of life, for the benefits receiued: which three parts, the Apostle doth at large handle in this epistle: what man is by nature, he sheweth, c.1.2.3. what by grace, c.4.5.8. and of the fruits of regeneration he entreateth, c.6.c.12. So that it is false which *Bellarmine* affirmeth, that the Apostle deliuered no forme of catechising, to the Church: *l.4 de verb. Dei.c.4.* for he doth it most plainly & euidently in this epistle. *Pareus.*

5. Places of controversie.

1. Contr. *That it is knowne, that this Epistle was written by S. Paul, and is of diuine authoritie, by the Epistle it selfe.*

Bellarmine affirmeth, that to know, that any Scripture is diuine or Canonicall, it can not be concluded out of the Scripture it selfe: neither which were the writings of S. Paul, or that the Gospel of S. Matthew was written by Matthew, without the tradition of the Church. *Bellar.lib.4.de verb.c.4.*

Contra. 1. That the Epistles of Saint Paul are of diuine, and Canonicall authoritie, it appeareth euidently out of the writings themselues: for they beeing written by Saint Paul, who had the spirit of God, 1. Corinth. 7.40. and had Christ speaking in him, 2. Cor.13.13. and was taught of God, from whome he receiued his doctrine by reuelation, Gal.1.12. it is not to be doubted, but that his holy writings proceeded from the spirit of God, and so are of diuine authoritie: and he himselfe doubteth not to make them canonicall, as he saith, Gal.6.16. *Whosoeuer walketh according to this canon or rule, &c.* And he denounceth *anathema*, if any, yea an Angel, should teach any other Gospel, then he had preached, Gal.1. 2. Likewise that S. Paul was the author and writer of them, it is euident, both by the inscription and title, and by the salutation in the ende of euery epistle, and the benediction which he vseth, *The grace of our Lord Iesus Christ be with you all:* which he saith is the token or marke to know his epistles by, 2. Thess.3.17. 3. The tradition of the Church is an vncerten thing: that which is vncerten can not be a rule and measure of that, which is most certen: the testimonie of men, can not assure vs of the testimonie of God. Christ saith, Ioh.5.33. *Ye sent vnto Iohn, and he bare witnesse vnto the truth: but I receiue not the record of men, &c.* 36. *I haue a greater witnes, then the witnes of Iohn, &c.*

2. Contr. *That S. Pauls epistles are not so obscure, that any should be terrified from the reading thereof.*

In the Preface to *Toletus* commentarie, the epistles of S. Paul are affirmed to be hard, out of *Hierome* and *Origen*, *contr. Whitakerum hæreticum*, against Whitaker that heretike: as it pleaseth that rayling taxer, to call that learned godly man.

Contr. 1. True it is, that as S. Peter saith, some things are hard in S. Pauls epistles, 1. Pet.3.16. he saith not, that *many things* are hard, or that the Epistles are hard, but onely some (few) things in them: this letteth not, but that his Epistles may safely be read of all, that read them with an humble minde, desirous to profit thereby: the danger is onely to the vnlearned, and vnstable which peruert them, as they doe the rest of the Scriptures, as S. Peter in the same place saith. 2. And euen those hard places may be made easie by diligent reading: as *Chrysostome* giueth this instance; like as we know their minde whome we loue and obserue, and are familiar with them; *& vtiq; si lectioni cum animi alacritate volueritis attendere, &c.* so you if you will with cheerfull attention giue your selues to reading, ye shall neede no other helpe, &c. *hinc vt innumera mala nata sunt, quod scripturæ ignorantur,*

rantur, hence so many euills haue sprung vp, because the Scriptures are not knowne; hence so many heresies, &c. the ignorance then, not the reading of Scripture, breedeth heresies: and thus he concludeth, *oculos ad splendorem Apostolicorum verborum aperiamus*, let vs open our eyes to receiue the brightnes of the Apostolicall words, &c. they doe not then cast darknes vpon our eyes, but bring brightnes and clearnes. *Chrysost. argum. in epist. ad Rom.*

3. Controv. *Against the* Ebionites, *which retained the rites and ceremonies of Moses.*

Whereas the Ebionites thought the rites of the Law necessarie, and ioyned them together with the Gospel, which heresie did much trouble the Church in the Apostles time, and is at large confuted in the epistles of S. Paul to the Galatians, and Colossians: the same also in this epistle is conuinced, and confounded: for the Apostle renounceth the workes of the Law, whether the ceremoniall and morall, as hauing no part in the matter of iustification, which he concludeth to be by faith, without the works of the law, c. 3. And he sheweth directly, c. 4. 10. that Abrahams faith was imputed to him for righteousnes, when as yet he was vncircumcised, least his iustification might be thought to haue depended vpon his circumcision.

4. Controv. *Against the* Marcionites, *which reiected the law of Moses.*

These wicked heretikes too much depraued the law of Moses, with the rites thereof, (as the other extolled it too much) affirming that it was not appointed nor commanded, by the good and gracious God, but by the Prince of the darknes of this world. But these also are sufficiently confuted in this epistle: for S. Paul commendeth the ceremonies of the old Testament, as fit for those times, and figures of things to come: as he calleth circumcision the seale of the righteousnes of faith, c. 4. 11. and this testimonie he giueth of the morall law, Rom. 7. 12. *Wherefore the Law is holy, and the commandement is holy, iust, and good, &c.*

5. Controv. *Against the Romanists, which deprane the doctrine taught by S. Paul in this epistle.*

Bellarmine in his controuersies, and *Stapleton* in his *Antidotes*, doe apparantly impugne the holy doctrine of the Apostle in this epistle in diuers points. 1. Iustification by the imputation, and apprehension of faith, which we call imputatiue iustice, they condemne, as a lie and vntruth: whereas the Apostle directly teacheth, c. 4. 5. *That to him that worketh not, but beleeueth in him that iustifieth the vngodly, faith is counted for righteousnes:* and v. 8. *Blessed is he, to whome the Lord imputeth not his sinne.* So that it is euident by the Apostle, that our iustification before God, is in the not imputing of sinne, and in the imputing of Christs righteousnes by faith.

2. The Romanists doe teach, that a man, as long as he liueth here, can not be certen of faith, whether he beleeueth, of remission of sinnes, whether he be iustified, of reconciliation, whether he be in the state of grace, of adoption, whether he be the child of God, of life eternall, whether he shall be saued. Contrarie to the Apostle, who sheweth, that by faith, we may be assured of all these: as of remission of sinnes, for otherwise we could not be at peace with God, which we obtaine beeing iustified by faith, c. 5. 1. of adoption, that by the spirit we can call God, Abba, father, c. 8. 15. of euerlasting saluation, *for there is no condemnation to them that are in Christ Iesus*, c. 8. 1.

3. Whereas the Apostle would haue euery soule subiect to the higher powers, c. 13. 1. they exempt all their Clergie from the power of the Magistrate, and so in a manner the one halfe of the multitude: for if their Cardinals, Prelates, Priests, Monks, Friers, Pardoners, with all their ministers, be put together, *à media multitudinis puto vix aberit*, they will not want much of the halfe part. *Parens in præfat.* But these controuersies shall more fully be handled, when we come to deale with them afterward in particular.

6. Controv. *Against* Socinus, *that blasphemously subuerteth the doctrine of our redemption by Christ, and iustification by faith.*

This blasphemous *Socinus* not many yeares since, set forth a booke in *Polonia*, wherein he maketh Christ no otherwise the Sauiour of the world, then Moses, in teaching the people by his example to liue well: and so doing, they shall inherit eternall life: he further most impudently affirmeth, that we haue no neede of any Reconciler or Redeemer with God: but that he died for our sinnes, no otherwise then the Martyrs, not to make any satisfaction for vs, but onely to giue vs example. These and other such wicked assertions, hath he published in that booke: *Parens in præfat.*

Thus

Thus this wicked heretike oppoſeth himſelfe to the moſt holy doctrine of S. Paul: who euidently teacheth, that as faith was imputed to Abraham for righteouſnes, ſo is it to vs, c. 4. 24. and that when we were enemies, we were reconciled vnto God by the death of Chriſt, c. 5. 10. and that by Chriſts obedience we are made righteous, c. 5. 19. But ſuch wicked aſſertions, neede nó confutation, it is ſufficient to propound them: for who can not, that hath the leaſt ſpark of grace, but at the very firſt naming of them abhorre them?

7. Controv. *Whether Paul may be thought to haue beene married.*

The Rhemiſts much miſlike our Engliſh tranſlation, becauſe we read, Philip. 4. 3. *faithfull yoake-fellow*, ſo tranſlating the Greeke words σύζυγε γνήσιε, as though we thereby intended to proue that S. Paul had a wife: which they ſay is contrarie to the Apoſtles words, 1. Cor. 7. 8. where he wiſheth the vnmarried to abide as he did: *Annot. Philip. 4. 3.*

Contra. 1. The Proteſtants doe not much inſiſt vpon it, whether Paul had a wife or no, neither doe they much vrge this place to that purpoſe: yet *Clemens Alexandrin.* out of this very place inferreth ſo much, that the Apoſtle by *yoake-fellow*, vnderſtandeth his wife: *lib. 4. ſtromat. Euſebius* alſo is of the ſame mind, that Paul was married, ioyning him with Peter and Philip, which were both married. 2. Yet it followeth not, becauſe Paul was vnmarried, when he writ vnto the Corinthians, that he was ſo alwaies. 3. And what though Paul were not married, it is ſufficient, that he had libertie tó take a wife, as the other Apoſtles did, 1. Cor. 9. 5. *Aretius.*

But we will ſomewhat more diſtinctly yet conſider of this queſtion, of S. Pauls mariage, whereof there are diuers opinions.

1. Some thinke that he was a perpetuall virgin and neuer maried, of which opinion is *Tertullian*, who calleth S. Paul, *Euangelicum ſpadonem & caſtratum*, the Euangelicall Eunuch, who had made himſelfe chaſt: and he ſaith further, *Petrum ſolum inuenio maritum*, I finde Peter onely, of the Apoſtles to haue beene an husband: *lib. de Monogom.* So thinketh *Hierome*, that Paul was a virgin: *epiſt. 22.* And *Epiphanius*, *hæreſ. 58.* reckoneth among thoſe, *qui perpetuo coluerunt virginitatem*, which were perpetuall virgins, Helias in the old Teſtament, and Paul in the new. *Ambroſe* likewiſe, and *Theodoret*, doe giue this reaſon, that S. Paul before his conuerſion was too young to be maried: and after he was conuerted, it is not like he deſired mariage, which he had neglected before. Of the ſame iudgement are *Theophylact*, *Oecumenius*, *Beda* vpon the 7. c. 1. *epiſt. ad Corinth.* The chiefe reaſon of Pauls virginitie they ground vpon theſe words; 1. Cor. 7. 8. *I ſay vnto the vnmaried, and vnto the widowes, it is good for them, if they abide, euen as I.* But this onely ſheweth that S. Paul at that time was not maried, not that he neuer had beene maried: and that coniecture that Paul was not of age to be maried before he was conuerted, hath no probabilitie, ſeeing he was put in great authoritie by the high Prieſt, of whome he receiued letters to perſecute the Diſciples at *Damaſcus*, Act. 9. 1, 2.

2. An other opinion is, that S. Paul had a wife both before his conuerſion and after: ſo *Ignatius epiſt. ad Philadelphenſ. Clemens Alexandr. lib. 3. ſtromat. Leo 9. diſtinct. 31. c. 11. Caietanus* and *Catharinus*, *in 4. cap. ad Philippenſ.* and *Eraſmus* likewiſe: their grounds are out of two places, 1. Cor. 9. 5. *Haue we not power to lead about a wife beeing a ſiſter, as well as the reſt of the Apoſtles?* and, Philipp. 4. 3. *I beſeech thee, faithfull yokefellow, helpe thoſe (women,) which laboured with me in the Goſpel.*

But neither of theſe places prooue any ſuch thing. The firſt we refuſe not, neither vpon *Tertullians* reaſon, becauſe it goeth before, *Haue we not power to eate and drinke?* that he ſpeaketh of ſuch women which miniſtred vnto them victuals: or *Hieromes*, who thinketh becauſe the name *ſiſters* is added, he vnderſtandeth rather other women, then their proper wiues, as the word γυνὴ ſignifieth both a wife and a woman: for their wiues alſo were their ſiſters in profeſſion: or *Auguſtines*, who ſaith the Apoſtle, *non ducendi, ſed circumducendi vocabulo vſus eſt*, vſed not the word of leading to marrie, but leading about: But the ſpeciall reaſon, why we refuſe this place is, becauſe at the ſame time, that S. Paul wrote this epiſtle, he counted himſelfe among thoſe which were vnmaried, 1. Cor. 7. 8. This place onely ſheweth, that S. Paul had power to carrie about a wife, as the reſt of the Apoſtles did: but not that he vſed this power: as likewiſe he had libertie not to worke, as it followeth in the ſame place, v. 6. *Or I onely and Barnabas, haue we not power not to worke?* yet he wrought with his hands notwithſtanding.

lib. de Monog.
lib. 1. contr. Iouinian.
lib. de oper. Monach.

The other place is rather to be vnderstood of some helper, that was most neerely ioyned vnto S. Paul in the worke of the Gospel, then of his wife: for as *Caietane* well noteth, seeing S. Paul was vnmaried before, when he was at libertie, and wrote the first epistle to the Corinthians, it is not like he tooke him a wife afterward, being now a prisoner at Rome, when he sent this epistle to the *Philippians*: and beside, the Syrian translatour putteth it out of doubt, who vseth here the masculine gender, as *Beza* noteth, which is ambiguous in the Greeke.

3. Some other leaue the matter in suspense, not determining, whether S. Paul were married or not: as *Origen* in the beginning of his commentarie vpon this epistle: to which opinion it is safest to subscribe: to hold it as a matter indifferent, whether S. Paul were at any time married or not, seeing it is not expressed in Scripture. It sufficeth, that he saith he had power to lead about a sister a wife, as well as the rest.

But now *Peresius* out of some fathers, as *Hierome*, *Augustine*, contendeth that it must rather be interpreted, a *woman* being a sister, for the word γυνὰ, here vsed, signifieth both a woman, and a wife: which conceit is remooued by these sufficient reasons:

1. They in thus reading, *a woman a sister*, doe inuert the order of the words: which stand thus in the originall ἀδελφὴν γυναῖκα, a sister a wife: if they will haue it, *a sister a woman*, that were superfluous, seeing the word *sister* also includeth the other: for shee could not be a sister, but shee must be a woman too.

2. It was more seemely, that seeing the Apostles had women in their companie to minister vnto them, it was more fit and conuenient, that their owne wiues should goe about with them, then other women, which had not beene without offence.

3. Likewise the very phrase, of leading about a sister, sheweth some authoritie and command, such as husbands haue ouer their wiues, and masters ouer their seruants, as *Peter Martyr* well noteth: the Apostles had power to lead about their owne wiues, who were not to forsake their husbands: but ouer other women they had not that power.

4. And if this were to be vnderstood of rich and wealthie women, which accompanied the Apostles, and ministred vnto them of their substance, they had beene no charge vnto the Churches, whether the Apostles came: and so this had beene no priuiledge to the Apostles, to bring such women with them, as should support their charges. But the Apostle here standeth vpon his priuiledge and immunitie, if he had thought good to haue vsed it, that he might, as the other Apostles, haue lead about a wife: *Beza*. So that whether S. Paul were married or not, it sufficeth, that he might haue taken a wife, if he would.

Morall obseruations out of the whole Epistle.

1. Observ. *Of the singular profit that may arise by reading of this Epistle to the Romanes.*

This Epistle hath a double vse, either to instruct vs in the right iudgement of the greatest mysteries of Christian Religion, as of iustification by faith, of the Law, of Election, of certentie of saluation, as also to stirre vs vp to the workes of pietie. *Origen* onely commendeth the reading of the latter part of the Epistle, from c. 12. to the ende: the other part, he thinketh not to be so necessarie, as handling onely questions about the ceremonies of the Law: but herein I preferre rather the iudgement of *Chrysostome*, who often caused S. Pauls epistles to be read in his hearing, euen twice euery weeke: *argument. in epist. ad Roman.* and *Augustine* professeth he was much addicted to the reading of S. Paul, *lib. 7. confess. c. 3.* It was an auncient vse in times past in the Church, that they which were appointed to the Ministerie, should get without booke, the Psalmes and the prophesie of Isai in the old Testament, and the Gospel of S. Matthew, with S. Pauls epistle in the new: It shall be profitable for euery Christian likewise to follow the same godly vse, especially to acquaint themselues with the diuine writings of S. Paul: and euery one may say with *Chrysostome*, *gaudeo equidem, quod spirituali illa tuba frui datum sit*, I am glad, that I may enioy that spirituall trumpet, &c. *in argum. ad Roman.*

The

The firſt Chapter.

1. *The text with the diuers readings.*

PAul a ſeruant of Ieſus Chriſt, called *to be* an Apoſtle, put a part *to preach* the Goſpel of Chriſt,

2 (Which he had afore promiſed by his Prophets in the holy Scriptures)

3 Of his Sonne (*Ieſus Chriſt our Lord. G.*) made (*not begotten. V. T.* or *made to him. L.*) of the ſeede of Dauid according to the fleſh: (not *of the ſeede of Dauid in the fleſh. T.*)

4 Declared to be the Sonne of God (*not knowne. T. or predeſtinate. L. or deſtinate to be the Sonne of God. V.*) in power, *L.* (not *mightily. G. Be.* or *by power. V. according to the ſpirit of ſanctification. G. Be. V.* not *according to the holy ſpirit. T.* or *the ſpirit that ſanctifieth. R.*) by the reſurrection from the dead: *T. B. G. Be.* (not *of the dead*) *euen* Ieſus Chriſt our Lord: *Be. T.* (not *of Ieſus Chriſt our Lord. L. V. R. B. for it muſt be referred to the beginning of the third verſe: and all that followeth muſt be encloſed in a parentheſis: ſo the Geneveſ. doe tranſpoſe it: but it is ſafeſt to put it in the laſt place, according to the originall: with reference, as is ſaid before.*)

5 By whome we haue receiued grace and Apoſtleſhip, for obedience to the faith (*that obedience might be giuen to the faith. B. G.*) among all the Gentiles for his name: (*that they may obey the faith of his name. T.*) (*in his name among all heathen. B. G.*)

6 Among whome ye are alſo the called of Ieſus Chriſt: (*the called in Ieſus Chriſt. T.*)

7 To all that be at Rome, *B.* (*you, that be. B. G. Be. V. they that be. L. T.* ὄντιν, *beeing*) called *to be* Saints: Grace *be* to you, and peace (*grace with you. T.*) from God our Father, and *from* the Lord Ieſus Chriſt.

8 Firſt verily I giue thanks to my God (*I thanke my God. B. G. but in the originall it is put in the dative, to God*) thorough Ieſus Chriſt, for you all, becauſe your faith is publiſhed in the whole world. (not *heard. T. or renowned. R. the word is* καταγέλλεται. *annũciatur, publiſhed.*)

9 For God is my witneſſe, whome I ſerue in my ſpirit (*with my ſpirit. B.*) in the Goſpel of his Sonne, that without ceaſing, I make mention of you *V. B. G. Be.* (*make memorie of you. R. L. which phraſe is neither good in Latin or Engliſh.*)

10 Alwaies in my prayer, beſeeching, if by any meanes ſometime at the length *T. B. L. V.* (*at one time or other. B. G.*) I might haue a proſperous iourney by the will of God to come vnto you.

11 For I long to ſee you, that I might impart vnto you *Be. L.* (*beſtow among you. B. G.*) ſome ſpirituall gift; that ye may be ſtabliſhed, *Be. B.* (*or confirmed. T. V. to confirme you. L. R. but the word is in the paſſiue.*)

12 That is, to be comforted together among you, *Be.* (*in you. L. R. with you. B. G. to be exhorted together. B. Par. but the Apoſtle was comforted rather, then exhorted by their faith*) by *our* mutuall faith, yours, and mine.

13 Now I would not haue you ignorant (brethren) *Be. Par. l. Or.* (*I would haue you know. T. B.*) how that I haue oftentimes purpoſed to come vnto you, (but haue beene letted hetherto) that I might haue ſome fruit alſo among you, *Be. Par.* (*in you. L. T. R. the Greeke prepoſition ſignifieth* (*in*) *properly, but here it is taken for, among*) as alſo among other Gentiles.

14 Both to the Grecians, and to the Barbarians, both to the wiſe, and vnwiſe am I a debter: (*to euery man am I a debter, to preach. T. this is not in the originall.*)

15 So that, as much as in me (*is,*) I am readie to preach the Goſpel, to you alſo that are in Rome. (*verbat. that which is in me, is readie to preach.*)

16 For I am not aſhamed of the Goſpel of Chriſt: for it is the power of God vnto ſaluation, to euery one that beleeueth, to the Iew firſt, and alſo to the Grecian.

17 For by it, the righteouſnes of God is reuealed, from faith to faith, as it is written, But the iuſt ſhall liue by faith.

18 For the wrath of God is reuealed from heauen againſt (*vpon. L.*) all vngodlines and vnrighteouſnes of men, which withheld the truth in vnrighteouſnes,

19 Foraſmuch as that which may be knowne of God, *Be. G. V. B.* (*which is knowne of*

God.L.R. the knowledge of God.T.τὸ γνωστὸν,here signifieth that rather,which may be known) is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, from the creation of the world,(or since the foundation)*T.L.Par.*(not,*thorough the creation of the world.V.G.B. see qu.*51.2.) beeing vnderstood by(*his*)works,are seene;both his eternall power and Godhead(*which words the Geneuens.transpose to the beginning of the verse)* that they should be without excuse:*T.* (not,*so that they are inexcusable.L. R. B.* or *to the intent, that they should be without excuse. B. G. Par.see qu.*54.)

21 Because, that when they knew God, they glorified him not, as God, neither were thankfull,but became vaine in their imaginations, and their fooliſh heart was darkned. ἐσκοτίσθη.*Be.L.(blinded.B. full of darknes.G.)*

22 When they professed themselues to be wise:*B.G.(saying themselues to be wise.L.R. counting.B.thinking.T.but φάσκοντες,is better translated,professing)* they became fooles.

23 And they turned *(*for they turned, *Be. G. but the word in the original is* καὶ, and*)* the glorie of the corruptible God,into the similitude of the image(by the similitude,&c.*V.* into the formed image,*Be.* made after the similitude, &c. *B. but in the original it is,in the similitude)* of a corriptible man,and of birds,and of foure footed beasts,and of creeping things.

24 Wherefore God gaue them vp to their hearts lust, vnto vncleannes (*not*, to vncleane lusts of their hearts.*T.*or to vncleannes thorough the lusts of their hearts.*V.B.*)to dishonour or disgrace,*ignominia afficiant.T.V.L.*(defile,*Be.B.G.but the word* ἀτιμάζεσθαι, *properly signifieth to disgrace)* their owne bodies betweene themselues:

25 Which turned the truth of God into a lie *(not,his truth for a lie,V.B.)* and worshipped and serued the creature beside the Creator, (or forsaking the Creator (*not, aboue the Creator,V. or more then the Creator. B. or rather then the Creator: the word is* παρὰ,*beside)* who is blessed for euer, Amen.

For this cause, God gaue them vp to vile affections: for euen the women did change the naturall vse into that which is beside nature: (*contrarie to nature. L.B. G. the word is* παρὰ, *prater:* and vsed that which is not of nature. *T. but here he interpreteth, rather then translateth.)*

27 Likewise the males (the men.*B.G. but the word is* ἄρρενες, *males)* left the naturall vse of the women,and burned in their lust one toward an other,and the males with males (*men with men.B.G.the word is* ἄρσενες,*males)* wrought filthines, and receiued in themselues such recompence of their error,as was meete:(*as they should.L.as was according. B.* ἦν ἔδει, *which it behooued,or was meete)*.

28 For as they regarded not to know God, *euen so* God deliuered them to a reprobate minde,*G.V.(*rather *then a leud minde. B.reprobate sense. L. vaine minde. T.minde voide of iudgement.B.P. the words are* ἀδόκιμον νοῦν, *reprobate minde)* to doe those things, which are not conuenient.

29 Beeing full of all vnrighteousnes,fornication,wickednes,couetousnes, maliciousnes, (rather then, *iniquitie, malice, fornication, wickednes. L. B. for the order is inuerted: for the most Greeke copies, and the Syriak put fornication in the second place, see qu.*73.*following)* full of enuie,murder,debate,deceit,euill conditioned,*V.B. (taking things in the worse part, G. full of euill thoughts,T.malignitie.L.Be.the word is* κακοηθείας,*churlishnes,morositie)*

30 Whisperers,backbiters,haters of God(not *hatefull to God.L. for the Apostle setteth downe the sinnes of the Gentiles)* despitefull,*B.*(or contumelious,*L.doers of wrong.G.*)proud, boasters,inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers,*(dissolute;L.R. the word is* ἀσύνθετους, *not standing to composition)* without naturall affection,such as can not be appeased(*without fidelitie,L.R.truce breakers,B.V.but that was said before)* mercilesse.

31. Which knowing the iustice of God *(the righteousnes. B. law. G.right of God. G.Be. iudgement of God,the word is* δικαίωμα,*iustice)* that they which doe such things, are worthie of death,*Be.B.G.V.* (not, *did not vnderstand, that they which doe such things are worthie of death.L.* for these words,*did not vnderstand,are not in the originall:* nor,*that it condemneth to death those which doe such things. T. for the word is in the plural,(are worthie of death)* but fauour,*G.or applaud.Par.or haue pleasure in.B.or patronize.Be.* not *consent.L.the word signifieth more,then a bare consent)* those which doe them.

2. *The*

2. *The Argument and parts of the Chapter.*

IN this Chapter the Apostle after the salutation, and *exordium* of the Epistle, falleth to proove iustification by faith against the Gentiles: first, shewing their manifold sinnes, and bad works, whereby they were so farre from beeing iustified, that thereby they incurred euerlasting damnation.

The parts are 1. the inscription to v. 8. 2. the exordium or introduction to the matter, to v. 17. 3. the proposition and argument concerning iustification by faith, v. 17. 18. 4. the confirmation or proofe, to v. 31.

1. The inscription or salutation sheweth, 1. the *person* that saluteth and sendeth greeting, which is *Paul*, described by his office and calling, in *generall*, a seruant of Iesus Christ: in *speciall* an *Apostle*, to what ende, to preach the Gospel, v. 1. which is set forth, 1. by the antiquitie, v. 2. 2. the *excellencie* of the subiect thereof, Christ Iesus: who is described by the singularitie of his person, God and man, v. 3. 4. and by his office set forth in *generall*, by the worke of our redemption, which was finished by his sanctification and resurrection, v. 4. and in speciall, he was the author of the conuersion and calling of the Apostle, v. 5. 3. by the effect of the Gospel, to winne obedience to the faith among the Gentiles.

2. The persons saluted are the Romanes, whom he setteth forth by their *externall* condition, *generall*, they were Gentiles, *speciall*, at Rome, and *spirituall*, what they were, *called*, by whom, by Christ, to what, *to be Saints*, v. 6. 7.

3. The *salutation it selfe*, v. 7. he wisheth vnto them grace, and peace.

2. In the *exordium* or *proeme*. 1. there is his *gratulation* or giuing of thanks for their faith, v. 8. 2. the testification of his loue toward them confirmed by an oath: in which his loue is expressed by two effects, 1. his earnest prayer to God to come vnto them, v. 9. 10. 2. his longing desire in himselfe to see them, v. 11. with the ende, v. 12. 3. a *preoccupation* of a question, or *purgation* of himselfe, that he yet came not vnto them: where he sheweth 1. the lets of his purpose v. 13. 2. his purpose, which yet he continued to come vnto thē: which is confirmed both by the end, to haue some fruit among them, v. 13. 2. and by his calling, in *generall*, he was a debter to all the Gentiles, who are set forth by distribution, v. 14. in *speciall*, and so consequently he was readie to preach the Gospel vnto them: And by this mention made of the Gospel, he taketh occasion to passe vnto the matter.

3. The third part is the proposition: that iustification is by faith: where we haue first the *occasion*, whereupon he bringeth it in: *I am not ashamed of the Gospel of Christ:* then the *proposition* it selfe: that the Gospell is the power of God to saluation to euerie one that beleeueth, v. 16. and the proofe thereof taken from the Prophet Habacuke, v. 17.

4. The fourth part is the confirmation of this proposition, that men are iustified by faith: which he sheweth by this disiunction: they are either iustified by faith, or by workes: but not by workes: which he prooueth by this distribution: first that the Gentiles cannot be iustified by workes, in this chapter to the 17. v. of the next: then, that neither the Iewes can chalenge any thing by their workes, thence to the ende of the 2. chapter: the Gentiles cannot be iustified by their workes, becausе by their workes beeing full of impietie and iniquitie, they are made guiltie of eternall death, and of the wrath of God: the argument standeth thus: they which are full of impietie and iniquitie, are subiect to the wrath of God: this proposition is expressed, v. 18. But the Gentiles are such, full of impietie and iniquitie: *Ergo*: the assumption or second part is prooued *distributiuely*: first their impietie is shewed toward God, to v. 28. then their iniquitie toward men. v. 32.

In the proofe of their impietie: first the sinne is shewed, then the punishment: their sinne, in that wittingly and against their knowledge, they deprаued the worship of God: their knowledge is set forth both by the light of nature in them, v. 19. and by the creatures, v. 20. their deprauation of Gods worship, is expressed, in *the causes*, their vnthankefulnesse, which brought forth vanitie of minde, and foolishnesse, v. 21. 21. *the effect*, in worshipping corruptible things in stead of God, v. 13. then the punishment followeth, they were giuen vp to their hearts lusts, v. 24.

2. As they deprаued Gods worship wittingly against their knowledge, so they didit willingly: their sinne is shewed, in their voluntarie forsaking of the Creator, v. 15. their punishment, in beeing giuen ouer both women and men to vile affections, v. 26. 27.

Then followeth the demonstration of their iniquitie: which consisted, 1. both in doing things not comely, which is declared, both by shewing the cause thereof, then beeing giuen ouer to a reprobate mind, procured by their contempt, and wilfull neglect of the knowledge of God, v. 28. and by a particular enumeration of the diuerse sinnes, which they committed: the seuerall distribution whereof see afterwards, qu. 72. 2. they did not onely commit such things themselues, but they also fauoured and patronized such as did them, v. 32. so then the conclusion must followe, that the Gentiles made themselues, by those their euill workes worthie of death, and so consequently thereby depriued themselues of life and saluation.

3. *The questions and doubts discussed.*

Quest. 1. *Why Paul setteth his name before this epistle.*

1. *Chrysostome* giueth this reason, why neither Moses prefixeth his name before his bookes, nor yet the Euangelists, Mathew, Marke, Luke, Iohn, before their gospels, *illi quippe præsentibus scribentes, &c.* for they writing vnto those which were present, had no cause to set to their names: But Paul, *quia longe remotis scribebat, &c.* because he did write to those, which were a farre off, had reason to set to his name, after the manner of epistles. 2. But Paul for an other reason doth suppresse his name, writing to the Hebrewes, *quia non erunt amico in Paulum animo*, because they had no friendly minde toward Paul: and therefore as soone as they had heard his name, they would presently haue reiected the whole epistle, *Chrysostome.* 3. And S. Paul beeing appointed to be the doctor of the Gentiles, vseth rather to instruct them by epistles, then by sermons, as the Prophets, or commentaries, as the Euangelists, or dialogues, as Iob: because he did write vnto many Churches: And so as the forme of epistles requireth, he setteth his name in the inscription, that it may be knowne whose epistle it was. *Hyperius.*

Quest. 2. *Of the two names of the Apostle, Saul, and Paul, what they signifie.*

1. Concerning Saul: *Ambrose* in his commentarie thinketh it signifieth vnquiet, restles, alluding vnto the Greeke word σάλυς, which signifieth the troublesome motion of the waues of the Sea: and the letter υ beeing put vnto it, it maketh σαυλυς, *Erasm. annot.* But Saul beeing an Hebrewe name, the deriuation thereof must be taken from the Hebrewe: Saul then is deriued of the Hebrewe word, *shaal*, and it signifieth asked or begged, *Erasm. ibid. Tolet.*

2. Of the deriuation of the name Paul, there are diuerse opinions. 1. Hierome sometime thinketh, that it should come of the Hebrewe word *pelah*, which signifieth wonderfull, *comment. in Philemon.* 2. Some will haue it rather deriued of *paghal*, which signifieth to doe, or worke, because he was Gods workman, and the Lord wrought by him as his instrument, *Tolet.* 3. *Remigius* saith, it signifieth in the Hebrewe *os tubæ*, the mouth of a trumpet: for so S. Paul was the Lords trumpet to sound forth the gospell, *Gorrham.* but *Arètius* saith well, *ex proprijs linguis deriuatio nominum petenda*, that the deriuation of names must be fetched from the proper languages: from the Hebrewe tongue then, words which are not Hebrewe, cannot take their deriuation. 4. Some doe make it a Greeke name, and to be deriued of παῦλα, quietnes, of the word παύομαι, to rest, to be quiet. But *Aretius* well noteth, that Paul is found to be no proper name among the auncient Greek writers, *Homer, Hesiode, Herodotus, Thucydides*: but onely in the late Greeke historians, *Plutarke, Appion, Dion*, which turned the Latine histories into Greeke. 5. *Augustine* thinketh that it is a Latine name deriued of the aduerbe *paulum*, little: whereby S. Paul signified his humilitie: and herein *Beda* followeth *Augustine.* 6. But their coniecture is best, that take it to be a proper name vsed among the Romanes: as *Paulus Æmilius* and other famous Romanes were called by this name, *Beza.*

Quest. 3. *Vpon what occasion the name Saul was turned to Paul.*

1. *Origen* thinketh, that the Apostle had two names from the beginning, as Matthew was called Leui: and it was the manner of the Hebrewes to vse diuerse names: and he giueth this reason, because it is said, Act. 13. 9. *Saul, which is called Paul*, that he beganne not then to haue two names, but was so called before: and his parents because they were Iewes

of

of the tribe of Beniamin called him Saul, and beeing citizens of Rome also by priuiledge, they called him Paul, according to the Romane names: But *Tolerus* thus obiecteth, that if he had two names from the beginning, S. Luke would haue expressed them before, whereas he is onely called Saul in the historie going before the 13. chapter: otherwise there is great probabilitie in this opinion, that the Apostle was called both Saul and Paul, but not at the same instant, neither from the beginning, but afterward.

2. *Chrysostome*, *Theodoret*, *Theophylact*, *Theodulus*, all these are of opinion, that the Apostles name was changed from Saul to Paul, by God himselfe, as Abraham and Iacobs names were changed, and Peters, that herein he should not be inferiour to Peter, But *Hierome in commentar. in Philemon*, and *Sedulius*, doe refute this opinion by this reason, because mention is made in Scripture of the change of their names, so is there not of this: and *Tolet* addeth further that *Peters* name was not changed, but somewhat added to it; he was called Simon Peter: But after the Apostle beganne to be called Paul, he is no more named Saul.

3. *Hierome in epist. ad Philem.* whome *Lyranus* followe, thinke, that Paul after the conuersion of *Sergius Paulus*, would be called by his name, as a monument of that triumph in conuerting a chiefe man of the Gentiles to the Christian faith: *Sedulius* and *Anselme* doe reiect this opinion, because there is no such vse and custome in the Scripture for Saints to take vnto them names vpon any such occasion: And againe, this had not beseemed Pauls humilitie to haue taken the glorie of that victorie to himselfe, which was due vnto Christ, *Tolet*, and rather Sergius should haue beene called by Pauls name by whom he was conuerted and baptized, then Paul by his. *Perer.*

4. *Ambrose* and *Augustine*, thinke that the Apostles name was changed at the time of his conuersion: and *Ambrose* giueth this reason, *ex Saulo inquieto factum Paulum quietum &c.* of vnquiet Saul he was made quiet Paul, of a persecutor a preacher of the Gospel: But here *Ambrose* alludeth vnto the Greeke signification of these words, whereas Saul is an Hebrewe name, and Paul a Latine, as is shewed before: But *Augustine* rendreth an other reason, which *Beda* followeth: *Saulus factus est Paulus, prius superbus, postea humilis*, Saul was made Paul, first proud, then humble: for Saul was a proud and cruell king, and persecuted Dauid, and so Saul before his conuersion persecuted the Church: this opinion *Tolet* approoueth. But if Paul had beene so called vpon any of these occasions, S. Luke would haue called him by that name before, presently after his conuersion, whereas he maketh no mention of Paul vntill he came to the 13. chapter.

5. Therefore this is the most probable coniecture, that as long as S. Paul laboured among them of the circumcision, he was called by his Hebrewe name Saul. But after his calling to preach vnto the Gentiles, he was called by a Romane name, *Paul*, not so much to shewe that he was a Romane by priuiledge, as to testifie and professe himselfe the Apostle of the Gentiles, because the name of Paul was most acceptable vnto the Gentiles, as beeing a Romane name: And Saul and Paul may be thought to be one and the same name in effect, and to differ no more, then *Theodericus* in Latine, *Dietrich* in the Germane tongue, and *Tierry* in French; as *Iochanan* in Hebrewe, *Ioannes* in Latine, and *Iean* in French: *Beza annot.* Act. 13. 9. with whom agreeth *Pareus*. But *Arsenius* obiecteth, that Saul and Paul cannot be the same name, and one deriued of the other, because *Saul* is an Hebrewe name, and *Paul* a Latine or Romane: *Tolet* adderh further, that if they had beene one and the same name, S. Luke would not haue said, *Saul which also is Paul.*

Answ. 1. We doe not say that Paul is deriued of Saul, or of the same signification in the Latine, which Saul hath in the Hebrewe: but that in likenesse of sound the one commeth neare the other, and so one might be taken for the other. 2. And though they be one name in effect, yet beeing diuerse in language, and so differing, S. Luke may make mention of both, as Iohn doth of Simons newe name, which was *Cephas* in Hebrewe, and *Peter* in Greeke, Iohn 1. 42. And this is an euident argument, these were not two diuerse names of the Apostle at the same instant, because as soone as the Apostle beganne to be called Paul, he ceased to be named Saul.

Quest 4. *At what time the Apostles name beganne to be called Paul.*

1. *Origens* opinion is, that from the beginning euen of his nativitie he was called by two names by his parents, so also *Pererius*: but that is not like, for then from the beginning

ning of the storie, S. Luke would haue called him indifferently by the one name, as well as the other.

2. *Ambrose* and *Augustine* thinke, that this change was made at the time of their conuersion: whose opinion is seene before: but this is vnlike vpon the former reason, because S. Luke maketh no mention of the name of Paul, at his first calling and conuersion.

3. *Hieromes* opinion is, that he then first was called Paul when he conuerted *Sergius Paulus:* But he is so called before S. Luke setteth downe the manner of his conuersion, Acts. 13. 9.

4. I preferre therefore their opinion, that thinke that Saul beganne then to be called Paul, when he was set apart by the Church of Antioch by the instinct of the spirit to preach among the Gentiles: thus *Beza annot.* and *Catharinus* a Popish writer. *Pererius* obiecteth that after the Apostle was thus separate, and set apart by the Church, he is called Saul, and *Barnabas* was also separate with him, and yet his name is not changed: *Answer.* He is not called Saul after he was sent forth by the Church: but the last place wherein he is called Saul onely, is v. 2. *Separate me Barnabas and Saul, &c.* But beeing now sent forth, they came first to the Isle Salamis, the deputie whereof was *Sergius Paulus:* and then he is called Saul, otherwise Paul, and euer after that, in all that historie Paul onely.

5. Quest. *In what sense Paul calleth himselfe the seruant of Iesus Christ.*

1. *Origen* assigneth fowre causes why Paul calleth himselfe, the seruant of Iesus, 1 *propter humilitatem* to shewe his humilitie. 2. *propter imitationem Christi*, to imitate Christ, who said, *I am in the middes among you, as one which ministreth.* 3. And because he is thought to haue beene called, hauing a wife, in that respect he was a seruant. 4. as long as we are in this bodie, we haue not attained to perfect libertie, and therefore are as seruants still: But all this beeing admitted to be true, that in all these respects Paul was a seruant to Christ: yet they are too generall, and agree vnto other seruants of Christs whereas S. Paul doth make this somewhat more peculiar to himselfe. 3. *Chrysostome* saith, that three waies we are seruants vnto God: by the right of creation, by the obedience of faith, and the obedience of life and conuersation: but yet these considerations are somewhat too generall, and doe not shewe, why the Apostle doth vse this title specially of himselfe. 4. Some giue this reason: the seruant must be addicted to his masters religion: as Exod. 12. 22. the seruants bought for money, were to be circumcised: so Paul professeth himselfe a seruant of Iesus Christs, that is, of the Christian religion: so that writing to Christians, he might better perswade them hereby, professing the same religion, *Aretius, Toletus.* But in this sense, not onely Paul, but euerie Christian is the seruant of Iesus Christ. 5. *Sedulius* vnderstandeth Paul to be a seruant in respect of his ministerie, which is a kind of seruice: But *Tolet* misliketh this; because his office and ministerie is expressed in the next word following, wherein he maketh mention of his Apostleship. 6. *Ambrose*, *Theodoret*, *Theodulus*, interpret him to be a seruant, because he was *à lege liberatus*, deliuered from the Lawe: But this was not a peculiar priuiledge to Paul, but generall to all Christians. 7. Therefore this holy Apostle in a peculiar, and speciall regard, calleth himselfe the seruant of Iesus, in respect of his singular and miraculous conuersion: by the which he was so obliged vnto Christ, that he deuoteth himselfe wholly to his seruice: so that both by his *condition*, he professeth himselfe Christs seruant, beeing by him redeemed from the tyrannie and seruitude of Sathan, of a cruell persecutor and blasphemer, beeing made a worthie Apostle and preacher of the gospel: and so by his *office* also and ministerie, he wholly doth consecrate himselfe to the setting forth of the Gospell of Christ.

Quest. 6. How Paul calleth himselfe a seruant, seeing Christ saith, *I will not call you seruants, John.* 15. 15.

initio. cõment. in epistol. ad Titum.

1. *Hierome* giueth this solution, that there is a double kind of seruice, one is a seruice of men, of the which Christ speaketh, *I will not call you seruants, but friends:* the other is a seruice vnto God, whereof Dauid speaketh, *I am thy seruant, and the sonne of thine handmaid, Psal.* 116. 15. 2. *Origen* giueth this satisfaction, *seruit Christo non in spiritu seruitutis, &c.* he serueth Christ not in the spirit of seruitude, but in the spirit of adoption: *quia omni libertate nobilior est Christi seruitus*, for Christs seruice is more noble then any libertie. 3. But yet to speake hereof more distinctly: there is a threefold kind of seruice, *seruitus peccati*, the

seruice

ſeruice of ſinne: whereof our Sauiour ſpeaketh, Ioh. 8. 34. *he that committeth ſinne is the ſeruant of ſinne:* there is *ſeruitus humana*, the ſeruice of men, from the firſt we are freed by faith in Chriſt, but not from the ſecond: for the Apoſtles exhort thoſe which are called being ſeruants, to be obedient to their maſters in the fleſh: the third kind is the ſeruice of God: which is of two ſorts, voluntarie, as in the Angels and Saints: the which S. Paul meaneth here, and conſtrained, as in the deuils, which are forced to be obedient to Gods will: now there are two ſpeciall bonds of this ſeruice, both by right of the *creation*, we are Gods creatures, and the workemanſhip of his hands, and therefore bound vnto his ſeruice, and of our *redemption* in Chriſt, *Perer.* 4. And of this ſeruice vnto God, there is a threefold conſideration: there are ſeruants, *natura, conditione, ſtatu*, by nature, as by the right of creation, by condition, by the right of redemption: thus the faithfull remaine ſeruants vnto God: but they are not in the ſtate of ſeruants, but are freemen, though the Lords ſeruants, *Tolet.* 5. And of theſe ſeruants vnto God there are three kinds, 1. the worſt ſort is of thoſe which ſerue onely for feare: the middle ſort is of ſuch, which ſerue onely for hope of reward: the third of thoſe, *qui Deo propter Deum ſerviunt*, which ſerue God onely for his owne ſake, *Pererius.*

Queſt. 7. How S. Paul ſaith, *called to be an Apoſtle.*

1. *Pererius* note is ſomewhat curious here, as if the Apoſtle ſhould haue ſaid, I dare not call my ſelfe an Apoſtle, but I am ſo called of all: for here the Greeke word κλητὸς, called, is not of the nature of a Participle, but rather of a noune, as *Eraſmus* noteth and *Beza*, and it is as much, as if he ſhould ſay, *by calling an Apoſtle:* ſo that this word rather ſheweth the authoritie by the which he was called, then the calling it ſelfe. 2. here may be noted the difference which the fathers make betweene κεκλημένος, and κλητὸς, which both ſignifie *called:* but the firſt is vſed of them which are called, and obey not, the other of them which are effectually called, and obey their calling: which difference though it may well be obſerued here, yet it is not perpetuall, as Math. 22. 19. *Many are called, and fewe choſen*, the word is there κλητοὶ, *Beza.* 3. not much vnlike is *Origens* diſtinction: betweene, *electus* and *vocatus:* elected to be an Apoſtle, and called to be an Apoſtle, Iudas was an Apoſtle called, but not elected: which diſtinction, if by election be vnderſtood predeſtination, it holdeth well: otherwiſe in reſpect of the outward calling, Iudas was both elected and called to be one of the twelue, *Tolet.* 4. the difference which *Auguſtine* here noteth betweene *vocari*, and *congregari*, to be called and congregate, or gathered together, is not generally true: the firſt he thinketh to be peculiar to the Church of Chriſt, the other to be vſed of the ſynagogue and Church of the Iewes: for the Prophets in the old Teſtament doe vſe the word of vocation and calling, *Beza.* 5. there are two kinds of calling, one is generall, as to be called to the knowledge of God: in what ſenſe it is ſaid, *many are called, but fewe choſen:* there is a ſpeciall kind of calling, as to be called to ſome ſpeciall office: as the Apoſtle ſaith, *No man taketh this honour to himſelfe, but he that is called of God, as Aron, Heb.* 4. 5. S. Paul was called both wayes, firſt to the knowledge of Chriſt when he was conuerted, Act. 9. then he was ſeparated to the office of his Apoſtleſhip, Act. 13. *Tolet.* 6. And hereby S. Paul, in ſaying, *called to be an Apoſtle*, noteth two things: 1. that he did not take this honour vpon him by intruding himſelfe, but he was therevnto appointed of God, *Eraſm.* 2. he ſheweth that the Apoſtolike dignitie is not attained vnto by any humane merits, but by the grace onely, and free gift of him that calleth, *Perer. ex Thoma.*

Queſt. 8. *Of the office and calling of an Apoſtle, what it was.*

1. The word Apoſtle is taken, either *equivoce*, in an equivocall and improper ſenſe: and either in the better ſort, as *Andronicus* and *Iunia* are ſaid to be notable among the Apoſtles, Rom. 16. 7. where the word is generally taken for one that is ſent: or in the worſe, as ſome are called falſe Apoſtles, 2. Cor. 11. 13. 2. or the word is vſed *vnivoce*, properly: and that either in a kind of excellencie, as Chriſt is called our high Prieſt and Apoſtle, Heb. 3. 1. or elſe it is applyed to the chiefe Miniſters of the New Teſtament, which were properly called Apoſtles, *Grynæus.* 2. *Hierome* maketh fowre kinds of Apoſtles, that is of ſuch as were ſent, as the word ſignifieth. 1. Some were onely ſent from God, as the Prophets *Iſaias, Ieremias*, with the reſt. 2. Some were ordained of God, but by men, as Moſes conſecrated Aaron to be high Prieſt: and Ioſuah to ſucceede him. 3. Some are ſent by men, and

not

not of God, as they which enter by corruption and bribes. 4. some intrude themselues being neither sent of God, nor by men. 3. the word *Apostle* generally signifieth any, that is sent, yet it properly also expresseth the highest office and dignitie of Apostles in the Newe Testament: as S. Paul saith, 1. Cor. 12. 28. God hath ordained some in the Church: as first, Apostles, secondly Prophets, thirdly teachers. 4. And though S. Paul were none of the 12. Apostles, yet he and Barnabas were also ordained of Christ, to be Apostles, of equal authoritie with the twelue.

Quest. 9. *Diuerse points, wherein consisted the excellencie of the Apostleship.*

1. The Apostles were such as were immediately called by Christ, to preach his gospel through the world, as Matth. 28. 20. *Goe and teach all nations.*

2. They were such as had knowne Christ in the flesh, and were eyewitnesses of his miracles, and heard his sermons: as S. Iohn saith, *That which we haue seene, and heard, declare we vnto you*, 1. *epist.* 1. 3. And S. Paul though he had not knowne Christ in the dayes of his flesh, yet he sawe him now beeing immortall and in glorie by reuelation.

3. They had the keies of the kingdome of heauen after a more speciall manner: that whatsoeuer they bound, or loosed in earth, should be bound and loosed in heauen, as *Peter* did bind vp the sinne of Simon Magus, and gaue sentence against *Ananias* and *Saphira* his wife.

4. They had authoritie both to discerne the canonicall Scripture, from that which was not canonicall, as also to write newe canonicall bookes: as Paul, Matthew, Peter, Iohn, Iude.

5. They had power to worke miracles: to heale all manner of diseases: and to cast out deuills: yea the verie shadowe of Peter as he passed by, was able to heale the sicke, *Act.* 5. 15. and the partlets and napkins that were brought from Pauls bodie to the sicke, helped them, Act. 19. 12.

6. They had the gift to speake with diuerse tongues and languages: *Pererius* here addeth further, that they had another speciall grace: that speaking but in their owne tongue, yet men of diuerse languages did so vnderstand them, as if they had spoken diuerse languages: of the same opinion is *Erasm. annot. Act.* 2. 8. But *Beza* well obiecteth, that if this had beene so, the miracle had not beene in the Apostles speaking, but in the peoples vnderstanding: neither yet is it to be thought, that they spake diuerse languages, at one and the same instant (as *Erasmus* obiecteth) but that they spake diuersly, vnto seuerall people, of diuerse languages, as they were offred vnto them.

7. This speciall prerogatiue the Apostles had, to be iudges of men at the latter day: as our Sauiour saith, Matth. 19. 28. *That they shall sit vpon* 12. *seates, and iudge the* 12. *tribes of Israel:* not that they shall sit as Iudges to giue sentence: but by the word and doctrine, which they had preached, and the world refused, shall men be iudged: as our blessed Sauiour in this sense saith, Ioh. 12. 48. *He that refuseth me, and receiueth not my words, the word that I haue spoken, it shall iudge him in the last day.*

8. The Apostles had power by laying on of their hands, to giue the holy Ghost: which Simon Magus seeing, would by money haue purchased the like power, Act. 8.

9. It was giuen them in all their doctrine to be free from error, as Christ promiseth, Ioh. 16. 13. that the spirit should leade them in all truth.

10. The Apostles in the knowledge of the mysteries and high things of the Gospel exceeded all other, as S. Paul saith, Ephes. 1. 7. *According to his rich grace, whereby he hath beene abundant toward vs in all wisedome and vnderstanding.*

11. Two other prerogatiues *Pererius* addeth, the one vncertaine, the other false: first he saith, that the Apostles composed and framed the symbole, containing the 12. articles of the faith, commonly called the Apostles Creede, which is not certaine: both because some of the articles, as that of the descension came in many yeares after the Apostles, as is elsewhere shewed: and if the Apostles had set downe this rule of faith, it is not like that diuerse Churches would after them, haue framed so many diuerse formes beside of the Creed.

see Synops. pag. 1055. edit. 3.

12. But the last priuiledge, that the Apostles *post acceptum spiritum sanctum fuerint impeccabiles quantum ad peccatum mortale*, after they had receiued the spirit, were without sinne, &c. for 1. in this sense, that distinction of veniall and mortall sinne, is not to be allowed, that some are veniall in their owne nature: by the grace of God all sinnes were veniall to the Apostles, and to all other beleeuers: but in it owne nature euery sinne deserueth death

death, and so is mortall, Rom. 6. 23. 2. and that the Apostles were apt to sinne, is euident by Peters ouersight, for the which he was openly rebuked of S. Paul, Gal. 2. 11. where he saith, *he was to be blamed.*

10. Quest. *How S. Paul is said to be set, or put apart for the Gospel of God.*

The word which the Apostle here vseth, is ἀφορισμένος, separated, or set apart. 1. *Ambrose* thinketh that here there is an allusion to the sect of the *Pharisies*, whereof S. Paul was, who were so called, because they were in a more strict kind of liuing separated from others. 2. Whereas S. Paul saith likewise, Galat. 2. 15. that God separated him from his mothers wombe, some interpret, *ab vtero synagogæ*, he was separate from the wombe of the Synagogue, *gloss. interlin. à doctrina Phariseorum*, from the doctrine of the Pharisies, *gloss. ordinar.* but this S. Paul expresseth in the words following, *and called me by his grace*, Gal. 2. 15. 3. *Hug. Cardin. segregatus à grege*, he is saide to be separated from the rest of the flocke: but so were the other Apostles also. 4. *Oecumen. alij ad alia, ego ad Euangelium*, some were set apart for other things, I for the Gospel: but this was generall also to all the other Apostles. 4. *Anselmus*, he is said to be *segregatus*, set apart, *præ cæteris discipulis, &c.* in respect of other disciples, which were with him, then at Antioch: when the Spirit said, *Separate me Barnabas and Saul*, Act. 13. but the Apostle speaketh of a separation euen from his mothers wombe, as he expoundeth himselfe, Gal. 2. 15. 5. As these haue speciall reference to Pauls actuall separation, when he was called: so others referre it to the electing and foreordaining Paul to this worke in the counsell of God. But *Origen* and *Sedulius*, ascribe this separation to Pauls merits, that the Lord forelaw his merits and labours, which he should take in the Gospel, and therefore elected him to be an Apostle. But *Tolet* well confuteth this, because it is contrarie to S. Pauls owne doctrine, Rom. 9. who ascribeth election to the mercie and grace of God: and he himselfe professeth, *that he was called by the grace of God*, Gal. 2. 15. therefore not by any merits. 6. Chrysostome vnderstandeth this separation, of his preordaining vnto the Apostleship: as the Lord likewise saith to Ieremie, c. 1. 5. *Before thou camest out of the wombe, I sanctified thee:* and so, *inculcat diuinam electionem*, he doth vrge his diuine election, that his Epistle might be receiued with great authoritie: so also *Peter Mart.* he sheweth his calling *initium habuisse ex prædestinatione*, to haue taken beginning from Gods predestination: which he maketh mention of, to shew a difference betweene his calling to be an Apostle, who was thereunto also elected, and theirs, which were called, but not elected, as was *Iudas*, *Hyperius*. And further, *apponit vitæ priori*, he setteth this against his former life: while he was a persecuter, all that he did, was *per accidens & παρέργως*, as by the way, and out of course: but this was that whereunto he was ordained. *Aretius*. 7. But beside this eternall separation in Gods prescience, here is somewhat noted, *quod Paulus ab alijs Apostolis habuit peculiare*, which Paul had peculiar euen from other Apostles: he was appointed an Apostle to *preach among all the Gentiles*, as it followeth, v. 5. for the rest of the Apostles remaining in Iudea, he first with Barnabas was separated to preach to the Gentiles, Act. 23. *Tolet.* And so consequently his office was to preach to the Romanes among other Gentiles, *Aretius*. Here also he insinuateth his extraordinarie calling to be an Apostle, diuers from the rest: he was separate from them, beeing an Apostle aboue the number of the twelue: Mathias was chosen in the place of Iudas, and so did but fill vp that number: but S. Paul was ouer and aboue, *Tolet.* so S. Paul was separate first vnto eternall saluation, then vnto the knowledge of Christ, and thereby to be an Apostle. *Faius.*

11. Quest. *Of the description of the Gospel,*

v. 1, 2, 3.

v. 1. *The Gospel of God, which was promised, &c.* 1. The Gospel is taken two wales, either for the doctrine concerning Iesus Christ, which containeth foure things: 1. of the comming of Christ in the flesh, which comprehendeth the whole historie of the incarnation of Christ, and all his acts: both his holy sermons, and speaches, and his holy and powerfull workes: 2. the effects of his comming, as the remission of sinne, the subduing of the kingdome of Satan, the reconciling vs to God, opening the kingdome of heauen, and the like: 3. the third is the veritie of those things, which in the Gospel are prescribed to be beleeued; the holy doctrine and precepts of the Gospel: 4. the obseruation of such things as Christ commanded, Matth. 28. 20. *Teaching them to obserue all things, which I haue com-*

manded you: Tolet. secondly, the Gospel is taken for the publishing, preaching, and annuntiation of it: in which sense the Apostle saith, *If our Gospel be hid, it is hid to thē which are lost.*

2. Here all the parts of the Gospel are expressed: 1. the efficient, it is called the Gospel of God: to shew that it was no humane inuention, *Gualter.* 2. the forme thereof, it was promised before: as the Apostle saith, Gal. 3. 13. *Before faith came, &c. we were shut vp vnto the faith which should be reuealed: Gryn.* which promises concerning Christ to come were made vnto the fathers for these fiue reasons. 1. for their comfort in the expectation of the Messiah to come: as Isa. 40. 2. *Speake comfortly to Ierusalem, and crie vnto her, that her warfare is accomplished, &c.* 2. to stirre vp their desire to long for the comming of the Messiah: as Isa. 64. 1. *O that thou wouldest breake the heauens, and come downe.* 3. to set forth the honour and glorie of the Messiah, that sent his forerunners, and messengers the holy Prophets before him, to proclaime the comming of the great king: as the Prophet saith, Isa. 40. 3. *A voice crieth in the wildernes, Prepare ye the way of the Lord, &c.* 4. that none might be excused by their ignorance, as touching the comming of the Messiah: as Abacuck 2. 2. *Write the vision, and make it plaine vpon tables, that he may runne that readeth it.* 5. that the fathers should not rest in the figures, but by them should be brought to the vnderstanding of these things, which were shadowed forth by those figures: as the Apostle saith, Hebr. 10. 1. *That the law had the shadow of good things to come. Hug. Card.* 3. The ministers and instruments of these promises, or the Gospel promised, were the Prophets in the Scriptures, *Gryneus, Aretius:* and here by Prophets we vnderstand not onely them, which were writers of the propheſies, but they also which preached to the people, as *Nathan* to Dauid: and to whome those promises were made concerning Christ, and so Adam, Abraham, Isaack, Iaakob, and the rest of the Patriarks are here also comprehended. *Hyperius.* 4. The subiect and matter of the Gospel, is Iesus Christ the Sonne of God: who is described in his person, the Sonne of God, in his offices, he is *Iesus*, the Sauiour, and Christ, the annointed of God, and his two natures, his humanitie, v. 3: his diuine nature, v. 4.

Now, this Gospel is sometime called the Gospel of God, as in this verse, sometime the Gospel of Christ, v. 16. the one in respect of the author of the Gospel, the other of the matter and subiect. *Gryneus.*

12. Quest. *Whether the Gospel be comprehended in the old Testament.*

1. This is euident by diuers reasons, that the fathers vnder the old Testament enioyed the Gospel of Christ. 1. If they had not the Gospel, they could not consequently haue faith: for how could they beleeue in him, of whome they had not heard? and faith commeth of heating, Rom. 10. 14, 17. but the fathers had faith, as the Apostle prooueth at large, Heb. 11. 2. If they had not the Gospel, then were they not saued by the grace of Christ, which is by the Gospel: for *the law was giuen by Moses, but faith and truth came by Iesus Christ:* now the fathers were saued by the grace of Christ, Act. 15. 11. 3. The fathers had the knowledge of God, but that commeth by the reuelation of Iesus Christ, Ioh. 1. 18. 4. The fathers did eate and drinke Christ, 1. Corinth. 10. 3. but he is onely eaten and drunke by faith: therefore the fathers were not without the faith of the Gospel.

2. But it will be thus obiected on the contrarie: 1. the Gospel was onely promised to the fathers, as here the Apostle saith, *which he had promised before by the Prophets:* but that which is promised, a man hath not in deede: 2. againe the Apostle saith, that *the mysterie of the Gospel was kept secret since the world beganne*, Rom. 16. 25. therefore it seemeth to haue beene vnknowne to the fathers: 3. S. Marke also thus beginneth his Gospel, Mark. 1. 1. *The beginning of the Gospel of Iesus Christ:* if the Gospel beganne but then, it will follow that the Patriarks had it not before.

3. For answer hereunto, the Gospel must be distinguished: for it either may be taken for the Gospel promised, or the Gospel complete and exhibited: the Gospel promised, is the doctrine of grace by Christ to come: the Gospel complete and exhibited, is the doctrine of grace in Christ alreadie exhibited, and performed to the world. By this distinction the seuerall obiections propounded may be answered.

1. That which is promised, a man hath not in full complement and perfection, but he may haue it in certen and assured hope: so the fathers had not in deede the Gospel exhibited, but they had it promised, and so enioyed it in hope. 2. Likewise the mysterie of the Gospel which lay hid from the beginning of the world, must be vnderstood of the Gospel exhibited.

hibited. 3. And S. Marke also vnderstandeth the beginning of the Gospel, not accomplished, but onely exhibited, and manifested. *Pareus.*

13. Quest. *How Christ is said to be made of the seede of Dauid after the flesh.* v. 3.

1. Some doe read, *genitus*, begotten, as *Vatablus*, or *natus*, borne, *Erasm.* but the word γενόμενου, properly signifieth *made*: which doth better set forth the admirable conception of Christ of a virgin, without the helpe of man: which is not so well expressed in the other reading: to say he was *borne*, or *begotten*. *Beza, Tolet.*

2. *Chrysostome* well noteth, why it is added, *after the flesh*, *significans quod & iuxta spiritum generationem habeat*, signifying, that he had a generation also after the spirit, as he had one according to the flesh. And this generation also after the flesh is first spoken of, not because it was first in order, but this infinite generation, *commodius auditorem subducit*, doth more fitly bring the hearer, to the other diuine and first generation.

3. By flesh is here vnderstood the substance of Christs humane nature, as it was infirme and weake (which weaknes notwithstanding continued but for a time) not as it is corrupt: as it is taken, Ioh. 1. 14. 1. Tim. 3. 17. And although mention be not made here of the soule of Christ, it must neither be vnderstood to haue had the same beginning with the flesh of the seede of Dauid: nor yet (as *Origen*) is it here vnderstood by the spirit of sanctification, which sheweth the diuine nature of Christ, *Beza*: but Christs soule was infused of God, and seeing he tooke our flesh, and became very man, it followeth consequently, that hauing an humane and organicall bodie, he was also endued with an humane soule: *Gryneus.*

4. Now he is said to be of the seede of Dauid, that although he was not conceiued by any humane seede, yet, *ex ea carne formatus est, quæ constat ex semine*, he was formed of that flesh, which came of (humane) seed: *gloss. ex August.* so that this word *seede*, doth not onely note here the Virgin Marie, which was of the posteritie of Dauid, but *ipsam carnem de Virgine assumptam*, the very flesh taken of the Virgin: *Beza.*

5. And though he came also of the seede of Abraham, and of other the holy fathers: yet mention is made of Dauid for these reasons: 1. because the Messiah was promised to come of Dauid, *Hugo.* 2. *vt ex rege natus ostendatur*, that it might appeare he was borne of a king. 3. *& quia Dauid criminosus*, and because Dauid was a sinner: that he was not borne of his seede for any merit of his, but of grace: *Haimo:* and because he vouchsafed to be borne of sinners, to shew, *quod non dedignetur peccatores*, that he disdaineth not sinners. *Gorrham.*

14. Quest. *How it can be shewed that Christ was borne of the seede and posteritie of Dauid.*

Seeing both Matthew and Luke doe set downe the genealogie of Ioseph the reputed husband of Marie, the question is how this concerneth the birth of Christ, who onely tooke his flesh of Marie.

1. *Ambrose* giueth a good reason, why the genealogie is deriued by the man, not by the woman: because it is the manner of the Scripture, to expresse the generation of men, not of women: *secundum carnem natus, vsum debuit sequi carnis*, he that is borne after the flesh, was to follow the vse and custome of flesh, which is to count the petigree by the men.

2. Then the genealogie of Ioseph thus concerneth Christ: because Ioseph beeing a iust man, tooke a wife out of his owne tribe: *Origen* also with *Ambrose* propoundeth this solution, yet he insisteth not vpon it, but runneth to allegories; that Ioseph was not the naturall, but spirituall father of Christ: But it is euident, that the Euangelists doe set downe the naturall generation, and descent of Christ.

The best solution then is the former, that Ioseph maried with Marie beeing of his owne tribe: and so they were both of Dauid, and therefore they went both vp vnto Bethlem a citie of Dauid to be taxed, Luk. 3. 4.

3. But where it wil be obiected, that Elizabeth, which was maried to Zacharie a Priest of Levi, is called Maries cousin, and therefore Marie is not like to haue beene of Iuda: it is not sufficient to say with *Origen*, that Elizabeth was Maries cousin, not in respect of the tribe, but the nation, because they were both of Israel: for so Elizabeth had beene no more her cousin, then any other beside. *Theophylact* in Luk. 1. thinketh, that the kinred came in thus; because Aaron married Elizabeth the daughter of Aminadab of the tribe of Iuda, Exod. 6. and so this Elizabeth was descended of Iuda, by her great grandmother Elizabeth. But this

kinred was too auncient, and would haue growne in so many descents out of knowledge: whereas it seemeth that Marie and Elizabeth were so of kinred, that they were of acquaintance also, for Marie went to visit Elizabeth, Luk. 2.41. *Augustine* thinketh it might be thus: that some woman of the tribe of Levi was maried into the tribe of Iuda, and so Christ was descended not onely of the kingly, but the priestly stocke also, *quæst. super Iudic.* 47. But the best solution is, that some rather of the tribe of Iuda was maried into the tribe of Levi: for though the other tribes might not one marie within an other, to auoide confusion, yet the Levites might take their wiues out of any tribe, for they had no inheritance, and so there was no daunger of any such confusion: So Iehoida the high Priest maried Iehosabath the daughter of king Ioram, the sister of Ahaziah the king, 2. Chron. 22. *Pareus, Genevens.*

4. Now as Matthew doth set downe the pettigree of Ioseph, the reputed husband of Marie, so Luke doth prosequute the genealogie of Marie: for Heli whose sonne Ioseph is said to be, was the father of Marie, and father in law to Ioseph: for sonnes and daughters in law in Scripture are called by the names of sonnes and daughters simply: as *Naomi* calleth Ruth her sonnes wife her daughter: *Beza, Pareus.* But *Ambrose* hath an other answer, that Heli and Iacob were brethren, and Iacob dying without children, Heli according to the law tooke his wife, and raised seede to his brother: *Ambr. lib. in Luc.* 3. of these two the first solution is the best: for Matthew saith that Iacob begat Ioseph: Heli then begat him not, but he was the naturall father of Marie.

15. Quest. *Whether Christ descended of Dauid by Salomon, or Nathan.*

But an other doubt there is about this genealogie: for Matthew descendeth by Salomon, Luke by Nathan. Hereof a question ariseth of which of these, Salomon or Nathan, Christ came after the flesh.

1. *Eusebius* thinketh, that he was descended of Salomon, which he would prooue by the 72. Psal. v. 1. *Giue thy iudgement to the King, and thy righteousnes to the kings sonne:* where by the king, he thinketh Salomon to be vnderstood, and by the kings sonne, not Rehoboam, but Christ, which was to come of him. *Euseb. Demonstr. l. 7. c. 7. Origen* before approoued the same opinion, who giueth this reason thereof, because in Matthewes genealogie, the word, *he begate*, is repeated still, and so is it not in S. Lukes catalogue: and therefore he thinketh that Christ came of *Salomon*, whome Matthew maketh mention of, not of *Nathan*, whose generation S. Luke rehearseth.

Contr. 1. That Christ was not lineally descended of Salomon, it is euident, because all Salomons posteritie ended in Iechoniah: as is euident, Ieter. 22.30. *Write this man destitute of children.* 2. In the place obiected out of the Psalme: by the king, is vnderstood Dauid, by the kings sonne, Salomon, who was a figure of Christ. 3. Neither in Matthewes genealogie, properly is euery one said to beget: for Iechonias is said to beget *Salathiel*, who was in deede the sonne of Neri, as S. Luke setteth it downe in his genealogie: but Iechonias dying without heire, appointed Salathiel his next heire.

2. *Origen, Ambrose,* & *Beda* thinke, that Christ came of Nathan both a Priest and Prophet: but that can not be, for it is certen Christ came of Iuda, not of Levi: Hebr. 7.14. *It is euident, that our Lord sprang out of Iudah:* and therefore Apoc. 7. he *is called the lyon of the tribe of Iudah.*

3. Wherefore our Lord descended of Dauid by Nathan his sonne, who is thought to haue beene brother vnto Salomon, not onely by his father, but by his mother also, 1. Chro. 3.5. *Damascen. lib. 4. c. 15. Pareus.*

16. Quest. Of the meaning of these words, v. 4. *Declared mightily to be the Sonne of God, &c.*

1. The vsuall interpretation is, to gather from hence three arguments of Christs diuine nature: 1. by the power of miracles: 2. by the holy Ghost, which he gaue vnto them, which beleeued in him, and specially in the feast of Pentecost. 3. by the raising of himselfe vp from the dead: to this purpose *Chrysostome, Hyperius, Aretius*, with others.

But the better interpretation is this: that here three things are expressed concerning Christ: what he was declared to be, the Sonne of God mightily, or in great power: by which nature, namely his diuine: by the spirit of sanctification, wherby he sanctified his own flesh, and his mysticall bodie the Church: and by what argument, namely by his resurrection from the

the dead: wherein he manifeſtly ſhewed himſelfe by his owne power, beeing able to raiſe vp his owne bodie from the graue: *Beza, Pareus.* But theſe three clauſes, *declared mightily to be the Sonne of God, according to the ſpirit of ſanctification, by the reſurrection from the dead,* it ſhall not be amiſſe to handle diſtinctly, becauſe of the difficultie, and diuers expoſitions of them.

17. Queſt. Of the meaning of theſe words, *Declared to be the Sonne of God in power.*

1. Some read, *predeſtinate* to be the Sonne of God: which they expound diuerſly. 1. *Ambroſe* giueth this ſenſe, he was predeſtinate, not to be the Sonne of God, for he was from the beginning, *ſed vt manifeſtetur,* but to be manifeſted in the fleſh. But then had S. Paul ſpoken very imperfectly and doubtfully, ſaying onely, *predeſtinate* to be the Sonne of God, without any other addition. 2. *Auguſtine* ioyneth it with the laſt clauſe, *by the reſurrection of the dead:* he was predeſtinate to be the firſt and chiefe of thoſe, which ſhould riſe from the dead, *Auguſt. in 1. ad Roman.* But by this expoſition the order of the words is tranſpoſed. 3. *Anſelmus,* and ſo alſo *Lyranus* thus expound, that Chriſt as the Sonne of God, could not be predeſtinate, beeing coeternall with his father: *ſed vnio illa facta eſt à dei prædeſtinatione,* but that vnion betweene the humane and diuine nature came to paſſe according to Gods predeſtination. But this deuiſe *Tolet* ouerthroweth by this argument; that it can not be ſaide, that Chriſt as man was predeſtinate to be the Sonne of God: for, when we ſay Chriſt, we affirme him to be God: as we can not ſay, a man is predeſtinate to haue a ſoule: for he can not be a man without a ſoule: *ad quod aliquid prædeſtinatur, eſt extra ipſam, quod prædeſtinatur,* that whereunto any thing is predeſtinate, is an other thing beſide that which is predeſtinate: Chriſt then can not be predeſtinate to be the Sonne of God, becauſe Chriſt is alwaies the Sonne of God: therefore not Chriſt, but the humane nature of Chriſt was predeſtinate to be vnited to the diuine. 4. *Tolet* vnderſtandeth this predeſtination, not of the prioritie of time, but of order: that Chriſt was predeſtinate, that is, *præ omnibus declaratus filius,* before all declared to be the Sonne of God, for he onely is the true naturall Sonne of God. But predeſtination is not taken in that ſenſe: and this beeing admitted, that Chriſt was preordained to be the Sonne of God, then he was ordained: but that can not be ſaid, ſeeing he was alwaies the Sonne of God. And all theſe expoſitions doe faile in miſtaking the Greeke word, which is ὁρισθέντος, not προορισθέντος, ordained or defined, not preordained.

2. *Origen* miſtaketh the word *predeſtinate,* and therefore readeth ſimply without the prepoſition, *deſtinate,* or *appointed:* for *prædeſtinatur, quod non eſt, deſtinatur, quod eſt:* that is predeſtinate which is not, that is deſtined which is. But *Origens* diſtinction holdeth not: for euen Chriſt, in reſpect of his office, though not as God, is ſaide by the Apoſtle, to be ordained before the foundation of the world. 1. Pet. 1. 20.

3. There is then a third expoſition, which is beſt of all: to interpret the word ὁρισθέντος, declared, demonſtrated, as *Chryſoſt. Theophyl. Tertullian. adverſ. Propeam.* ſo alſo *Eraſmus, Beza,* with moſt of our new writers: ſo the word ὁρίζειν ſignifieth not onely to decree, define, but to demonſtrate, prooue, declare: and this ſenſe is moſt agreeable to the words following, *according to the ſpirit of ſanctification, by the reſurrection, &c.* that is, in his diuine nature ſhewing it ſelfe by Chriſts raiſing of himſelfe from the dead, he was declared to be the ſonne of God.

4. And touching the word ἐν δυνάμει, in power, it neither is to be reſtrained to the miracles and ſignes, which Chriſt wrought, as *Chryſoſtome,* for that expreſſeth not the full meaning of the Apoſtle: nor yet is it to be referred to the word *declared,* that he was mightily declared, though that be true alſo, *Genevenſ.* but rather vnto the laſt words, *the Sonne of God:* he was declared to be the Sonne of God, omnipotent, of the ſame power and maieſtie with his Father. *Beza, Pareus, Gorrham.*

18. Queſt. Of theſe words, *according to the ſpirit of ſanctification,* v. 4.

1. Some doe here vnderſtand by the ſpirit of ſanctification, the holy Ghoſt, the third perſon in Trinitie: and in this ſenſe it is diuerſly applied. 1. Some referre it to the clauſe before of Chriſts birth, *he was made according to the ſeede of Dauid after the fleſh, &c. by the ſpirit of ſanctification,* becauſe he was conceiued by the holy Ghoſt. *gloſſ. ordinar.* 2. Some doe ioyne it with the 1. v. *put apart for the Goſpel of God, &c. by the ſpirit of ſanctification:* but the order of the Apoſtles words, will admit neither of theſe interpretations. 3. *Chryſoſtome*

Soſtome expoundeth it of the gifts of the ſpirit, which Chriſt diſtributed at the ſending of the holy Ghoſt: ſo alſo *Tolet* vnderſtandeth it of the vertue and operation of the ſpirit, whereby the Apoſtles wrought wonders and ſignes. But the *phraſe* will not beare this expoſition, which is κατὰ πνεῦμα, *according to the ſpirit*, not by the ſpirit, which are two diuers things, as *Beza* noteth: if any of theſe interpretations be receiued, the Apoſtle would haue ſaid, *by the ſpirit*, not, *according to the ſpirit*. 4. *Gorrham* ſheweth how Chriſt was declared to be the Sonne of God, by the ſpirit of ſanctification, theſe 7. waies: 1. becauſe he was conceiued by the holy Ghoſt, 2. he was repleniſhed with the gifts of the ſpirit, 3. maniſeſted by the ſpirit, when it deſcended vpon him in the likenes of a doue, 4. he was glorified by the ſpirit, Ioh. 16. 14. 5. he breathed the ſpirit vpon his diſciples, 6. he ſent the holy Ghoſt vpon his Apoſtles, 7. he giueth his ſpirit to all that beleeue in him: Eph. 1. 13. *Ye were ſealed by the holy ſpirit of promiſe.*

2. *Origen* by the ſpirit, vnderſtandeth the ſoule and ſpirit of man: but that maniſeſted Chriſt to be man, not the Sonne of God.

3. But by the ſpirit of ſanctification, is not here meant the holy ſpirit, the third perſon of the Trinitie: but the diuine nature of Chriſt. And whereas *Tolet* obiecteth, *nec diuinitus in Scriptura vnquam tali voce ſignificatio*, that the diuine nature is neuer ſignified by this manner of ſpeach; it is euident, that where S. Paul ſaith, 2. Tim. 3. 16. *inſtiſied in the ſpirit:* and Heb. 9. 14. *he offered himſelfe through the eternall ſpirit*, that the diuine nature is here vnderſtood: which is ſaid to ſanctifie, becauſe of the effects: by his diuine ſpirit he ſanctifieth his owne bodie, ὑποστατικῶς, hypoſtatically: and his myſticall bodie the Church, ἐνεργητικῶς, powerfully, or effectually. This to be the meaning, is euident by the oppoſition, betweene the fleſh and the ſpirit: as he was made according to the fleſh, ſo he was the Sonne of God according to the ſpirit. *Beza, Pareus.* And before them *Ambroſe* ſo expoundeth, which was the Sonne of God, according to the ſanctifying ſpirit: that is, *ſecundum Deum, qui ſpiritus eſt, & ſine dubio ſanctus*, according vnto God, who is a ſpirit, and without all doubt, holy.

19. Queſt. Of thoſe words, *by the reſurrection of the dead.*

1. Becauſe it is ſaid, *of the dead*, not *from the dead*, *Origen* vnderſtandeth it of thoſe which were raiſed with Chriſt in his reſurrection: But his power was more ſeene in raiſing himſelfe, which neuer any did beſide, then in raiſing others: which euen the Prophets did, though not by the like power.

2. *Auguſtine* following the vulgar Latin, which readeth, the *dead of Ieſus Chriſt our Lord*; applieth it vnto the faithfull, which are called the dead of the Lord Chriſt, to diſtinguiſh them from the infidels which were dead: *in expoſition. inchoat.* But the words following, *of Ieſus Chriſt our Lord*, are rather referred to the beginning of the third verſe, *concerning his Sonne, &c.* (and then all the reſt followeth, encloſed in a parentheſis, *which was made of the ſeede of Dauid, &c.*) *euen Ieſus Chriſt our Lord. Chryſoſtome* thus readeth, becauſe *Ieſus Chriſt roſe from the dead:* but the Greeke conſtruction will not beare it, *Ieſus Chriſt* beeing put in the genitive caſe, Ιησοῦ χριστοῦ.

3. *Tolet* interpreteth, *poſt reſurrectionem*, after the reſurrection, when as Chriſt by the manifold graces of the ſpirit, declared himſelfe to be the Sonne of God: but then it ſhould be μετὰ τὴν ἀνάστασιν, after the reſurrection, whereas the words are ἐξ ἀναστάσεως, by the reſurrection.

4. Some by the dead, vnderſtand ſuch as were raiſed by the firſt reſurrection from the dead works of ſinne, vnto newnes of life: *Hugo Cardin.* but that had not beene ſo euident a ſigne of the diuine power.

5. Wherefore, by *the reſurrection of the dead*, the reſurrection of Chriſt *from the dead*, is ſignified: for in Scripture the *reſurrection of the dead*, is ſo taken for *the reſurrection from the dead*, as 1. Cor. 15. 42. Hebr. 6. 2. *Beza, Pererius:* and *Pareus* obſerueth well, that the preposition ἐκ is omitted, becauſe it was vſed before, that it ſhould not be twice repeated: ſo he ſaith, ἐξ ἀναστάσεως νεκρῶν, for ἐκ νεκρῶν: by the reſurrection of the dead, for *from the dead.* By this his glorious reſurrection Chriſt manifeſted himſelfe to be God in the fleſh: as Ioh. 5. 26. *As the Father hath life in himſelfe, ſo he hath giuen vnto the Sonne to haue life in himſelfe:* and againe, Ioh. 9. 19. *Deſtroy this Temple, and in three daies I will raiſe it vp againe.* Thus *Chryſoſtome* expoundeth this place, *ex reſurrectione, per quam mortis euicit tyrannidem,*

tyrannidem, by the resurrection, whereby he ouercame the tyrannie of death: likewise *Oecumenius* vnderstandeth the resurection, *qua ipse Dominus Iesus exurrexit*, whereby the Lord Iesus himselfe rose againe.

Quest. 20. Of these words, v. 5. *By whom we haue receiued grace and Apostleship.*

1. *By whom*, that is as *Origen*, *Ambrose*, *Lyranus* expound, *per Christum Mediatorem*, by Christ the mediator of God and man: and make this the sense, that he was called of God to be an Apostle by the mediation of Christ: But *Chrysostome* better vnderstandeth Christ here as the principall author of his calling: which is indifferently sometime ascribed vnto Christ, sometime vnto the holy Ghost: as Act. 13. 2. *The holy Ghost said, Separate me Barnabas and Saul.* And hereby S. Paul sheweth a difference betweene his calling, and of others, that he was immediately constituted an Apostle by Christ himselfe, and not by men, *Beza annot.*

2. By *grace and Apostleship*. 1. *Theodoret* vnderstandeth two distinct things, by grace the gifts of the holy Ghost, wherewith he was furnished, and by Apostleship, his vocation it selfe: so also *Lyranus*, *concedens dignitatem apostolicam, simul dat gratiam ad exequendum*, graunting vnto him the Apostolike dignitie, he also giueth grace to execute it. 2. *Origen* interpreteth *grace* to be the fruit of patience, whereby he indured so many labours in the Gospel. 3. *Ambrose* taketh it to be the grace of remission of sinnes, common withall other faithfull, so also *Gorrham*. 4. some vnderstand *gratiam conuersionis*, the grace of his conuersion, *Tolet. Pareus*. 5. *Gryneus* of the gift, *in fructu Euangelizandi*, of preaching the gospel with profit and good successe. 6. But hereby better is vnderstood, the grace of his Apostleship: as S. Paul himselfe expoundeth, *Ephes.* 3. 8. *Euen vnto me the least of all Saints, is this grace giuen, that I should preach among the Gentiles, &c. Beza.* so also *Chrysostome* and *Oecumenius* vnderstand it of his Apostleship, which he receiued not by his merits or worthinesse, but by the grace of God: as he saith, 1. Cor. 15. 8. *I am the least of all the Apostles, which am not worthie to be called an Apostle, &c. but by the grace of God, I am that I am, Gualter.* And though it be said *grace and Apostleship*: yet it followeth not, as *Tolet* obiecteth, that they should be two distinct things but the particle καὶ, *and*, is put by way of exposition, *grace*, that is *Apostleship*, *Beza*. or χάρισμα. *Apostolatus*, the grace or gift of the Apostleship, *Faius*. and so it is taken *pro Apostolatu gratis collati*, for his Apostleship freely bestowed or conferred, *Hyperius*.

3. *In his name*, or *for his name*. 1. *Ambrose* expoundeth it, *vice eius*, in his stead: as the Apostle saith, 2. Cor. 5. 20. *We are embassadours for Christ*: so also *Pareus*. 2. *Chrysostome* readeth *de nomine eius*, of his name, that is, that they might beleeue in his name, and so *Hyperius* taketh it for the matter of his preaching, that he should publish the benefits receiued by Christ: and therefore Act. 9. 15. Christ saith to *Ananias*, *He is a chosen vessel to beare my name among the Gentiles*, *Beza. Faius*. 3. But it rather sheweth the ende of S. Pauls preaching: for *his name*, that is, *pro Christi gloria*, to set forth the glorie and praise of Christ, *Gualter. Lyranus*. yet both these last interpretations may well stand together.

Quest. 21. Of the persons, whom the Apostle saluteth, *to all you that be at Rome, &c.*

There are three parts of this salutation: he describeth them 1. by the place, *to all at Rome*. 2. by the cause and fountaine of their vocation and calling: beloued of God. 3. the end, *called to be Saints*, that they should be holy: he writeth not generally to all at Rome, but with a restraint, he writeth *fidelibus, non alijs*, to the faithfull, not to any other, *Gorrham*. and writeth vnto all the faithfull, without any respect of persons, *siue essent ex primatibus, & consulibus*, whether they were of the chiefe men or consuls, or priuate and poore men, *Chrysost.* and he writeth not onely to those which were Romanes by nation, but euen vnto the strangers at Rome also which were conuerted to the faith, so that they are deceiued, which thinke that this epistle was written in the Romane tongue, because it is written to the Romanes: there were Grecians, and of other nations at Rome, in so much that *Iuuenal* calleth it *Graecam vrbem*, a Greeke citie, because of the abundance of strangers there, *Erasmus*.

2. *Beloued of God*. 1. because God loued vs before any merits of ours, *gloss. ordinar.* 2. there is a twofold loue of God, *vna predestinationis*, one of predestination, as it is said, *Iacob haue I loued, Esau haue I hated: alia presentis iustificationis*, another of present iustificati-

fication: as it is alſo ſaid in the Prouerbs, c.8.17. *I loue them, that loue me:* of the former the Apoſtle ſpeaketh in this place, *Hugo Cardin. delectis per prædeſtinationem*, beloued in Gods predeſtination, *Gorrham.* 3. herein Gods loue is vnlike vnto mans: for man loueth vpon ſome cauſe, or deſert going before: but God loued vs without any deſert of ours, *Tolet.* ſo then the word ἠγαπημένοι, *beloued*, is here taken paſſiuely, not actiuely, nor for the louers of God, but for them which are beloued of God, *Aretius.*

3. *Called Saints.* 1. *Chryſoſtome* here noteth, that thrice S. Paul hath vſed this word, *called*, of himſelfe, v. 1. and twice of the Romanes, v. 6.7. which he doth not ſuperfluouſly, but *volens illis beneficij admonere*, willing to put thē in mind of the benefit, that they ſhould aſcribe all to the calling of God: and that S. Paul beeing called writeth to thoſe that are called, he prepareth them to heare him: ſeeing he was *ab eodem vocatus*, called by the ſame, by whom they were called, *Aretius.* 2. they are called *Saints*, that is, called, *vt ſint ſancti*, to be Saints, *Tolet.* and hereby the Apoſtle maketh a difference betweene their former ſtate wherein they liued, which was vnholy and impure, and the condition to the which they were now called to be holy, *Aretius:* and hereby is taken away the difference betweene the Iewes and the Gentiles, that the Iewes ſhould not exalt themſelues as the onely holy people: but the Gentiles alſo were called to the ſame glorious condition of holineſſe, *Eraſm.* here the name of Saints, *non perfectionem denotat*, doth not note a perfection, but ſignifieth him which was conſecrate vnto God, *Gualter.* he is counted holy, *qui affectu tenet ſanctitatem*, which retaineth holineſſe in his affection, though he haue ſome imperfections: And though there might be ſome hypocrites and carnall profeſſors among them, yet *reſpicit ad meliorem partem*, he hath reſpect to the better part of the Church. *Aretius.*

Queſt. 22. *What the Apoſtle vnderſtandeth by grace and peace.* ver. 7.

In theſe words is contained the ſalutation it ſelfe: wherein two things are expreſſed. 1. what the Apoſtle wiſheth vnto them, and from whom.

1. *Grace and peace.* 1. *Origen* here noteth, that this benediction of the Apoſtle was nothing inferiour vnto thoſe bleſſings pronounced by the Patriarkes, as the bleſſing of Noah, vpon Sem and Iapheth: and Melchiſedekes benediction vpon Abraham: becauſe Paul alſo bleſſed by the ſpirit: as he ſaith, 1. Cor. 7. 40. *I thinke that I alſo haue the ſpirit of God:* But it is not vſuall in the old Teſtament to vſe this bleſſing of grace: and the reaſon may be this, becauſe *the lawe was giuen by Moſes, but grace and truth came by Ieſus Chriſt*, Ioh. 1.17. *Hyperius.* 2. By grace, *Ambroſe* vnderſtandeth remiſſion of ſinnes; by peace, reconciliation with God: *Lyranus, gratia in præſenti, gloria in futuro*, grace in this life preſent, and glorie in the next: *Hugo, gratias agant Deo, pacem habeant cum proximo*, that they ſhould giue thanks to God, and haue peace with their neighbours: *Tolet* by grace vnderſtandeth *donum animæ, &c.* a gift of the minde, whereby a man is made acceptable vnto God: but there is no gift conferred vpon the ſoule, that can make it acceptable vnto God, but the grace and fauour of God in Chriſt: therefore by grace rather is ſignified the grace and fauour of God, whereupon followeth the collation of all other graces beſide, and by peace, proſperous ſucceſſe, but eſpecially the tranquilitie of minde, which is the ſpeciall fruite of iuſtification by faith, Rom. 5.1. *Gryneus:* and ſo this benediction anſweareth to the ſalutation of the Angels, Luk. 2. 14. *Peace in earth, toward men good will:* for the mercie and gracious fauour of God, is the fountaine of our peace.

2. *From God the Father, and the Lord Ieſus Chriſt.* 1. the Greeke conſtruction is doubtfull, whether we vnderſtand thus the *Father of vs and of our Lord Ieſus Chriſt*, or referre the laſt clauſe to the firſt prepoſition, *and from the Lord Ieſus Chriſt:* whereupon *Franſiſcus Dauid* a *Samoſetian* heretike taketh aduantage, that Paul doth not wiſh grace from Ieſus Chriſt, but from the father onely: But this cauill is eaſily remooued, for Ioh. 2.2. the prepoſition παρὰ, from, is repeated, *from God the father, and from our Lord Ieſus Chriſt*, and ſo muſt it be taken here, *Pareus.* 2. Some diſtinguiſh theſe two thus, that grace is wiſhed from God the father, as the author of grace, and peace from Ieſus Chriſt, who is our reconciler, *Aretius.* But *Haymo* miſliketh that, and would haue this grace and peace indifferently to be conferred and equally, by God the father, and the Lord Ieſus. 3. *Tertullian* giueth this reaſon, why the title of *God* is giuen vnto the father, of *Lord* vnto Chriſt, leaſt the Gentiles might hereby haue taken occaſion to thinke of the pluralitie of gods: but when the A-

poſtle

postle speaketh of Christ alone, he saith, *who is God ouer all, blessed for euer*, Rom.9.5. *Tertullian. aduers. Praxeam.* But the reason rather is this, why Christ is called Lord, because the father hath committed vnto him all authoritie: for he is called the Lord which hath plenarie power, and authoritie: and yet the father is so called God, as that the Sonne is not excluded: and the Son is also Lord, as that the father be also included: and this name κυριος, Lord, answereth to the Hebrewe, *Iehouah*, which sheweth that Christ is verie God with his father, *Aretius*. 4. but further the question is mooued, why there is no mention here made of the holy Ghost: *Haymo* answereth, that *intelligitur in donis suis*, he is vnderstood in his gifts, because grace and peace are also the gifts of the holy Ghost: so also *gloss. ordinar.* But the better answer is, that seeing these graces doe equally flowe from the whole Trinitie, the Apostle by naming the father and the Sonne, includeth also the holy Ghost: and sometime he expresseth them all, as 2. Cor.13.13. *The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all.*

Quest. 23. *Of Pauls giuing of thankes for the faith of the Romanes, which was published abroad*, v. 8.

1. In this thanksgiuing fowre things are obserued, *to whom* he giueth thankes, to God, *by whome*, thorough Christ, *for whom*, for you all, and *for what*, because their faith was published through the world: And this wise beginning S. Paul maketh, thus insinuating himselfe, that his admonition afterward might seeme to proceede from a louing minde, *Tolet.*

2. *I thanke my God.* 1. he saith *my God*, not theirs, to signifie that their faith was imperfect: as *Ambrose*, for in the words following he setteth forth an ample commendation of their faith. 2. some thinke he so saith, because he acknowledged this benefit, that the Romanes beleeued, to be as conferred vpon himselfe, *Tolet.* 3. But the manner of the Saints is so to speake, as Dauid doth often in the Psalmes, *ex priuato sensu diuinæ bonitatis*, of a priuate and more liuely sense and feeling which they haue of the goodnesse of God: and in respect of some singular gifts, which they haue receiued, *Marry*. so also *Chrysostome: id magno facit affectu*, he doth it with a great affection: And so the Prophets and other holy men, *eum qui communis est omnium Deus, sibi proprium facientes*, making the common God of all peculiar to themselues: euen as the Lord did call himselfe the God of Abraham, Isaac, and Iacob, *tanquam seorsim illorum tantum esset*, as though he were seuerally their God onely.

3. *Thorough Iesus Christ.* He offreth thanks throrough Christ: 1. the meaning whereof is not, as *Ambrose*, to giue thanks for a benefit receiued by Christ. 2. but as *Origen, per Christum tanquam sacerdotem*, he offreth this sacrifice of thanks by Christ; as the high Priest, by whom all our oblations are acceptable vnto God: for we must take the same way in giuing of thanks, which the father doth in conferring graces: that as he bestoweth his graces vpon vs in Christ, so in him againe, we should returne our thanks, *Aretius.*

4. *For you all:* 1. not as in their stead, as Dauid desired to die for Ionathan, but because of them, that they had receiued such an excellent gift of faith: 2. the Apostle, *sui oblitus*, forgetteth himselfe, and giueth thanks for the Church, *Pareus.* 3. he giueth thanks for them all, *incipientibus, proficientibus, perfectis*, for the beginners, for them which profited and proceeded, and for them which were perfect, *Gorrham.*

Quest. 24. *How the faith of the Romanes was published through the world.*

1. *Origen* by the whole world, vnderstandeth the Angels in heauen, which did reioyce for the conuersion of men in earth: but this sauoureth of his accustomed curious speculations: the like phrase the Apostle vseth of the Thessalonians, 1. *epist.* 1. 8. *Your faith spread abroad in all quarters:* he meaneth then the world of men, not of Angels. 2. *Hierome* maketh this the sense: because the same faith which the Romanes had receiued, was preached by the Apostles in all the world: but the Apostle here doth giue a speciall commendation of the faith of the Romanes. 3. therefore here an *hyperbole*, or rather a *Synecdoche*, is to be admitted, that many parts of the world are taken for all: because the more knowne parts of the world were now subiect to the Romanes: so S. Luke saith, c. 2. 1. *There came a commandement from Augustus Cæsar, that all the world should be taxed, Pareus.* And *Chrysostome* giueth this reason: Rome was *quasi in quodam orbis vertice collocata*, placed as in the toppe of the world, whence it might be seene and discerned of all the earth.

Quest.

Quest. 25. *Of the singular faith of the Romanes.*

1. First their faith was commendable and famous, for the worthinesse and excellencie thereof: both for the soundnesse of doctrine, which they had receiued, as S. Paul testifieth, c.16.17. *I beseech you, obserue those, which cause diuision and dissention among you, contrary to the doctrine which ye haue learned,* and beside their knowledge was ioyned with goodnes and feruent loue: as he againe saith, c.15.12. *I am perswaded of you, that ye are full of goodnes, and filled with all knowledge, and that yee are able to admonish one another.* 2. Againe they had many lets and impediments, which made their faith the more famous. 1. *diuitijs & delicijs corrupti erant,* they were corrupt with riches and other delicates, and so were hindred from beleeuing. 2. *qui prædicabant erant piscatores,* they which preached the Gospell were fishermen, and Iewes, which nation was odious vnto the Gentiles. 3. they taught to worship a man that was crucified. 4. *vitam exagebant austeriorem,* they exacted a more strict and austere kinde of life, *Chrysostome.* 5. vnto this may be added that the most grieuous persecution of the faith was at Rome, and the Christians there were as vnder the paw of the lion, and so in greatest danger: yet notwithstanding, all these lets and impediments they receiued the Christian faith. 3. And further the Romane Church is commended in respect of the founders thereof, and the planters of their faith, which was first founded by S. Paul, and then by Peter, who both liued and preached there, and there ended their life: from thence also it is thought that Iohn the Euangelist was banished into the Isle Pathmos: *Chrysostome* therefore thus saith of Rome, *ob id maximè Romam prædico beatam, &c.* I do chiefely for this count Rome happie: because Peter and Paul, did so loue it, that they taught the faith of Christ there, and finished their life among them, *hom. vlt. in epist. ad Roman.* 4. But concerning the last commendation of the Romanes faith, which *Pererius* produceth, that the Church of Rome, *inviolatam & intaminatam conservauit, &c.* hath kept inviolably, and pure the faith receiued from the Apostles: that it is manifestly false, shall afterward be shewed in the places of controuersie.

Quest. 29. *Whether the Church of Rome were first founded by S. Peter.*

1. It is the receiued opinion of the Romanists, that Peter was the first founder of the Romane faith: for the proofe whereof they alleadge certaine authorities, as of *Eusebius*, who writeth that in the 2. yeare of *Claudius* Peter came to Rome, and there confounded Simon Magus, and preached the faith to the Romanes: at which time they entreated Marke to write the Gospel as they had heard it from S. Peters mouth, *Euseb. 2. histor. Ecclesiast. c.* 13.14. likewise *Chrysostome*, affirmeth the same that Peter preached at Rome first, *qui prædicabant erant piscatores,* they that preached were fishers, *ex Perer. Bellarmine* to the same purpose also produceth *Epiphanius, Orosius, Leo,* with others, that the faith was first planted by Peter at Rome, *lib. 2. de Pontif. Rom. c.1.*

2. *Contra.* 1. Concerning Peters comming to Rome there is great vncertaintie: *Hierome* and *Eusebius*, say it was in the 2. yeare of *Claudius*: But *Beda in 15. c. Actor.* affirmeth it to haue beene in the 4. yeare of *Claudius: Onuphrius* assigneth the 3. yeare of *Claudius, in Chronic. Damasus* saith, that he came to Rome in the beginning of Neroes Empire, and sate there 25. yeares, whereas Nero raigned but 14. yeares in all: and he further affirmeth that Peters disputation and combate with Simon Magus, was in the presence of Nero the Emperor, which *Eusebius* reporteth to haue beene vnder Claudius. 2. *Chrysostome* speaketh of the preaching of fishermen, but not of the first preaching at Rome: the Apostles beeing fishermen, and of no note in the world first beganne to preach the Gospell in the world: not onely Peter, but Andrew his brother also, and Iames and Iohn were fishermen: he may as well proove hence, these to haue beene founders of the Romane Church, as well as S. Peter. 3. *Epiphanius* as *Bellarmine* citeth him *hæres.* 27. saith, *primi in Roma fuerunt Petrus & Paulus*, the first in Rome were Peter and Paul, &c. he giueth no prioritie to Peter before Paul. 4. *Orosius* saith, *l.7.c.7. Exordio regni Claudij, &c.* in the beginning of the raigne of *Claudius*, Peter came to Rome, *atq; exinde Christiani Roma esse cœperunt*, and that from that time Christians beganne to be in Rome, &c. But it shall be shewed afterward, that there were Christians in Rome before Claudius raigne: and the same *Orosius* maketh mention of a decree made by the Senate in Tiberius raigne, *exterminandos esse ex vrbe Christianos*, that the Christians should be expelled out of Rome. 5. *Leo* writeth thus,

serm.

serm. 1. *de natal. Apostolor. Cum Apostli imbuendum Euangelio mundum, &c.* when the Apostles had vndertaken, parting the earth among them, to season the world with the Gospell, *beatissimus Petrus, &c. ad arcem Romani destinatur imperij*, blessed Peter was appointed to the chiefe place of the Romane Empire, &c. But this is contrarie to that which S. Paul writeth, *Galat.* 2.7. that the Gospel ouer the vncircumcision was committed to Paul, as the Gospel ouer the circumcision was committed to Peter: Then is it euident that S. Peters lot fell out among those of the circumcision.

3. Now it shall be shewed that S. Peter could not be the first founder of the Romane Church. 1. S. Paul in his salutation, Rom. 16.7. maketh mention of Andronicus and Iunia, which were in Christ before him: they were conuerted to the faith before S. Paul: but he was conuerted the 2. yeare after Christs passion, about the 20. yeare of Tiberius: from which time to the second yeare of *Claudius*, when Peter is held first to haue come to Rome were about 9. yeares, there remained 3. of Tiberius raigne, 4. of *Caligula*, and 2. of *Claudius*. It is euident then that 9. yeares, before Peter came to Rome, Paul was conuerted, and before Pauls conuersion, there were some at Rome which had receiued the Christian faith. 2. *Velleius* whom *Bellarmine* confuteth, alleadgeth out of *Orosius lib.* 7. that there were Christians in Rome in the raigne of *Tiberius:* when there was a decree made by the Senate, that the Christians should be banished from Rome: *Bellarmine* answeareth, that the meaning of the decree was, *vt non reciperetur vllo modo Christiana religio*, that the Christian religion should not by any meanes be receiued into the city: But the words are *exterminandos esse ex vrbe Christianos*, that the Christians should be *exterminate* or expelled out of Rome: they could not haue beene expelled, if they had not beene there before. 3. *Clemens* in his *recognitions*, and *Dorotheus in Synops.* doe affirme, that Barnabas was the first, that preached at Rome, and conuerted them to the faith: which report *Bellarmine* and *Pererius* hold to be but a fable: neither will we contend for the truth thereof: for S. Paul is as like to haue beene the first planter of the faith there, as Barnabas: But by this it appeareth euen out of these writers, which the Romanists make account of, when they may serue their turne, that it was not held of any certaintie that S. Peter first preached the faith at Rome. 4. Further, seeing the Gospel of the vncircumcision was committed to Paul, of the circumcision to Peter, it is not like that Peter would intrude himselfe within S. Pauls diuision: who if he had so soone come to Rome, and planted a Church there, whose example the rest of the Gentiles, depending vpon the Romanes, would haue followed, he rather should haue beene the Apostle of the vncircumcision then S. Paul. 5. Wherefore it is not probable, that the Romane Church was first planted by S. Peters preaching: neither yet was Paul the first that there preached: for as yet he had not beene at Rome when he wrote this epistle: Therefore it is most like, that some other of the disciples, and beleeuers first laid the foundation of faith at Rome, which afterward was builded further by the Apostles, *Fains.* And herein I mislike not the opinion of *Hugo Card. audierant à quibusdam fidelibus qui Romam venerant Hierosolymis*, they had heard of certaine faithfull, which came to Rome from Hierusalem: to the same purpose *Gorrham: quidem acceperant fidem à Petro & bi erant bene edocti, quidam à Iudæis discipulis, & hi non plene*, some had receiued their faith of Peter, and they were well taught, some of the Iewes being disciples, and they were not fully instructed, &c. They are of opinion, that the Romanes first receiued their faith by certaine disciples, that came vnto them: though afterward they were more fully instructed by Peter.

Quest. 27. *The plate, Act.* 28. 21. reconciled.

1. Whereas the Iewes say there vnto Paul, *We neither receiued letters out of Iudæa concerning thee, neither came any of the brethren, &c.* the question here mooued is, how these dwelling at Rome could thus say vnto Paul, whereas this epistle had beene written long before. 2. Hereunto the answer is, that those Iewes, were not Christians or beleeuers, and so not of the number of the brethren to whom S. Paul had written this Epistle, namely to such as were *Saints by calling*: but such as had not yet receiued the Gospel: for they say, *concerning this sect we knowe, that euery where it is spoken against, Parens.* and beside, whereas S. Paul had declared vnto them, how the Iewes had resisted him, and constrained him to appeale vnto Cæsar, they make answer, that they had receiued no letters concerning such things as had happened vnto him.

Quest. 28.

Quest. 28. Whether this be an oath, *God is my witnesse*, v. 9.

Although the vsuall forme of an oath be not here kept: as when men sweare by the name of God, of *Iesus*, vsing the preposition, *per*, *by*, yet it is euident the Apostle here doth take a solemne oath: as it may appeare by these reasons. 1. first by the definition of an oath, which is a calling of God to witnesse, of that which we say: as the Apostle here doth, so that to say, *God is my witnesse*, is as much as if he should say, I sweare by God, *Tolet.* 2. *Augustine* giueth instance of other places where the Apostle vseth the like oath, as *Galat.* 1. 20. *The things which I write vnto you, I witnesse before God, that I lie not:* and 2. Cor. 11. 31. *The God, euen the father of our Lord Iesus Christ, which is blessed for euermore knoweth that I lie not:* like vnto these oathes is this which the Apostle taketh here: *Augustin. lib.* 1. *de sermon. Dom.* and *Beda* vpon this place.

29. Quest. *Whether it be lawfull to sweare, and vpon what occasion.*

1. That it is lawfull to sweare, thus it appeareth. 1. Christ came not to dissolue the law, Matth. 5. 17. now the lawe not onely permitteth, but commandeth to sweare, where cause is, Deut. 6, 13. and 10. 20. 2. the Lord himselfe sweareth, Psal. 110. 4. Heb. 6. 17. therefore it is not sinne to sweare. 3. the holy Fathers and Patriarkes vsed to take an oath, where it was lawfully required: as Abraham, Gen. 21. 24. Iacob, Genes. 31. 53. Dauid, 1. Sam. 24. 23.

2. But it will be thus on the contrarie obiected. 1. Christ saith, *Sweare not at all, neither by heauen, for it is the throne of God, &c. Answer.* Christ forbiddeth not to sweare by God, but not by creatures, as by the heauen, the earth, by the Temple, by the head. 2. where he saith, *let your communication be yea, yea, nay, nay:* Christ forbiddeth not the lawfull vse of an oath, when there is iust cause: but the often and vnnecessarie vsing of it in common talke: where then, it concerneth the saluation, or edification of our brethren, it is lawfull to take an oath: as it was requisite that the Romanes should be well perswaded of S. Pauls affection toward them, who had yet neuer seene them, as *Chrysostome* saith, *quoniam neminem hominum animi sui testem sistere poterat, &c.* because he could not set forth any man to be a witnesse of his minde, he calleth vpon God, who searcheth the heart.

3. It will be againe obiected, that in the Newe Testament an oath is not lawfull, as it was in the olde. *Basil. in Psalm.* 14. *Answer.* The abuse of an oath was vnlawfull both in the Old Testament and in the Newe: But to take an oath lawfully is as well permitted to the Church of Christ nowe, as it was to the Church of the Iewes: As the Prophet Isaiah prophesieth of the Newe Church, that they shall sweare by Iehovah, Isay. 19. 18. and c. 43. 23. Ierem. 4. 2.

Quest. 30. How Paul is said, *to serue in the spirit.*

1. *Chrysostome* by the spirit vnderstandeth the holy Ghost, *omnia spiritus sancti imputat virtuti*, he ascribeth all to the vertue of the holy spirit, nothing to his owne diligence: But in that he saith (in my spirit) this interpretation is auoided: Paul would not so call the holy Ghost, *my spirit.* 2. *Theodoret* by *spirit* thinketh to be meant the gift and grace giuen vnto Paul, whereby he was furnished for his Apostleship: whereof he spake before, v. 5. *by whom we haue receiued grace and Apostleship:* so also *Oecumenius*, he is said to serue him *in tradito sibi dono*, in the gift giuen vnto him: but so much is expressed in the words following, *In the Gospell of his sonne:* that sheweth his ministerie and employment in the Gospell. 3. some giue this sense, whom I serue in the spirit, that is not in the flesh, *non in carnalibus obseruantys*, not in carnall obseruations, such as were the ceremonies of the lawe, *gloss. interlin.* so also *Aretius*, I serue God, *non vt hypocrita ceremonijs*, not as hipocrites with ceremonies: but the mentioning of the *Gospel* following, excludeth all legall ceremonies. 4. *Origen* here maketh a distinction betweene the soule and the spirit, which he taketh for the superior and higher part of the soule, wherein he serued God: Ambrose also by the spirit vnderstandeth the minde: which is true, that inwardly he serued Christ in his spirit and mind, but the same not considered in the naturall condition thereof, as *Origen* seemeth to haue relation thereunto, but renewed and regenerate by grace. 5. S. Paul then by his spirit, vnderstandeth his ardent and earnest affection, wherein he serued God, most earnestly and zealously in the ministerie of the Gospel, *Beza.* The like saying the Apostle hath, 2. Tim.

Tim. 1:3. *I thanke God, whome I serue from mine Elders with a pure conscience:* he serued God with an vpright and innocent heart, not in shew and ostentation: and in this sense our Sauiour saith, Ioh. 4. 24. *They that worship God, must worship him in spirit and in truth. Martyr.*

31. Quest. v. 10. *What prosperous iourney the Apostle meaneth.*

v. 10. *That I might haue a prosperous iourney by the will of God.* 1. Paul simply praieth not for a prosperous iourney, but according to the will of God: there is a prosperitie, not according to the will of God, as the wise man saith, Prov. 1.32. The prosperitie of fooles destroyeth them, *Gorrham.* But, the Apostle esteemeth not of such prosperous things, *quæ sine voluntate dei eveniunt*, which come to passe without the will of God. *Haymo.* 2. The word εὐοδωθήσομαι, which signifieth, that I may haue a iourney giuen me according to my minde, *Erasm.* in which desire, the Apostle *non deprecatur omnia pericula*, doth not pray against all perills and daungers: for he suffered shipwracke, and endured other casualties in his iourney to Rome: but he counted it a prosperous iourney, which howsoeuer might bring him vnto them, to bestow some spirituall gift vpon them. *Aretius.* Such a prosperous iourney was that, which S. Paul tooke into Macedonia, where though he suffered imprisonment, and were beaten with roddes, yet his iourney prospered, in respect of the good successe, which he had in preaching of the Gospel. *Martyr.* 3. And this desire of Paul to see the Romanes might be one cause, of his appeale, which he made to Rome, Act. 25. *Lyranus.*

32. Quest. *Whether S. Paul needed to be mutually strengthened by the faith of the Romanes.*

v. 12. *That I might be comforted through our mutuall faith, both yours and mine.* 1. *Chrysostome* thinketh, that Paul spake not this, *quod ipse illorum opus habeat auxilio*, as though he had neede of their helpe, seeing he was a pillar of the Church: but that he so saith to qualifie his former speach, v. 11. because he had saide, *that I might bestow vpon you some spirituall gift to strengthen you.* 2. But although the Apostles modestie appeare herein, that ioyneth himselfe with them, as hauing neede of their mutuall comfort, yet in truth he professeth himselfe not to be so perfect, as though he needed no helps: *non ponit se in supremo gradu*, he doth not place himselfe in the highest degree: for he other where doth acknowledge his imperfection both in knowledge, 1. Cor. 13. and in the gifts of regeneration, Rom. 7. *Pareus:* like as a minister comming to visit one that is sicke to comfort him, may be comforted againe by him: *Olevian.* to this purpose *P. Martyr.* 3. This mutuall consolation, *Theophylact* vnderstandeth of the alleviating of their afflictions by their mutuall comforts: *Tolet* with others, of the mutuall ioy, which they should haue one in an others mutuall faith, *Lyranus:* that they should be comforted by faith, which was common to him and them, for there is but one faith. But, as *Chrysostome* saith, here this consolation may be taken *pro fidei incremento*, for the encrease of faith: for the faithfull *mutuis exhortationibus in fide proficiunt*, by mutuall exhortations doe profit in faith. *Pareus.* 4. And although S. Paul had giuen such excellent commendation before of their faith, yet they might notwithstanding haue neede to be strengthened: as Peter, when he beganne to sinke in the waters, had faith, when he cried to Christ, *Saue me, or els I perish:* yet Christ saith vnto him, *Why didst thou doubt, O thou of little faith?* his faith had neede to be encreased. 5. So here are three reasons of the Apostles desire to see them: 1. that he might bestow vpon them some spirituall gift: 2. to confirme and strengthen them: 3. to be mutually comforted with them. *Aretius.*

33. Quest. *Of the impediments whereby S. Paul was letted to come vnto the Romanes.*

v. 13. *I haue oftentimes purposed to come vnto you, but haue beene let hitherto.* 1. *Chrysostome* thinketh he was hindred and letted by the Lord: and so also *Theophylact*, *Dei iussu prohibeor*, I am inhibited by the commandement of God: as *Origen* giueth instance of that place, Act. 16. 7. where Paul was not suffered by the spirit to goe into Bithynia. 2. But *Basil* thinketh he was hindred by Satan: as the Apostle saith, he was letted by Sathan to come vnto the Thessalonians, 1. Thessalon. 2. 18. where is to be considered a double difference betweene Gods hindering and Sathans: first Sathan may hinder the outward actions, but the inward purpose and desire he can not let: but God can stay both:

both: secondly, when Sathan hindereth, it is by Gods permission, for otherwise he could doe nothing: but God often hindereth without the ministerie of Sathan at all. Now in this place the first opinion is more agreeable, because he entreated of God by prayer, that he might haue a prosperous iourney: therefore it seemeth that he letted him, vnto whome he praied, that he might haue opportunitie giuen him. *Tolet.* 3. *Origen* ioyneth both together, that he might be hindered first in the Lords purpose, and then impediments might be cast in his way by Sathan: so also *Pareus, Genevens.* and *Aretius:* But for the former reason, the first opinion is rather to be receiued.

4. It beeing resolued vpon, that God staied S. Pauls comming, yet there is some diuersitie concerning the causes, why the Lord should thus let him. 1. *Sedulius* thinketh, that God saw not the hearts of the Romanes yet prepared to beleeue: and therefore the Lord sent Paul then, and not before, *quando præscivit eos credituros*, when he foresaw, that they would beleeue: But *Sedulius* is herein deceiued, thinking that it was in the Romanes free-will to prepare their owne hearts to beleeue: whereas euery good gift is of God, Iam. 1.17. And if it were in mans power to beleeue, euery one might attaine vnto faith, that would: but the Apostle saith, 2. Thess. 3. 2. all men haue not faith. And againe, seeing the Apostle giueth such commendation of the Romanes faith, there is no doubt but God had prepared their hearts. 2. *Hugo* thinketh, that Saint Paul was prohibited *propter peccata Romanorum*, because of the sinnes of the Romanes: This indeede sometimes is a let, as Paul and Barnabas did shake off the dust of their feete against the Iewes, and would no more preach vnto them, because of their obstinacie, and wilfull refusal, Act. 13.51. *Hyperius:* But this seemeth not to haue beene the cause here, seeing the Apostle giueth such commendation of their faith, v.8. and of their goodnes, c.15.14. and obedience to the faith, c.16.19. 3. There are also externall lets and impediments, as his bonds, imprisonment, persecution, *Tolet.* and he suffered by the way shipwracke, and other casualties, *Aretius.* 4. But the most likely reason, why the Lord staied S. Pauls comming to Rome, was the necessitie of other Churches, which the Lord would haue first established. *Gregorie* teacheth this reason, *lib.* 21. *Moral. c.* 13. that God therefore letted him, that he might more profit those Churches where he remained: and S. Paul himselfe rendreth this reason, Rom. 15. 20. *Therefore I haue beene oft let to come vnto you, but now seeing I haue no more place in these quarters, and also haue beene desirous many yeares againe to come vnto you, &c.* his employment in other Churches, deferred his comming to Rome: *Beza annot.*

34. Quest. *Why S. Paul expresseth not the cause in particular, which letted him.*

1. *Gualter* giueth this reason, why the Apostle hauing diuers lets, as namely new occasions continually offered in preaching the Gospel, and beside his persecutions and afflictions, and manifold troubles, yet he maketh mention of none of these, *quia de his non poterat sine iactantiæ suspicione*, because he could not speake of these things, without suspition of boasting.

2. But I rather approoue *Chrysostomes* reason, *non scrutatur Domini propositum*, the Apostle doth not search into Gods purpose, why such an Apostle was kept so long from such a famous citie, when there was great hope of winning many vnto Christ: it was sufficient that he was letted, he is not curious to know the cause, teaching vs thereby, *ne factorum rationem vnquam à Deo exigamus*, that we neuer require a reason of Gods works.

3. And indeede Gods secret counsell herein is diuers waies vnsearchable: 1. in respect of the teachers: why sometime God sendeth many, sometime few, why some, and not others, why some are true pastors, some wolues, some true teachers, some false. 2. in regard of them, which be taught, why God sendeth preachers to one place, and not vnto an other: why Christ wrought miracles in Corazin and Bethsaida, not in Tyrus and Sidon, to bring them to repentance, Matth. 11.21. 3. and for the places, why the Spirit suffered not Paul to preach in *Asia* and *Bithynia*, Act. 16.6,7. And why in our daies, in some certaine cities, as at *Constance* God suffered the preaching of his Gospel to be intermitted. 4. for the time, why the Gospel is preached in some age, and not in an other, and some enioy it long, some but a short time. 5. for the manner, why sometime the Gospel is preached obscurely, and darkely, sometime openly and manifestly, why some preach it of enuie, some of sinceritie: All these considerations doe set forth vnto vs, how the iudgements of God are hid, and vnsearchable. *Grynæus.*

4. And

4. And by this reason may the like obiection be answered, why the Apostle was letted, seeing his purpose was good, that he might haue some fruite among them: Because the Apostle beeing the Lords minister, was not to prescribe the times and occasions fittest for the worke of the Gospel, but to depend vpon God therein, who best knewe, how to sort out the best time for euerie purpose.

Quest. 35. *Whether S. Pauls desire to goe to Rome, beeing therein letted, were contrarie to Gods will, and so sinned therein.*

1. S. Pauls desire was not absolute, but conditionall, if it were the will of God: for so he saith, *that I might haue a prosperous iourney by the will of God to come vnto you.* 2. But here we must consider of the will of God, as it is secret and hid, and as it is manifest and reuealed: against the will of God reuealed, all desires and attempts cannot be without sinne: against his secret will, somewhat may be desired, and yet without sinne, so there be a subordination of our wills to the will of God: as *Augustine* sheweth, how sometime *homo bona voluntate vult, quod Deus non vult*, a man with a good mind willeth that, which God willeth not, as a good child desireth his fathers life, whom the Lord will haue to die: So Dauid prayed for his childs life of a fatherly affection, when yet God purposed that the infant should die: And againe, saith *Augustine*, it may be, *vt homo velit voluntate mala, quod Deus vult bona*, that a man may wish and will that with an euill mind, which God willeth well: As an euill child may desire his fathers death, which the Lord also purposeth, *August. Enchirid. c. 101.* So Paul in desiring here that, which God willed not, to come vnto the Romanes, yet sinned not: both because Gods will therein was not reuealed vnto him, and beside he interposeth a condition, if it were Gods will. *ex Pareo.*

Quest. 36. How S. Paul was a *debter* vnto all, v. 14.

v. 14. *I am a debter.* 1. The Apostle sheweth a threfold desire that he had to the Romanes, first to come vnto them, then to see them, and now to preach vnto them: which he amplyfieth by three reasons. 1. from his owne office and calling. 2. from the vertue and power of the Gospel, v. 16. 3. on Gods behalfe: the *righteousnesse of God was reuealed, &c. Gorrham.*

2. This debt some take to be the gift of tongues, which the Apostle had receiued: in which behalfe he was a debter to all nations, speaking with the tongues of them all, *Origen, Theodoret:* But the other Apostles also had receiued the gift of tongues, as well as Paul: therefore in that sense they were debters as S. Paul was.

3. *Oleviane* here maketh mention of a threefold debt. 1. of nature, as Esay. 58. 7. *hide not thy selfe from thine owne flesh:* euery one is bound to succour his brother, as beeing his owne flesh. 2. the second bond of our debt is in regard of our redemption, that we should willingly minister vnto them for whom Christ died. 3. the third debt is in respect of our vocation and calling: which the Apostle here hath relation vnto.

4. So then *Chrysostome* and *Ambrose* doe well expound this debt of S. Pauls Apostolike calling, so also *Lyran. Pareus*, with others. As he saith, there was a necessitie laid vpon him, *and woe is vnto me, if I preach not the Gospel*, 1. Cor. 9. 17.

5. But he is a debter first vnto God, who is the creditor of whom he receiued all those graces which he had: and therefore he was to dispose and employ them according to the will and Lawe of the Creator, *Faius:* who sent him vnto the Gentiles, Act. 13. 3. *Separate me Paul and Barnabas, &c.* which debt the Apostle is willing to discharge, *Hugo.* and because he could not yet come in person to preach vnto them, he discharged his de[bt] by writing, *Bucer.*

6. And he vseth this terme of *debter*, least that he might be thought to be a busie bodie, and noted of arrogancie for writing vnto the Romanes, *Mart.*

Quest. 37. *Whom S. Paul vnderstandeth by the Grecians and Barbarians.*

1. Sometime the Apostle distinguisheth the nations into Iewes and Greekes, v. 16. sometime into Iewes and Gentiles, as Rom. 3. 29. sometime he reckoneth vp altogether, the Grecian, the Iew, Barbarian, Scythian, Coloss. 3. 12. here he diuideth all other nations beside the Iewes, into Greekes and Barbarians: the Iewes he mentioneth not, *quia magister Gentium*, because he was the teacher or master of the Gentiles. *gloss.* 2. The Romanes

are comprehended vnder the Grecians, because from them they receiued their lawes, and the knowledge of arts, *Martyr.* 3. Whereas he addeth, both to the wise men, and vnwise, some take it for an exposition of the former, by the Greekes vnderstanding the wise, and by the Barbarians the vnwise: *Anselme, Calvin, Pareus.* But *Chrysostome* and *Theodoret, Gorrh.* so also *Beza annot. Faius,* doe better referre it vnto particular men among the Greekes and Barbarians: for there were among either of them some wise, some vnwise. 4. *Anselme* by the wise, vnderstandeth righteous men, by the vnwise, sinners: some, beleeuers, and vnbeleeuers: But *Chrysostome* and *Theodoret* better interpret those to be wise men among the Gentiles, which had humane wisdome and knowledge: those to be vnwise, which were ignorant and vnlearned. 5. By this the Apostle sheweth, that their humane wisdome, was not sufficient to bring them to the knowledge of God. And *Chrysostome* here well noteth, how *Plato* a wise Philosopher, thrice comming into Sicilia, could not conuert one Tyrant, but went away without any successe: but *Paul* a tent-maker, did not onely conuert Sicilia and Italie, but runne thorough (preaching) almost the whole world. 6. S. Paul here answereth a secret obiection: it might haue beene said vnto him, You may not spend so much time among the Grecians, they are a people wise enough: therefore he saith, that not onely the vnwise, but euen the most learned among them, had neede to be instructed in the Gospel. *Tolet.* 7. And Paul *illud inculcat ob Iudæos,* doth vrge this because of the Iewes, who thought that the preaching of the Gospel did onely belong vnto them. *Erasm.* 8. *Celsus,* against whome *Origen* did write, did obiect this place to discredit the Gospel, because it was offered to the vnlearned: whereas he taketh that to be the most excellent doctrine, that can be perceiued onely of the wise and learned. But herein rather appeareth the dignitie and excellencie of the Gospel, which propoundeth the way of saluation vnto all of what degree soeuer. *Faius.* And Gods wisdome herein sheweth it selfe, that the Gospel beeing preached to the wise and vnwise: both the one might be humbled, when they see themselues to be fellow-schollers euen with the vnlearned, whome they taught before: and that the ignorant and simple should not despaire, but that they also may come to the knowledge of saluation. *Calvin.* 9. And seeing the Apostle nameth the wise and vnwise, not the rich or poore, noble, vnnoble: because he speaketh of the knowledge of the Gospel, which might seeme not so necessarie for them, which were wise and learned. *Tolet.* 10. And here is set forth a double commendation of the Gospel: both from the excellencie thereof, which was worthie the searching euen of the wise and learned Grecians: and *a facilitate,* from the facilitie thereof; because the very vnlearned might be also capable of it. *Aretius.*

38. Quest. *How Paul is not ashamed of the Gospel,* v. 16.

1. It might haue beene obiected vnto Paul: The Gospel is euery where scorned and derided among the Gentiles, and euery where it is spoken against: therefore the Apostle professeth, that he is not ashamed of the Gospel of Christ, though it seeme neuer so contemptible vnto the world. *Olevian.* 2. And as he was not ashamed to preach the Gospel himselfe, so he insinuateth vnto them, that they should not be ashamed to heare it. *Marr.* 3. *Chrysostome* mooueth a question, why S. Paul saith not here, that he is not onely not ashamed, but reioyceth also in the Gospel of Christ: as he saith, Gal. 6. 14. *God forbid, that I should reioyce, but in the crosse of our Lord Iesus Christ:* And thus he answereth, that because the Romanes were lifted vp in their mind, because of their honour, riches, and estimation in the world, and Paul preached Christ Iesus, who was crucified, and counted as nothing in the world: he therefore first of all would winne them not to be ashamed of the Gospel: and then they would come also to glorie in it, &c. But S. Paul in effect, saith as much, as I glorie in the Gospel: *minus dicitur, plus intelligitur,* lesse is spoken, and more vnderstood: *Pareus, Mart. Faius.* for the reason following, *for it is the power of God, &c.* sheweth that he did euen glorie in it. 4. But whereas two things might haue hindred Paul, shame, and feare, of the two which, feare seemeth to be the greatest pull-back: for shame is *de amissione honoris,* but for the losse of honour, feare is *de amissione vitæ,* for the losse of life: S. Paul yet saith rather he is not ashamed, then he feareth not: both because his not fearing, had commended himselfe, but his not beeing ashamed, commendeth the Gospel, as not beeing a vile and contemptible thing: as also persecution was not yet generally mooued among the Christians, which the Apostle needed to feare, but yet it was generally contemned. *Tolet.*

39. Quest.

39. *What the Gospel or Evangel signifieth.*

1. *Evangelium*, the Euangel, is sometime taken for the sacrifice which vsed to be offered vnto the gods among the heathen, for the bringing of good newes and tidings: in which sense *Cicero* taketh it, *ô suaves epistolas, quibus Evangelium deberi fateor: ad Attic.* O sweete epistles, which I count worthie of an *Evangel:* that is, of such an offering or sacrifice. 2. It signifieth, the bringing of any good newes, or tidings: as Ier. 20. 15. *Cursed be the man, that brought my father tidings, saying, A man child is borne vnto thee:* the word is *bissar*, which the Septuagint doe translate by the word εὐαγγελίζω, to bring good newes. 3. This word is appropriated to signifie the glad tidings of our redemption purchased by Christ: as the Angels say vnto the shepheards, Luk. 2. 10. *Behold, I bring you tidings of great ioy:* the word is, εὐαγγελίζομαι: and Rom. 10. 15. *Beautifull are the feete of them, which bring glad tidings of peace, and bring glad tidings of good things:* where the same word is vsed in the Greeke, but in Isa. 52. 7. from whence that testimonie is taken, the word is *bissar*, which betokeneth the bringing of good newes or tidings: some times for more euidence, the word *good*, is added: as 2. Sam. 18. 27. *besarah tobah*, good tidings.

40. Quest. Of the definition of the Gospel, *It is the power of God vnto saluation to euery one that beleeueth.*

This definition consisteth of three parts, 1. of the efficient cause, the power of God, 2. the ende, to saluation, 3. the forme, to euery one that beleeueth.

1. *It is the power of God.* 1. The power of God is diuers: there is his creating power, whereby he made the world: but this power is that which is ioyned with his loue and fauour in Christ, whereby he wrought the redemption of man: which is so much greater then the other, because when he made the world, none resisted him: but Sathan opposeth himselfe in the worke of our redemption. *Faius.* 2. There is a power also of God vnto perdition, and damnation: but this is his power vnto saluation. *Chrysost. Origen.* 3. But how is the Gospel the power of God, seeing it setteth forth the humilitie of Christ in his sufferings, death, and passion? *Answ.* These were *infirmitates voluntariè assumptæ*, infirmities which our blessed Sauiour did voluntarily take vpon him: and therein he most of all shewed his power, in destroying the kingdome of Sathan by such meanes. *Hugo.* 4. Neither doe we here vnderstand the essentiall power of God, but his organicall power, *Pareus:* or by a *metonymie*, the declaration of his power, whereby the preaching of the Gospel is made effectuall. *Faius.*

2. *Vnto saluation.* 1. This saluation consisteth presently in the remission of sinnes, and afterward in the inheritance of eternall life: not like the saluation, which is promised by men, as by Magistrates to their subiects, by Physitians to their patients: but it is the euerlasting saluation of our soules. *Mart.* 2. Though outwardly the Gospel appeare vile and contemptible, yet it hath a secret vertue, to work vnto eternall life: As there be certaine naturall things, which make no shew outwardly, yet inwardly are full of vertue: as *pepper* seeleth outwardly as cold, but it is hoat in operation: *Theodor.* as a pill which the Physitian giueth, though it seeme nothing, yet it is of great efficacie to expell diseases, *Tolet.* 3. The Gospel worketh to some vnto condemnation: it is the sauour of death vnto death: but that is not properly the effect of the Gospel, which is giuen vnto saluation, but by reason of mens incredulitie: so the Gospel, not by it owne proper effect, but accidentally worketh vnto condemnation. *Mart.*

3. *To euery one that beleeueth.* 1. The Gospel is offered vnto all, but it onely profiteth vnto saluation vnto those that beleeue: like as a medicine, is onely effectuall to those that receiue it. *Pareus.* 2. Christ is the efficient cause of saluation: but faith, is *organon apprehensivum, &c.* the apprehending instrument: like as the light is the cause of our seeing, but the eye also must be rightly disposed, which is the organe of seeing. *Aretius.* 3. Neither is this vnderstood of euery *beleefe: beleeuers* are not here taken for such, as to whom the historie of the Gospel is onely knowne, but such as are sealed by the spirit of grace, and are assured they are the sonnes of God, and crie, *Abba*, father, Rom. 8. 15. *Gryneus.* 4. And thus the Apostle falleth into the very cheife argument and scope of this whole Epistle; that we are iustified by faith, and not by the works of the law. *Gualter.*

41. Quest. *Of the difference betweene the Law and the Gospel.*

1. In that the Gospel requireth beleefe vnto saluation, therein it differeth from the law:

whose righteousnes is this, not to beleeue, but to doe those things, which are therein commanded, as the Apostle sheweth, Rom.10.5. *Mart.* 2. The Gospel is the power of God, that is effectuall, mightie, liuely in operation: but the law is weake and impotent, Rom.8.3. it was weake because of the flesh. 3. The Gospel vnto saluation, but the law is the ministerie of condemnation, 2.Cor.3.9. 4. The Law was giuen onely to the people of Israel: but the Gospel is proposed to all, both Iew and Gentile. 5. The Law consisted *in obseruatione ceremoniarum, & externa cultu*, in the obseruation of ceremonies, and externall worship: the Gospel *in interiori cultu fidei*, in the inward worship by faith: so that the law was *lex puerorum*, the law of children, which were kept vnder it as a schoolemaster: but the Gospel is *lex virorum*, the law of men come to ripe age. *August.lib.de spirit.& lit.* 6. They differ also in the manner, that which was couertly and darkely shadowed in the law, is manifestly and apertly set forth in the Gospel. 7. In the time they differ: the law promised things to come, the Gospel presently performed that which was in the law promised: as *Ignatius epist. ad Philadelp. quod supra legem præcipuum habet Euangelium? nempe præsentiam adventus Salvatoris:* what hath the Gospel aboue the law? euen the presence of Christs aduent, and comming.

42. Quest. *Why the Iewes are named before the Grecians*, v.16.

To the Iew first, and also to the Grecian, &c. 1. Here by the Grecians generally all the Gentiles are vnderstood: because they of all other nations seemed to be the wisest, and therefore speciall instance is giuen in them, that they also haue neede of the preaching of the Gospel: *Tolet.* and at that time almost all nations vsed the Greeke tongue, and therfore they are called by the name of Grecians, *Gualter.* especially when they are set against the Iewes, *Beza.* 2. *Chrysostome* thinketh, that the Iew is named first, not for any other excellencie or prerogatiue, *sed in hoc solo honoratur, quod primus illam accepit*, but he is honoured onely in this, because he first had the Gospel preached: so he giueth onely vnto the Iew the prioritie of order. 3. *Origen* thinketh that the Iew is set first, because that like as the Grecian preferred himselfe before the Barbarian, because of their lawes and ciuill life, whereas the Barbarians liued without law: so the Iew hath preheminence before the Grecian, because they receiued their lawes from God. 4. *Lyranus* giueth this reason, the Iewes had a better preparation vnto the Gospel by the knowledge of the law and the Prophets, then the Grecians, who onely had the light of nature, and the knowledge of the creatures. 5. But the Iew hath a preheminence before the Gentile in respect of the prerogatiue, which was giuen them of God: vnto their fathers were the promises made, and of them was descended the Messiah according to the flesh: so that this word πρωτον, first, doth not so much signifie *ordinem temporis*, the order of time, as *ordinem dignitatis*, the order of dignitie: as when Christ saith, *Seeke ye first the kingdome of God*, Matth.6.33. that is, chiefly and most of all. *Tolet. Pareus.* This order our blessed Sauiour obserued both in himselfe, saying he was sent onely to the lost sheepe of Israel: and gaue the like charge, when he sent out his Apostles, that they should not goe the way of the Gentiles, Matth.10.5. yea and at his ascension, he appointed his Apostles to be his witnesses first in Iudea, Ierusalem, Samaria, and then to the vttermost part of the earth, Act.1.8. This order the Apostles accordingly kept, Act.13.46. *It was necessarie, that the word of God should first haue bin spoken vnto you.*

43. Quest. v.17. *The iustice or righteousnes of God is reuealed: what iustice the Apostle meaneth.*

1. There is a iustice of God, wherein he is righteous and iust in himselfe: as Psal.11.7. *The righteous Lord loueth righteousnes:* but this the Apostle speaketh not of: the essentiall iustice of God is not communicated to vs by faith. 2. There is a iustice distributiue in God, whereby he rendreth vnto euery man according to his works: *Origen* vnderstandeth this iustice of God: but this is not the iustice, whereby a man is iustified to saluation: for if the Lord should marke what is done amisse, no man should be able to abide it, Psal. 130.3. 3. The iustice of God signifieth his veritie and truth in keeping his promises: so *Gorrham* taketh it here: true it is, that God graciously performeth whatsoeuer is promised in Christ, but yet his mercie must goe before in promising. 4. *Theodoret* vnderstandeth the perfect iustice of Christ, whereby he satisfied the wrath of God for our sinnes, and accomplished our redemption: and this perfect iustice of Christ is reuealed in the Gospel: but the Apostle speaketh euidently of such iustice, whereby a man is iustified before God, which is not that perfect iustice inherent in Christ, but the applying thereof vnto vs by faith. 5.

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Therefore *Chrysostomes* exposition is the best, who *Homil.* 3. taketh this for that iustice, which is communicated and infused vnto vs by that iustice of Christ: and so *Augustine* vnderstandeth that iustice, not whereby God is iust in himselfe, *sed qua hominem induit, cum eum iustificat*, but wherewith he endueth man, when he iustifieth him, *lib. de spirit. & liter. cap.* 9. of this the Apostle speaketh, chap. 3. 28. *We conclude that a man is iustified by faith without the workes of the Lawe.* 6. But this iustice is not an habite infused into the mind, whereby a man is made apt to exercise good workes, as *Pererius* saith, that this iustice comprehendeth two things, *remissionem peccatorum*, the remission of sinnes, *& animi rectitudinem, &c.* and the vprightnesse of the minde, whereby it is now acceptable vnto God, and is exercised in good workes: for the Apostle saith of this iustice of God, that it is *Made manifest without the lawe, by the faith of Iesus, &c.* c. 3. 21. But this infused habite, which is charitie and the exercising of good workes, is not reuealed without the lawe: for the lawe requireth and commandeth charitie: This iustice then consisteth onely in the remission of sinnes, and in imputing vnto vs the righteousnesse of Christ by faith, c. 4. 5. *Blessed is the man, to whom the Lord imputeth not sinne, Pareus.* 7. It is called the iustice of God, both because it is giuen vs from God, not procured by our owne workes: and for that we thereby are made righteous, not before men, but in the sight of God, *Tolet.* 8. And this iustice is sometime called the righteousnes of God, Phil. 3. 9. because he is the author thereof: sometime of Christ, he is our righteousnesse, 1. Cor. 1. 30. because by his obedience we are iustified: sometime of faith, Philip. 3. 9. because faith is the iustrument whereby Christs righteousnesse is applyed vnto vs, *Gryneus.*

Quest. 44. Of the meaning of these words, v. 17. *is reuealed from faith to faith.*

1. *Is reuealed.* 1. Which sheweth a double preheminence of the Gospel: in respect of the matter: it sheweth such things, as cannot be otherwise knowne then by reuelation from God, whereas the lawe of the Iewes, and the Philosophie of the Gentiles treateth of common, and knowne things: and for the manner: that which was obscurely set forth in the law, is plainely declared in the Gospel, *Pareus.* 2. and it is so reuealed, that it is not onely made knowne, but indeede exhibited, *Beza.* 3. And herein a difference also is shewed, that the Gospel is reuealed vnto some, namely to such as beleeue, but not vnto others: it is hid to them which are lost, 2. Cor. 4. 3. *Hyper.*

2. *From faith to faith.* 1. *Origen* and *Chrysostome*, doe thus expound, *ex fide veteris Testamenti in fidem noui*, from the faith of the Old Testament, to the faith of the Newe. 2. *Ambrose, ex fide promittentis Dei in fidem hominis credentis*, from the faith of God promising, to the faith of man beleeuing: so also *Aretius, Gualter. Martyr.* 3. *Augustine, ex fide prædicantium in fidem audientium*, from the faith of the preachers, to the faith of the hearers. 4. *Anselme*, from the faith of one article, to the faith of the rest: but it can be no true faith, vnlesse it beleeue all the articles. 5. *Theodoret, ex fide præsentium, in fidem futurorum*, from the faith of things present, to the faith of things to come, as of the resurrection, life euerlasting: But vnlesse these things be soundly beleeued, there can be no faith at all. 6. *ex fide informi, in fidem formatam*, from an imperfect faith without charitie vnto a perfect faith: but the Apostle speaketh not at all of any such dead faith without charitie, for that faith cannot iustifie. 7. There remaine then these two expositions, that this be vnderstood rather of the encrease of faith: we must proceede from faith begininng, to faith encreasing: as the like phrase is vsed, Psal. 84. 7. *they goe from strength to strength, Beza, Hyper. Gualter.* and Iohn 1. 16. *Of his fulnesse haue we all receiued grace for grace.* Thus *Clemens Alexandrin.* expoundeth, *Stromat.* 3. *Apostolus vnicam tantum fidem annuntiat, &c.* but of one faith, which by encreasing commeth to perfection. 8. And this meaning it hath withall: from faith to faith, to signifie, that altogether by faith man is iustified, and onely by faith, *Pareus. Faius.* so also *Thomas, nullo tempore cuiquam, nisi per fidem salus contigit*, that at no time saluation was attained vnto by any but by faith.

3. And by faith here is not vnderstood, 1. either obedience of life, to liue as God hath commanded: for faith is here opposed to workes: 2. nor yet a bare and naked assent vnto the Gospel that it is true: for such an historicall faith euen the deuills haue. 3. but it is taken for a full assurance, and confidence of the heart, Heb. 10. 22. *Let vs drawe neere with a true heart, πληροφορίᾳ πίστεως, in the assurance of faith:* by such a faith are we iustified, *Beza. Pareus.*

Queſt. 45. Whether the Apoſtle doth rightly cite this place out of the Prophet, *The iuſt by faith ſhall liue*, for the words.

1. *Obiect.* The Hebrewe word vſed by the Prophet, Habuc.2.4. is *becmunatho*, *in his truth or integritie*, but the Apoſtle tranſlateth it, *faith*. *Anſw.* The *Septuag.* doe tranſlate this word by the Greeke word πίστεως, faith, and ſo the Hebrewe word *eemunah*, ſignifieth not onely *truth*, *integritie*, but *faith*.

2. *Obiect.* In the originall it is *by his faith*, which notwithſtanding the *Septuag.* doe thus interpret, ἐκ πίστεώς μου, by my faith: the reaſon whereof Hierome coniectureth to be this, they might miſtake the letter *vau*, for *iod*, which onely differ in the length: now *Symmachus* readeth, τῇ ἀυτοῦ πίστει, *by his faith*, according to the Hebrewe: But S. Paul neither here, nor Galat.3.11. doth tranſlate the Hebrewe pronoune: but tranſlateth onely, *the iuſt liueth by faith*: to this it may be anſwered, 1. *Hierome* ſaith, *non erat ei cura de verbis, cum ſenſus eſſet in tuto*, he had no care of the words, retaining the ſenſe. 2. And beſide, *loquens eodem ſpiritu, quo Prophetæ, ſenſum ſumit*, ſpeaking by the ſame ſpirit, that the Prophets ſpake by, he taketh the ſenſe, vſing his owne words, *gloſſ. ordinar.* 3. Theſe pronounes are eaſily vnderſtood in the Greeke tongue, though they be not expreſſed, *Beza.* 4. And without the pronoune, the place as the the Apoſtle alleadgeth, is ſufficient to prooue his purpoſe, that the iuſt liueth by faith, *Pareus.*

3. But the Latine tranſlator here readeth amiſſe, *vivit*, liueth, in the preſent tenſe, whereas it is put in the future, in the originall, ζήσεται, ſhall liue.

4. And the order of the words is to be conſidered: *the iuſt by faith ſhall liue*, not the *iuſt ſhall liue by faith*, for this reading preſuppoſeth, that firſt he is iuſt, and then liueth by faith: whereas he is firſt iuſt by faith, before he can liue vnto God, *Mart. Faius, Innius in Paral.*

5. And here by the way a ſlip of *Chryſoſtoms* may be noted, who directly nameth in his commentary the Prophet *Zephanie*, whereas this teſtimonie is taken from Habacuke: which may be obſerued, to ſhewe that thoſe auncient fathers, though they were excellent men, yet were but men, and might ſometime forget themſelues: As *Ambroſe* handling that place a little before, *to the Iewe firſt*, thinketh, that the Iewes were ſo called of *Iudas Macchabeus*, whereas long before they were called by that name, as is euident, 2. king. 25. Ierem. 40. Eſther 1.3. *Mart.* This is no note, to derogate from the credit of the fathers: but to ſhew a difference between their writings and the holy Scriptures: which are free from the leaſt error of forgetfulneſſe.

Queſt. 46. *Whether S. Paul, in citing this ſaying followeth the Prophets ſenſe.*

1. Some thinke, that the Prophet there hiſtorically ſpeaketh of the deliuerance of the people from the captiuitie of Nebuchadnezzar, and therefore exhorteth the faithfull, that with patience they would expect the promiſed deliuerance, by which faith, they ſhould liue, and be thereby refreſhed and comforted: but typically thereby is ſignified the deliuerance by Chriſt, and ſo this ſentence is accordingly applyed: which typicall application the Apoſtle followeth: of this opinion is *Gualter.*

2. *Pareus* thinketh, that the Prophet doth indeede comfort the people in captiuitie, which was to come, but not onely: the Prophet doth leade the mindes of the godly to an higher matter, to conſider of their euerlaſting deliuerance by Chriſt: ſo he thinketh, that both ſenſes, of their temporall and ſpirituall deliuerance, are comprehended in this ſentence.

3. But this is rather the literall and proper ſenſe of the Prophet, ſpecially to commend vnto the faithfull, their faith and beleefe in the Meſſiah to come. Thus *Euſebius* expoundeth *l.6.de demonſt.c.*14. and *Hierome* ſaith, *manifeſta in his verbis de Chriſti aduentu prophetia eſt*, there is a manifeſt propheſie in theſe words of the comming of Chriſt: And the Apoſtle ſo euidently applyeth it, Heb.10.35. *Caſt not away your confidence, which hath great recompence of reward, &c.* v.37. *For yet a verie little while, and he that ſhall come, will come, and will not tarrie*, v.38. *now the iuſt by faith ſhall liue*, *Perer. Hyper.*

4. But it will be obiected, that this ſenſe agreeth not with the Prophets purpoſe, who c.1. complaineth of the enemies and oppreſſors of the people of God, and therefore the viſion, which the Prophet receiued c.2. was to Miniſter comfort againe the preſent afflictions of Gods Church. *Anſ.* It is the manner, which the Lord obſerueth in the viſions and

and propheſies by occaſion of temporall deliuerances to raiſe vp the mindes of his people to looke for their euerlaſting deliuerer: as Pſal. 72. vnder the type of Salomon the kingdome of the Meſſiah is properly deſcribed: and Dan.9. the Prophet prayeth for the deliuerance of his people out of the captiuitie of Babel, and he receiueth that propheſie of the 70. weekes concerning the Meſſiah who ſhould deliuer them from their ſinnes. And ſo in this place, the Prophet praying for the deliuerance of the people from their oppreſſors, receiueth a viſion concerning the Meſſiah, in whom whoſoeuer beleeueth, ſhall liue for euer, *Pererius*.

5. *Theodoret* thinketh that this ſaying of the Prophet concerned not thoſe times then preſent, but was a propheſie of the times of Chriſt, that then the iuſt by faith ſhould liue: ſo alſo *Ireneus lib.4.c.67*. But the Apoſtle otherwiſe applyeth it, Galat. 3.11. that neither vnder the lawe, nor vnder the Goſpel, any were iuſtified by the lawe, but by faith: for his words there are generall, *And that no man is iuſtified by the lawe in the ſight of God, it is euident, for the iuſt ſhall liue by faith.*

6. *Ambroſe*, and ſo likewiſe *Chryſoſtome*, becauſe the word is put in the future tenſe, *ſhall liue*, doe vnderſtand this not of this preſent life, but of eternall life to come: But it is euident, that S. Paul Galat.3.11. vnderſtandeth this life of iuſtification: and ſo the Apoſtle calleth iuſtification by faith the life of the ſoule, *Galat.2.20. I liue by faith of the Sonne of God:* and the future tenſe with the Hebrewes, indifferently is oftentimes put for the preſent: yet the Apoſtle ſo vnderſtandeth the preſent life of the ſoule by faith and grace, as that he excludeth not the other ſenſe concerning eternall life: as he applyeth this ſentence of the Prophet to the ſecond comming of Chriſt, Heb.10.37. *Tolet.*

7. Now whereas Moſes ſaith, as S. Paul citeth him, Rom.10.5. *The man that doth theſe things ſhall liue*, the Prophet may ſeeme to be contrarie vnto him, ſaying, *the iuſt by faith ſhall liue:* but they are eaſily reconciled: Moſes ſpeaketh of the iuſtice of the lawe, which none could attaine vnto, the Prophet of the iuſtice of the Goſpel, which the faithfull obtaine by faith in Chriſt, *Mart.*

8. Thus the Apoſtle ſetteth downe the chiefe benefits which we haue by faith, *ſaluation*, v. 16. *it is the power of God to ſaluation: iuſtice* or *righteouſneſſe, the iuſt by faith*: *life*, ſhall liue, *Martyr.*

Queſt. 47. *How the wrath of God is ſaid to be reuealed from heauen againſt all vnrighteouſneſſe, ver.* 18.

1. This clauſe is a probation of the former, that there is no way whereby one is iuſtified before God, but by faith, which the Apoſtle prooueth by the contrarie: becauſe either by workes or faith muſt men be iuſtified: but not by workes, as he prooueth firſt in this chapter by particular induction in the Gentiles, that their workes deſerued nothing but Gods wrath: and in the Iewes, c. 2. This is the reaſon of the connexion of this verſe with the former, *Beza, Aretius, Mart.* And the cauſes, why the Apoſtle thus beginneth to reprooue the Gentiles are theſe. 1. S. Paul was the Apoſtle of the Gentiles, and therefore he firſt dealeth with them. 2. becauſe the qualitie and nature of faith, and of the grace of God, can not be well vnderſtood, vnleſſe we firſt looke into our ſelues, and conſider the vileneſſe of our owne workes. 2. And becauſe ſuch is mans pride by nature, *vt opera ſua maximi faciat*, that he ſetteth much by his owne workes: therefore the Apoſtle doth firſt beginne to beat downe the pride of man. 3. It is the manner of the Prophets and of our Bleſſed Sauiour in their propheſies and ſermons, to beginne with the Lawe, and then to proceede to the promiſes of the Goſpel, *Hyper.*

2. By the wrath of God is ſignified, *declaratio iræ Dei*, the declaration of the wrath of God, *Aretius*: there is in God no motion or perturbation, as in man: wrath according to the Hebrewe phraſe, is taken for reuenge or puniſhment, *Erasmus.*

3. *Reuealed.* 1. three waies is the wrath of God reuealed againſt ſinne. 1. by the light of nature: for euery mans conſcience accuſeth, or excuſeth him: 2. by the Goſpel, which threateneth euerlaſting puniſhment to the wicked and vnbeleeuers. 3. and by daily experience, which ſheweth that God is angrie with the ſinnes of the world, *Parem.* 2. God doth by daily experience teſtifie his wrath againſt the vngodly of the world, and euen at this time when the Apoſtle thus wrote, the world was plagued with warre, famine, and other grieuous calamities, for the contempt of the Goſpel, *Gualter.* 3. but this *revelation* alſo may be

applyed

applyed to the Gospel, wherein is *reuealed* the wrath of God against sinners: as Mat. 3. Iohn Baptist preached, Now is the axe laid to the root of the tree: and our Blessed Sauiour saith, Luk. 13. 3. *vnlesse ye repent, yee shall likewise perish.* 4. vnder the lawe also the wrath of God was declared against the vngodly, as in the destruction of Sodome, and of the Egyptians in the red Sea: but the wrath of God did then onely shew it selfe in such externall and temporarie punishments: But the gospel doth threaten euerlasting condemnation: as Matth. 10. 28. *feare not them, which kill the bodie, but rather feare him, who is able to destroy both bodie and soule in hell, Perer.* And the Law did onely *in thesi*, generally condemne all infidelitie: but the Gospel *in hypothesi*, in particular condemneth incredulitie and vnbeleefe in Christ, *Pareus.* And then it beeing a time of ignorance, the iudgements of God, though they were in the world, yet were not marked and obserued, but now they are euident to all men, *Aretius.*

4. *From heauen.* 1. *Ambrose* expoundeth, *ipsos cœlos domonstrare, &c.* that the heauens doe declare the wrath of God against sinners, and shall be their accusers, who refused to worship God which made the heauens: so sometime the Lord calleth the heauens and earth to be witnesses against men, Isa. 2. 1. *Gryneus.* 2. *Origen* giueth this sense, *quia spirituales nequitiæ in cœlestibus sunt*, because the spirituall wickednesses, (that is, the euill spirits) are aboue in the celestiall places, who are ministers of Gods iudgements vpon the wicked. 3. *Chrysostome, Theophylact, Oecumenius*, referre it to the reuelation of the last and finall iudgement from heauen, at the second comming of Christ. 4. *Caietan* and *gloss. ordinar.* thus vnderstand it, *quia Euangelium de cœlo est*, because the Gospel is from heauen, wherein this wrath of God is reuealed. 5. Some hereby vnderstand the vniuersalitie of Gods iudgements, that they shall be vpon all men vnder heauen, whersoeuer they are, *Per.* 6. Some referre it to the manifest appearance of Gods iudgements from heauen, *tanquam è sublimi loco*, as out of an high place in the sight of all, *Fains:* so manifest that no man can denie it, *Beza.* 7. But the best sense is, that men shoud not thinke, these plagues sent vpon the world, to be ordinarie and naturall, (though God therein may vse naturall and secondarie causes) *sed à Deo inflicta*, but that they are inflicted of God, *Martyr. Pareus.*

5. *Vpon all vngodlinesse.* 1. *Origen* restraineth this clause: that though the wrath of God, be said to be reuealed against all impietie, *non tamen in omnes homines*, yet not against all men, but onely against those among the Gentiles, which had the knowledge of the truth: such were their wise men and Philosophers. 2. But *Tolet* by diuerse reasons sheweth, that all the Gentiles are here comprehended, whether the wise or vnwise. 1. by the generalitie of the words, *against all impietie and vnrighteousnesse.* 2. because they all had the knowledge of God by the creatures. 3. v. 26. the Apostle maketh mention of their women, whom he would not haue counted among the Philosophers and wiser sort. 4. the Apostles intent is to proue, that all the Gentiles were vnder the wrath of God, and therefore also the knowledge of the Gospel, and of faith in Christ, was necessarie vnto all, both the wise and vnwise. 3. but as *Tolet* here reasoneth well: so yet herein he is deceiued: he thinketh as this sentence concerneth all the Gentiles, so the former, that the *iust shall liue by faith*, he taketh to be meant onely of the Iewes: whereas v. 17. the Apostle made euident mention both of Iew and Grecian, that the Gospel was the power of God to saluation, to euerie of them that beleeued, *Fains.*

6. *All impietie and vnrighteousnesse.* 1. *Tolet* following *Theodoret*, thinketh that these two are applyed to idolatrie: which is both *impietie*, because it denieth vnto God his worship, and *iniustice*, in giuing that which is due vnto God, vnto idols. 2. But the vsuall interpretation is better: which *Origen* also hath, *impietas peccare in Deum est, iniquitas in homines*, impietie is to sinne against God, iniquitie against men: so also *Chrysostome, non de dogmatis tantum dicit, sed de vita*, he speaketh not onely of the errors of doctrine, but of the sinnes of the life, &c. So impietie comprehendeth the transgressions against the first table: *vnrighteousnesse*, against the second, *Pareus.* 3. some by all impietie, &c. vnderstand all impious and vnrighteous persons, *Perer.* rather it signifieth, *super omnes impietatis partes, &c.* vpon all the parts of impietie, and vnrighteousnesse, *Gorrham.* whereof these two reasons may be yeelded, 1. that none should be excepted: though they seemed neuer so righteous they might haue some impietie in them, *Beza.* 2. and to shew the obiect of Gods wrath, which was not properly men, but the impietie and vnrightousenesse of men, *Pareus.*

Quest. 48.

Queſt. 48. *What it is to withhold the truth in vnrighteouſneſſe*, v. 18.

1. *Anſelme* vnderſtandeth this of thoſe, *qui veritatem id eſt Dei ſcientiam habent, tamen male viuunt*, which haue the truth, that is the knowledge of God, but yet doe liue ill. 2. *Baſil* of thoſe, *qui donis Dei ad proprias voluntates abutuntur*, which hauing the gifts of God, doe abuſe them to their owne pleaſure: But the firſt reſtraineth this word *veritie*, or *truth*, as though it onely concerned the knowledge of diuine things: whereas there is a truth alſo in moral duties: the ſecond ſeemeth onely to include thoſe which ſinne malitiouſly, and of ſet purpoſe: whereas all the Gentiles were guiltie of this in detayning the truth in vnrighteouſneſſe.

3. *Oecumenius* expoundeth it of thoſe which did know the truth in themſelues, and did keepe it in, *ne alys ſplendeat*, that it ſhould not appeare vnto others: But in this ſenſe onely the Philoſophers and wiſe men among the heathen ſhould be touched, whereas S. Paul ſheweth what was the condition of all the Gentiles in generall.

4. *Auguſtine*, *Ambroſe*, *Chryſoſtome*, *Haymo*, doe ſpecially apply it to the knowledge of God, which the Gentiles had by the creatures, and abuſed it, in leauing the Creator, and worſhipping the creature, *quod per opera Dei cognoviſti, per opera hominum perdidiſti*, that which thou kneweſt by the works of God, thou haſt loſt by the handieworke of men, *Auguſt. ſerm. 55. de verbo Domini ſecund. Ioan.* And *Chryſoſtome* thus reſembleth it, like as one hauing the kings treaſure committed vnto him, to beſtowe in the kings affaires, ſhould ſpend it vpon harlots, and other lewde perſons: ſo alſo *Tolet. Perer.* But in this ſenſe the Apoſtles reaſon ſhould be too much reſtrained: who ſpake before of all impietie and vnrighteouſneſſe, both againſt God and man.

5. By *truth*, then we here better vnderſtand, *veras notitias de Deo colendo, & proximo diligendo*, the true notice both of worſhipping God, and louing our neighbour: ſuch as the Gentiles had by the knowledge of nature: which notice of the truth, they by their owne concupiſcence, and vnrighteouſneſſe abuſed, and did contrarie things to this their knowledge, both in their duties toward God, and their neighbours, *Pareus*, *Martyr*, *Hyperius*. And here the Apoſtle vſeth a fit ſimilitude taken from Tyrants, who oppreſſe the innocent, and impriſon them: ſo the Gentiles did as it were impriſon the truth which they had by nature, in their owne corrupt affections: which were as fetters & gives vnto the truth, which would haue ſhewed it ſelfe, but was kept vnder.

6. But ſeeing the truth is powerfull and prevalent: why ſhould it be kept vnder more at one time, then at an other? *Anſ.* The truth is alwaies powerfull: but the difference is not in the truth it ſelfe, but in the inſtrument which we vſe in apprehending it: our naturall ſtrength is of ſmall force, but when the grace of God aſſiſteth vs: then the truth breaketh forth, and can be no longer kept vnder. *Martyr.*

49. Queſt. What the Apoſtle meaneth by theſe words, v. 19. *That which may be knowne of God, is manifeſt in them, &c.*

1. The Apoſtle here preuenteth an obiection: for whereas he had ſaid, that the *Gentiles did hold the truth in vnrighteouſnes*, it might be obiected, that they had not the knowledge of the truth at all: the Apoſtle therefore ſheweth, that they had the knowledge of God by the light of nature, and by the ſight of the creatures: *Pareus.* 2. *Chryſoſtome*, *Oecumenius*, likewiſe *Ambroſe*, *Auguſtin*, this τὸ γνωστὸν, *that which may be knowne of God*, they reſtraine vnto the knowledge of the creatures, making the next verſe, an expoſition of this, *the inuiſible things, &c.* are *ſeene by the creation*: But the Apoſtle euidently diſtinguiſheth this knowledge from that: for this is ſaide to be manifeſt in them, the other is without them: here therefore he meaneth, that naturall light, and thoſe principles of truth, both concerning God, that he is, and, what he is, and touching morall equitie, which are by nature imprinted in the minde: *Pareus*, *Mart. cognitionem ſui naturaliter inſeuit & exterius per opera adiuvit*, God both hath naturally graft in man a knowledge of himſelfe, and he doth helpe the ſame by his works without: *Gorrham.*

3. *That which may be knowne.* 1. which is not ſet againſt the knowledge of the eſſence of God, which can not be comprehended of any creature: as *gloſſ. ordinar.* but againſt thoſe things, which are not knowne without reuelation, as the myſterie of the Trinitie, of the incarnation of Chriſt, the redemption of the world: that therefore is here vnderſtood, *quod ductu rationis noſcibile eſt*, which may be knowne by naturall reaſon: as that God is, that he

is

is but one, *Gorrham:* and his essentiall attributes, as his *goodnesse, wisedome, power*, *Lyran.*

4. *Is manifest in them.* 1. not among them, as *Perer.* nor in them, that is, in the creatures, *Hugo:* but *in them*, that is, in their hearts: *Anselm.* as the Apostle interpreteth, c.2.15. *Parcus, Beza.* 2. not that indeed, God was thus manifested and made knowne vnto them, but they had the way and meanes giuen them by nature, whereby they might haue attained to the true knowledge of God, *Tolet.* 3. *P. Martyr* by *in them*, vnderstandeth the Philosophers, to whom this naturall knowledge of God was reuealed, which they kept hid among themselues, and would not make it common to others: as appeareth in an epistle, which Aristotle sent vnto *Alexander:* wherein he writeth, that his physickes were so set forth (that is, in such obscure manner) as though they were not set forth at all: But it is euident, that S. Paul conuinceth here all the Gentiles in generall, that they hold the truth in vnrighteousnesse, as is shewed before, qu. 48. 5.

4. *For God hath shewed it vnto them.* 1. *Ambrose* expoundeth it thus, *faciendo opus, per quod possit agnosci*, that God manifested it by the workes which he did, whereby he might be knowne: so also *Hugo, manifestavit per creaturas*, he did manifest it by the creatures: but the Apostle here speaketh euidently of a manifestation in them, not without them. 2. And he saith, he hath manifested, *not revelaed, ne lumen gratiæ immiserat*, that it should not be taken for the illumination of grace, *Perer.* or that he did manifest it, *per inspirationem*, by inspiration, *gloss. interlin.* 3. Some vnderstand it of the naturall infusion of those principles and notions of God imprinted in the minde, *Martyr, Pareus:* But these seeme to be two distinct things, to be manifest in them, and God hath manifested to them. 4. Therefore hereby the Apostle signifieth thus much: that beside that naturall instinct and light of the minde, God did concurre withall: as *Augustine* saith, *not onely naturall reason did hereunto profit, sed Deus continuo adiuvit, ne sola natura sufficere videretur:* but God did also continually helpe, that nature alone should not seeme to be sufficient: *ex glos. ord.* so they had *diuinũ concursum mediante lumine naturali*, they had concurring the diuine helpe together with this naturall light, *Perer. Catharinus* thinketh that God did *per Angelos illuminare*, illuminate their minds by the operation of the Angels: But the Apostle saith, that God, not Angels, did manifest it vnto them. This then is added, least any man should *solis rationis viribus*, to the strength onely of reason ascribe whatsoeuer knowledge of God, *Gualter.* for though men haue this naturall instinct, yet by the corruption of their nature, and by the subtiltie of Sathan, it might be so obscured, that it should helpe them very little: and therefore it was necessarie, that the diuine assistance, should concurre together, with this naturall direction.

Quest. 50. *Of the wayes and meanes whereby the Lord doth manifest himselfe vnto men.*

These wayes and meanes of the manifesting of God, are 1. reduced to these three kinds; they are either such as are in this life, either naturall by the creatures, and the instinct of nature, or supernaturall by faith, and these are imperfect: And there is an other manifestation of God, in the next life, which is called *visio beatifica*, the blessed sight of God: when we shall see him as he is, *Tolet.* 2. Now the meanes, whereby God is manifested in this life, are diuerse. 1. *per naturalem rationem*, by naturall reason. 2. *per creaturarum considerationem*, by the consideration of the creatures. 3. *per Scripturarum inspectionem*, by the inspection of the Scriptures. 4. *per gratia infusionem*, by the infusion of grace. 5. *per angelicam reuelationem*, by Angelicall reuelation. 6. *per humanam eruditionem*, by humane instruction. 7. *per miraculorum operationem*, by humane operation, *Gorrham.* 3. But the naturall means of manifestation, which the Apostle speaketh of here, are thus distinguished: they are either within vs, or without vs: within vs, there are 1. the naturall principles, which are imprinted in the mind, both touching diuine things, as that there is a God, that he is omnipotent, eternall, good and gracious: and concerning morall duties. 2. The naturall reason of mans mind, whereby he discourseth, and concludeth vnto himselfe, that there is a God by his effects and works in the world. 3. There is also *diuinus concursus*, a diuine concurring of God, in helping our naturall weakenes, and in giuing efficacy vnto these naturall faculties and powers: the naturall meanes without vs, are the knowledge, sight, obseruation, and experience of Gods creatures, whereby the inuisible things of God are made knowne vnto vs: which the Apostle sheweth in the next verse.

Quest. 51.

51. Quest. *What inuisible things of God the Apostle speaketh of, and how they are made knowne vnto vs.*

v. 20. *The inuisible things of him, &c.* 1. *Origens* conceit here hath no probabilitie, who by these inuisible things, vnderstandeth the Angels: for 1. the Apostle saith, *the inuisible things of him*, that is of God, as he said before, v. 19. *that, which may be knowne of God.* 2. and he doth distinguish here manifestly betweene the inuisible things of God, and the works of God: seeing then the Angels are comprehended in the workes of God, they are not these inuisible things. *Tolet.* 3. *Theodoret* by these inuisible things, vnderstandeth the creation of the world, the diuine prouidence, his iustice, and gouernment of the world. 4. *Lyranus* by these inuisible things, interpreteth the essentiall attributes of God: and so he maketh it a distinct thing from the eternall power and Godhead, which afterward the Apostle mentioneth: whereas the Apostle interpreteth himselfe, *the inuisible things of God*, that is, his eternall power and Godhead. 5. *Gorrham* the inuisible things of God interpreteth, *inuisibilis Deus*, the inuisible God: but there is great difference betweene God, and the things of God. 6. Therefore the Apostle doth best shew his owne meaning: the inuisible things of God, that is, his *eternall power, and deitie*: wherein notwithstanding all his other attributes, his wisdome, iustice, goodnes, are vnderstood. *Pareus*: for as *Calvin* noteth, his deitie *nisi cum singulis Dei virtutibus nequit consistere*, can not stand but with the singular vertues of God. But *Tolet* obiecteth, that the word καὶ, also, is here a note, *non declarationis, sed adiectionis*, not of declaration, but of addition. *Contra*: Though the vulgar Latine so translate *quoque*, also; yet in the originall the word is καὶ; which is as much as *nempe*, or *videlicet*, that is to say, as *Vatablus*, and the *Syrian* interpreter read: so likewise *Beza*.

2. ἀπὸ κτίσεως κόσμου. *from the world created.* These words are diuersly expounded: for whereas κτίσις signifieth both the very act of creating of the world, and the creature it selfe that was made, as *Erasmus* noteth, hereupon these diuers interpretations are giuen. 1. Some read, by the creation of the world, *Beza, Genevens.* and *Artius* thus distinguisheth, that κτίσις, is *tota mundi fabrica*, the whole frame of the world taken together: but ποιήμασι. the workes afterward mentioned, are the speciall workes, as the starres, the elements, and such like. But if by the creation, the workes themselues created should be vnderstood, then the Apostle should seeme superfluously afterward, to make mention, of the workes *are vnderstood by the workes: Perer. Tolet.* and beside, κτίσεως is put in the genitiue, and ποιήμασι in the datiue, and therefore they can not be ioyned appositiuely together by way of declaration. *Pareus.* 2. The Latine translatour readeth, *à creatura*, of the creature, which *Anselme* and the ordinarie *glosse* following, vnderstand of man: in which sense it is taken, Mark. 16. 15. preach the Gospel *to euery creature.* And man is so called the creature by a certaine excellencie, because he hath some agreement with euery creature: he is in a place, as other bodies, he hath sense, as beasts, and vnderstanding as Angels: But as *Tolet* well noteth, the other word, which is ioyned with creature, *of the world*, excludeth this particular sense and application vnto man. 3. Therefore κτίσις is here better taken for the world created: and is referred vnto the time, *à mundo condito*, since the world was created, *Pareus: à fundamentis mundi*, from the foundation of the world, as the *Syrian* interpreteth: for so the preposition ἀπὸ, *from*, is taken, as Matth. 13. 35. ἀπὸ καταβολῆς, from the foundation of the world, *Tolet:* so that κτίσις here signifieth, not the act of the creation; for it is taken for the world created afterward in this epistle, Rom. 8. 20. nor yet for the creatures simply: but for the state of the world, when it was created: *from the world created, à constitutione mundi*, from the constitution of the world, as *Chrysostome* is translated.

3. *Beeing vnderstood by his workes. Non corporea, vel imaginaria visione, sed intellectuali*, not by a corporeal or imaginarie vision, are they seene, but by an intellectual: *gloss. interlin.* as the cause is vnderstood by the effect: *Lyran.* like as by an image representing one that is absent, we are brought to the knowledge and remembrance of him, so God is seene in his workes. *Perer.*

4. *To wit, his eternall power and Godhead.* 1. Some by the inuisible things of God, vnderstand the person of God the father, by the vertue or power, the person of the Sonne, by the deitie the holy Ghost: which interpretation *Theophylact* mentioneth here onely: *Gorrham* seemeth to follow it: But this reason maketh against it, that the mysterie of the Trini-

tie is to high a matter to be searched out by the light of nature: that knowledge commeth onely by reuelation. *Perer.* 2. These three things then are here vnderstood, the eternitie, power, and diuine maiestie of God, the knowledge whereof man is lead vnto in part by his naturall instinct. *Perer.* 3. And vnder the deitie or Godhead, are vnderstood the rest of his attributes, his wisdom, goodnes, iustice, which are seene in the administration of the world, whereby his Godhead, which is in it selfe incomprehensible, is knowne, as by the effects: *Pareus.*

52. Quest. *Of the knowledge which the Philosophers had of God, and by what meanes they attained vnto it.*

1. *Theodoret* rehearseth fiue waies whereby the Philosophers were brought to the knowledge of the Creator. 1. by the contemplation of the heauens and the starres, and their orderly motion. 2. by the consideration of the elements, the fire, the aire, the water, the earth. 3. by the admirable frame and workemanship of mans bodie. 4. by the operation of mans hands, and by the manifold arts inuented by man. 5. by the dominion, which man hath ouer the creatures. *Theodor. in serm. de provid.* But some Philosophers had their speciall and peculiar reasons beside, which induced them to thinke there was a God.

2. *Socrates* especially considered the prouidence of God, in prouiding so bountifully for man: as he bringeth *Euthydemus* by this particular induction to acknowledge, that God hath speciall care of man: as he hath giuen him the light and day to guide him, the night for him to rest in, the fire to warme him, the fruits of the earth to nourish him: And whereas *Euthydemus* obiected, that these things were common vnto men with bruit beasts, *Socrates* sheweth, that euen the beasts themselues also are for mans vse: and beside God hath giuen more excellent gifts vnto man, then to any other creature, as vnderstanding, memorie, speach: wherein Gods speciall care appeareth more to man, then toward any other creature. This was *Socrates* inducement, *ex Gryneo.*

3. The *Platonists* did finde out God, by comparing the Godhead with other things: first they were perswaded, that God was not a bodie, secondly they held God to be immutable, and so they sought not God in the soule of man, or among the mutable spirits: and therefore they held God to be an infinite, and immutable essence beyond them all: to this purpose *August. lib.* 8. *de ciu. Dei. c.* 6. And further they rose vp thus by degrees to finde out the Godhead: first, they held spirituall things, to be better then corporall: then the things that had life, they preferred before those that had no life: and of the things that had life, them that had sense and motion: and of these they held to be most perfect the things that were endued with reason: and of the things hauing reason, such as were intellectuall spirits, such as are the Angels: and among those, he to be most perfect, that was *totus actus*, onely in act, void of all passiue qualitie, which is God: for the other spirits doe consist partly in act, partly in a possibilitie, as they may not be: But it is impossible that God should not be: and thus by these steppes did they ascend to the contemplation of the diuine nature, *Faius.*

4. *Aristotle* was perswaded that there was a God, and that all things consisted by the diuine power, because it was *hereditaria fama omnium mortalium*, an hereditarie opinion of all mortall men: *lib.* 12. *Metaphys. c.* 6, 7. *lib.* 7. *Ethicor. c.* 13. thereupon he calleth God ζῶον ἀΐδιον ἄριστον, the habitation of God: *Pareus: Perer. disputat.* 14.

5. *Galen* by the contemplation of the creatures, and of the excellent workmanship of the world, did finde out the wisdome, power, and goodnes of God: for this he writeth, *lib.* 3. *de vsu partium*, as *Beza annot.* and *Gryneus* out of him translateth, *Sacrum istum sermonum, vti verum hymnum, conditori nostro componã, &c. This sacred speach, as a right hymne, I will compose to our Creator: and this I hold to be the true worship of him, not to offer vnto him, many sacrifices of bulls, or burne ointment and incense: but if I both know him my selfe, and declare him vnto others, how great his wisdome, power, and goodnes is: for in that he would haue all these things made, and enuied vs not any of those good things, this is a cleare demonstration of his goodnes: in that he would finde out a way, how to adorne all those things, it was his great wisdome: and in that he would bring to passe and effect, whatsoeuer he had decreed, therein he shewed his power.* And by these meanes the Philosophers attained by their naturall light to some knowledge of God.

53. Quest.

53. Quest. *How other Scriptures, that denie all knowledge of God vnto the wicked, agree with this place of Saint Paul.*

1. *Obiect.* The Apostle saith here, that the things which might be knowne of God, were manifest vnto them: how then is it saide in the Psal. 53, 1. *The foole hath said in his heart, there is no God:* and, Isa. 1, 3. *The oxe knoweth his owner, &c. but Israel hath not knowne me:* and it is said of all in generall, Iob. 1. 18. *No man hath seene God:* and yet more euidently the Apostle thus writeth, 1. Cor. 1. 11. *Seeing the world by wisdome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue.*

Answ. 1. *Caietane* giueth this solution, that the Apostle saith not, none of the world knew not God, *sed mundus (communiter) non cognovit*, the world generally knew him not: though the wiser sort among them, as the Philosophers knew him: yet they in respect of the rest of the world, were as none: But the Apostle doth exclude euen the wise from the true knowledge of God, as he saith in the same place, 1. Cor. 1. 20. *Where is the wise, &c. hath not God made the wisdome of this world foolishnes?*

2. *Pareus* thus answereth, *Impijs negatur cognitio Dei efficax & salutaris, quæ ex verbo discitur*, the effectuall and sauing knowledge of God is denied vnto the wicked, which is learned out of the word: but an vnfruitfull and idle knowledge they may haue: Tit. 1. 16. *They professe that they know God, but by workes they denie him.* But the Apostle speaketh not here of the knowledge of God by his word: *the world by wisdome knew not God in the wisdome of God:* but of the naturall knowledge, which the heathen might haue had of God: for as *Theodoret* wel noteth, the Apostle sheweth three kinds of wisdome, two are naturall, the wisdome of man by the light of reason, the other the wisdome of God shining in the creatures: these two the Apostle speaketh of here: the third kind is the wisdome of God in his Sonne Christ, which afterward the Apostle also expresseth, v. 24. *We preach Christ the power of God, and the wisdome of God.*

3. *P. Martyr* maketh this answer, that there were some among the heathen, which by nature were perswaded there was a God, but afterward, they did not yeeld vnto him, that which was proper vnto God: as the Epicures denied vnto God the gouernment of the world, but made him as an idle beholder of the actions of men, beeing no agent himselfe: And some likewise grew to that impudencie, that they sought by subtill reasons to proue, that there was no God. But though this be true, which *P. Martyr* affirmeth, yet it is too particular to include the whole meaning of the Apostle: for he saith generally of the heathen, *that the world knew not God*, not onely certaine sects of Philosophers among them, but all the Gentiles generally.

4. *Pareus* hath an other answer, that this naturall light could not bring them to the knowledge of God, because it was obscured and darkned by sinne, and so imperfect thorough the naturall corruption of man. But this doth not fully satisfie neither: for though by mans fall this naturall knowledge is decaied, yet there was sufficient remaining, if the Gentiles had not abused it: at the least, as the Apostle saith, *that they might haue groped after God*, in some sort to haue knowne him.

5. This solution then remaineth, that there is a twofold naturall knowledge, one is onely *speculatiue*, consisting in a bare and naked contemplation of God, bringing forth no fruit: the other is *practicall*, when men according to that light which they haue of God, doe feare him, and worship him: the first kind of knowledge of God the heathen onely had, as the Apostle sheweth, Rom. 1. 21. *When they knew God, they did not glorifie him as God, neither were thankefull, but became vaine in their imaginations*: for the heathen, notwithstanding this naturall direction which they had, generally did fall vnto idolatrie, and so dishonoured that God, whome they knew by his creatures. *Mart. Perer.*

54. Quest. *Of the meaning of these words, That they should be inexcusable, v. 20.*

1. Some thus translate the Greeke words, εἰς τὸ εἶναι, *ad hoc vt sint, to this ende, that they may be inexcusable: Beza: Pareus: to the intent, that they be inexcusable, Genevens.* And *Beza* thinketh that God for this cause would haue the light to shine in darknes, *vt homines nihil possent prætexere*, that man should vse no pretext or excuse. But it is hard, to say that God for this ende gaue the light of nature vnto men, to take away all defense and excuse

from them: whereas Gods intent was, that man should thereby come vnto the knowledge of the Creator.

2. *Origen, Chrysostome*, doe vnderstand this *consecutivo*, by way of consequent: that this followed as a consequent vpon their abusing of that naturall knowledge, which was giuen them: And *Theophylact* maketh it like vnto that saying in the Psalme. 51.4. *Against thee haue I sinned, &c. that thou maist be iust when thou speakest*: it was not the ende, but a consequent: so also *Erasmus*: and *Faius, est consequens cognitionis illius*, it was a consequent of that knowledge: But the Apostle seemeth to signifie more then so, *Tolet.*

3. *Aretius*, because he can not thinke that to this ende were these helps giuen them, to make them inexcusable, taketh this to be a new argument, against iustification by works: that whereby the Gentiles were made inexcusable, can not iustifie them: but by their workes they were made inexcusable: *Ergo*. But the Apostle speaketh here of the light of nature, which the Gentiles vsed, not of their works, which follow in the next verse.

An. Wherefore, the meaning of the Apostle is this, that this was not the proper end & vse of this naturall knowledge, to make them inexcusable: but it is *vsus accidentarius*, an accidentall vse; which happeneth thorough mens ingratitude, that abusing this naturall knowledge, which yet remaineth in man after his fall, they thereby are depriued of all excuse or pretext of ignorance, *Pareus*: so also *Gualter, quod gentium vitio factum est, Deo per accidens tribuitur*, that which came to passe by the fault of the heathen, is attributed vnto God accidentally: this sense is well expressed in the vulgar Latine, *ita vt sint, &c. so that they are inexcusable*: as our common English translation also readeth.

55. Quest. *Whether there is any naturall knowledge of God in man.*

1. *Pererius* here reporteth the opinion of some Schoolemen, whome he calleth Nominals, *Deum non posse naturali ratione, &c.* that God can not demonstratiuely be prooued by naturall reason; *disput.* 16. And *Pareus* maketh mention, *dub.* 16. of one *Osterodius*, who directly affirmeth, that man hath no knowledge of God by nature, or by the contemplation of the creatures, but onely by outward fame and heare-say: his reasons are these:

1. Because many in India and Brasile, are found vtterly ignorant of God, because they haue not heard, that there is a God.

2. If there were any such naturall knowledge, all should haue it, but euen among the Philosophers some were found, which denied that there was any God.

3. The Apostle speaketh of the workes of the new creation, namely of his miraculous works, v. 20. whereby God is knowne.

Contra. 1. The very Indians are not without knowledge of God, though they abuse it: for some of them worship the Deuill for their god. 2. Those Philosophers of malice, not of ignorance, denied that there was a God. 3. The Apostle speaketh euidently of such workes, as were manifest and made knowne to all men: so were not Christs miraculous workes, they came not to the knowledge of all the world.

2. Now, that there is some knowledge of God euen by nature, is euident by the Apostle in this place. 1. he saith, that God hath manifested vnto them, that which naturally may be knowne of him: and that the inuisible things of God are seene and vnderstood by his works, v. 20. *Pareus*. 2. For how els should all men be inexcusable, if they had not by nature some knowledge of God: whereas many haue not otherwise heard of God? *Perer.* 3. *Cicero* an heathen man confesseth, *lib. 2. de natura Deorum, quid potest esse tam apertum, &c. quàm esse aliquod numen præstantissima mentis, qua hæc regantur*, what is so manifest, when we looke vp to the heauens, &c. as that there is some diuine nature most excellent, whereby all those things are gouerned? 4. This was the end, wherefore God erected the world, that thereby man might learne to know his Creator. 5. And if man naturally had not knowledge of God, then naturally he were not bound to loue God aboue all: for how naturally can he loue and honour him, whome he acknowledgeth not? *Perer.*

56. Quest. *Whether the naturall knowledge, which the Heathen had of God, was sufficient vnto salnation.*

1. It was neuer doubted of among Christians, whether a man by his naturall strength, without Gods supernaturall grace, might be iustified before God, and so attaine vnto euerlasting life: for this were to ascribe all vnto mans free will, & to denie the grace of God: But

this

this hath bin called into question, whether that this naturall knowledge of God, without any supernaturall instruction or reuelation, had not beene sufficient (concerning knowledge) vnto saluation.

Chrysostome affirmeth *hom. 37. in Matth.* that of those which died before the comming of Christ, *fides Christi, qui nondum venerat, non petebatur*, the faith of Christ, which was not yet come, was not required, &c. likewise *Iustin. Apolog. 2. qui cum ratione olim vixerunt, Christianos esse appellandos, &c.* they which liued in time past according to the rule of reason, are to be called Christians, although they knew not Christ: such as were among the Grecians, *Socrates, Heraclitus*, with others. *Clemens Alexandrin. lib. 6. stromat.* saith, that *they which were before Christ, were made iust either by the law of Moses, or by Philosophie, but they wanted onely faith in Christ: and therefore they expected the comming of Christ and his Apostles in hell, eorumq; ibi praedicatione Christi fidem percepisse*, and there by their preaching they attained vnto faith, and so were saued. And further these reasons may be alleadged for this opinion, that this naturall knowledge was sufficient:

1. God requireth not things impossible; but it had beene impossible for the Gentiles, beside their naturall knowledge, to attaine vnto faith, which commeth by hearing the word, which they had not.

2. To know that God is, and that he is a rewarder of them that seeke him, had bin sufficient, Heb. 11. 6. but this they might haue attained vnto by nature.

3. The Gentiles by their naturall knowledge of God, might haue beene able to lead their life aright, and to direct their actions both toward God, and man: and therefore it might haue beene sufficient.

Contra. 1. Though it be impossible to attaine vnto faith without the ordinarie meanes, yet it is not to be doubted, but that, if the Gentiles had thankfully acknowledged their Creator, and not abused their naturall knowledge, God would haue giuen them further instruction: as he did afterward in sending the Apostles to preach the Gospel to all the world.

2. To beleeue that God is, and a rewarder of them that seeke him, is the worke of faith: and not of naturall knowledge, as the Apostle there sheweth.

3. Some morall ciuill duties the light of nature might haue directed them vnto, but to order their waies aright toward God and men, their naturall direction had not sufficed without the grace of God: for then some might haue beene found among them, who had attained vnto this sufficiencie, by their naturall light onely.

2. Now on the contrarie side: that beside our naturall knowledge, faith in Christ is necessarie, and that without it there is no saluation, thus it appeareth by the Scriptures. 1. Christ saith, *Ioh. 14. 6. I am the way, the truth, and the life:* and Ioh. 10. 9. *I am the doore:* so that none can enter into life, but by this way and doore: he is the lambe of God, *that taketh away the sinnes of the world*, Ioh. 1. 29. he is the Mediator betweene God and man, 1. Tim. 2. 5. And S. Peter saith, Act. 4. 12. *that among men there is giuen none other name vnder heauen, whereby we must be saued:* all these places doe euidently testifie, that without the knowledge of Christ there is no saluation. 2. Further the necessitie of faith also appeareth. 1. because by faith we are iustified: as the Apostle alleadgeth here out of the Prophet, *the iust shall liue by faith*, and without iustification there is no saluation: 2. invocation and calling vpon the name of God, is necessarie: but they cannot call vpon him, vpon whom they haue not beleeued, Rom. 10. 14. 3. without faith it is impossible to please God, Heb. 11. 6. and where God is not pleased, there can be no saluation. 4. the knowledge of life to come, and of those things which God hath prepared for them which loue him, is necessarie vnto saluation: But those things are apprehended by faith, *Which is the euidence of things, which are not seene, Heb. 11. 1.*

3. Therefore, the former assertions of *Chrysostome, Iustinus, Clemens*, are vnsound: vnlesse they be vnderstood to speak of perfect, distinct, and complete faith, which was reserued for the times of the Gospel, that such an exact faith was not required of the fathers: otherwise the Scripture generally imposeth necessitie of beleefe in Christ, in some degree and measure, vpon all: *Augustines* iudgement herein is much to be preferred, who thus writeth, *quod scriptum est, non esse aliud nomen sub cœlo, &c. that which is written, there is no other name vnder heauen whereby we must be saued, &c. since that time preuailed for the saluation of mankind, when in Adam all mankind was corrupted, &c. epist. 157. ad Optat.*

57. Quest. *Whether any of the Philosophers were saued by that naturall knowledge, which they had of God.*

1. *Catharinus* a Popish writer, thinketh that where S. Paul saith here of the Gentiles, *when they knew God, they did not glorifie him as God*, that he speaketh not of all the Philosophers: a better opinion may be conceiued of *Socrates* and *Plato*: it is an hard censure, to send all the Philosophers vnto hell: *Erasmus* opinion also is well-knowne, who inclineth to thinke that *Cicero* was saued. *præfat. in Tusculan. quæstion.*

2. For the deciding of this question: 1. It can not safely be affirmed, that all the Philosophers and other of the better sort among the heathen were all damned: for God might haue mercie on some of them, and bring them vnto repentance, and impart vnto them some more cleare light and knowledge of saluation, then nature could afford: it is therefore hard to set downe, what ende euery one had: God might shew mercie in the very instant of the passage of the soule: And we finde that there were some among the nations, that were strangers from the people of God, that had the knowledge of his waies: as *Iob* with his friends, who liued among the Gentiles, had the knowledge of the true God: the like might be found els-where.

2. Concerning *Socrates* and *Plato*, and other the like in particular, whatsoeuer their ende was, which is secret and hid vnto vs, yet by their sayings and doings it can not be gathered, that they had the true knowledge of God, or attained vnto saluation. First, *Socrates*, though he priuately among his friends seemed to mislike of the heathen gods, and acknowledged one onely God, yet publikely he worshipped their gods and sacrificed vnto them, as both *Xenophon* and *Plato* excuse him, and free him from that imputation, that he contemned the gods of the Grecians: likewise *Plato*, though he sometime seeme to magnifie the one God the Creator of all things, yet he alloweth sacrifices done vnto the heathen gods, and commendeth *Socrates* for rendring his vowes vnto them, and that he commanded a cocke to be sacrificed vnto *Æsculapius*: to this purpose *Euseb. lib. 13. de præpar. Evang. c. 8. & 11.* the like *Tertullian* reporteth of *Socrates* in *Apologet.* who in contempt of the heathen gods vsed to sweare by a *goat*, or a *dogge*, yet in the end caused a cocke to be sacrificed to *Æsculapius*: *Chrysostome* affirmeth the same of *Socrates*, that he sacrificed to *Æsculapius*, and of *Plato*, that he allowed the fables of the Poets of the gods. *hom. 3. in 1. c. ad Rom.* *Seneca*, who in his booke *de superstit.* which is now perished, but cited by *August. lib. 6. de civit. Dei. cap. 10.* though he much enueighed against the heathen idols, shewing how they worshipped their gods in the forme of beasts, and fishes, and other shapes, thus writing, *numina vocant, quæ si spiritu accepto subito occurrerent, monstra haberentur*, they call them gods, which if they had spirit and life, & should suddenly meete vs, would be thought to be monsters: yet in the ende he resolueth, that all this rabble of the gods is to be worshipped, yet so, that we thinke, *cultum magis ad morem, quam ad rem pertinere*, that this worship rather is for fashion, then in truth: thus, as *Augustine* inferreth, this graue Philosopher, *colebat quod reprehendebat, agebat, quod arguebat*, adored that which he reprehended, and acted that which he misliked. Much better is the example of that auncient and reuerend old man *Eleazar*, who beeing perswaded by his friends to dissemble as though he did eate swines flesh, and so to saue his life: answered, *non dignum est ætati nostræ fingere*, it is not beseeming our age to dissemble, 2. Macchab. c. 6.

Hermes Trismegistus, that wise Philosopher among the Egyptians, who did teach many things truly of God, in so much that some called him the Egyptian Moses, yet he spake very absurdly and impiously touching the idols of the heathen, as *Augustine* setteth it downe, *lib. 8. de ervit. dei. c. 23.* that *simulachra sunt velut corpora Deorum, &c.* that the images were as the bodies of the gods: and he foretelleth, and that with griefe, that the time should come, when the worship of idols should faile among the Egyptians: wherein he seemeth to note those times, when as by the preaching of Christs Gospel, idolatrie should be banished: wherein he sheweth himselfe an enemie and aduersarie to Christ. If this were the behauiour of the most famous Philosophers, who contrarie to their owne iudgement worshipped idols, what is to be thought of the rest? and what argument can we haue of their saluation, who both liued, and died for ought we know, in so grosse idolatrie? Therefore howsoeuer God might haue mercie vpon some of them vpon their repentance, yet it is most certen, that they beeing without the faith of Christ, could not be partakers of life euerlasting. *Faius.*

Queſt. 58. *Seeing that the naturall knowledge, which the heathen had was not ſufficient vnto ſaluation, how are they thereby made inexcuſable?*

1. *Parens dub.* 16. anſwereth that they to whom ſufficient knowledge and ſtrength is denied to attaine vnto ſaluation, may haue ſome excuſe of their ignorance and weakeneſſe, if theſe 4. conditions be obſerued. 1. that this their ignorance and imbecillitie commeth not by their owne default. 2. if that light of nature which they had, they had followed, and not wilfully depraued. 3. if they had accknowledged their owne wants, and had deſired to haue the ſame ſupplyed by the grace of God. 4. if God had beene any wayes bound to haue giuen them further graces to helpe their ignorance and imbecillitie: But none of theſe things could be pretended by the heathen: for their ignorance and weakeneſſe came vpon them by their owne apoſtaſie, and falling away from God: and that light which they had they depraued: neither did they acknowledge their infirmitie, but became vaine and fooliſh in the opinion of their owne ſtrength: neither is God debter or bound vnto any, but beſtoweth his graces freely.

2. *Pererius diſput.* 16. inſiſteth onely vpon the firſt part of this anſweare, ſhewing that there is a double kind of ignorance, *vna eſt cauſa culpæ*, one kind of ignorance is that which is the cauſe of fault or ſinne, and this excuſeth: there is an other, *cuius cauſa culpa eſt*, the cauſe whereof is our fault, and this excuſeth not: and ſuch was the ignorance of the heathen, which was cauſed by their owne wilfull neglecting and abuſing of the light of nature giuen vnto them.

3. *Peter Martyr* hath yet a further anſwer: he diſtinguiſheth between the ignorance of the heathen, and their imbecillitie or weakeneſſe: this the heathen would not haue pretended, becauſe they aſcribed all vnto freewill, and therefore they would not haue complained of want of ſtrength: the Apoſtle then toucheth that, which was moſt likely to haue beene obiected by thē, namely, their ignorance: & ſheweth how euen in that behalf they were alſo inexcuſable, &c. But ſeeing as is ſhewed before, euē their natural knowledge was inſufficient to ſaluation, the ſame doubt remaineth ſtil: therfore thoſe two other exceptions concerning their imbecillitie, which *P. Martyr* mentioneth, as that it happened by their owne default, and that they did not practiſe that little knowledge which they had, but abuſed it, may alſo be admitted, touching their ignorance, as before *Parens* anſweared ſufficiently.

4. Hereunto further may be added, that diſtinction of ignorance, which *Gryneus* borroweth from *Auguſtine, not euerie one, which is ignorant is excuſed, ſed is ſolùm, qui non habuit vnde diſceret, but he onely, that had not whence to learne.* And therefore S. Paul excuſeth himſelfe by his ignorance, that he perſecuted Chriſt, *I did it ignorantly thorough vnbeleefe*, 1. Tim. 1. 13. But ſuch was not the ignorance of God, which the Gentiles had, hauing naturall meanes offred vnto them, which they depraued and abuſed.

Queſt. 59. v. 21. *How the Gentiles are ſaid to haue knowne God, and yet glorified him not as God.*

1. Some thinke that in Scripture, that ignorance, which is cauſed by a mans owne fault when he may haue knowledge, if he will himſelfe, it is called by the name of ſcience and knowledge in Scripture, as Ioh. 7. 28. Chriſt ſaith to the Iewes, *ye both know me and whence I am:* becauſe they might haue knowne if they would: *Iuſtin. reſp.* 140. *ad* 44. *Gentium:* ſo alſo *Photius* and *Sedulius*. But this is not the Apoſtles meaning here: for he ſaith not, when they might haue knowne God, but *when they knewe God*, they therefore had ſome knowledge of him.

2. Some thinke that they had the true knowledge of God, but they againſt this knowledge malitiouſly, and againſt their owne conſcience, worſhipped other gods: ſo *Ambroſe*, *Anſelm*. But 1. it cannot be ſhewed, that any of the Philoſophers, no not they which come neareſt vnto the truth, had the true knowledge of God, for euen *Socrates*, *Plato*, *Seneca*, allowed the worſhip of the heathen gods, and practiſed it, as is before ſhewed, qu. 57. and if any of them thought, that the images were no gods, yet thoſe which they worſhipped, were either deuils or Angels, as *Athanaſ.* ſheweth, *orat. cont. idol.* 2. the Apoſtle here ſaith that *they became vaine in their imaginations*, which ſheweth, that they were without the true knowledge of God: *Anſelm* anſwereth, that they had once the true knowledge of God and afterward loſt it: But the Apoſtle ſaith otherwiſe, *that they did withhold the truth in vnrighteouſneſſe*, v. 18. they loſt not that knowledge of the truth which they had, but ſuppreſ-

sed it and kept it vnder, with their vaine imaginations.

3. *Origen* seemeth to thinke, that they were vtterly voide of all true knowledge of God, *dum formas & imagines requirunt in Deo, in semetipsis imaginem Dei perdiderunt*, while they imagined formes and images to be in God, they lost in themselues the image of God: for there were some Philosophers which held God to be a spirit without any forme or image.

4. Some, whereas it is said, Ioh. 1. *the world knewe him not*, and yet here the Apostle saith, *when they knewe God, &c.* giue this solution, that the world knewe, *the onely God*, but not the Sonne, *Gorrham*. But the Apostle speaketh here onely of such knowledge of God, as naturally may be attained vnto: but the knowledge of the Trinitie exceedeth the strength of nature.

5. Wherefore, the Apostle is thus to be vnderstood, that they knewe the true God in part, but not perfectly: they held some truths concerning the diuine nature, but they mingled many vntruthes and falsities therewith: they acknowledged a God, but they either denied his prouidence, and power, or they communicated the diuine honour vnto others which were not gods: and thus they knewe him, and yet knew him not: In this sense Christ said to his Apostles, Ioh. 14.4 *Whether I goe, ye knowe, and the way ye knowe*, and yet Thomas saith immediately, *Lord, we knowe not whether thou goest, how then can we knowe the way?* So they knewe Christ, because they sawe him, and he was among them: but yet they knewe him not perfectly, his power they as yet did not fully vnderstand: So the Gentiles knewe God in some sort, but such an one as he was, they did not knowe.

Augustine to this purpose giueth instance in one of their chiefe Philosophers, *Hermes Trismegestus*, how he confesseth many things of the true God the maker of the world: *tamen obscuritate cordis ad ista delabitur, &c.* yet by the darkenesse of his heart he falleth to say, that he would haue men subiect vnto those gods, which are made by men: *Beda ex Augustin.* so they kept the truth as the same *Augustin.* saith, *in doctrina multis falsitatibus permixta*, in doctrine mingled with many falshoods.

And though some among the heathen did hold certaine true principles of God, yet there were others more grosse and foolish, and were vtterly ignorant of the diuine nature: taking the fire, wind, starres, and such like to be gouernours of the world: as it is in the booke of wisdome, c.13.1,2. see before of this matter, quest. 52.

Quest. 60. v.21. How the Gentiles *did not glorifie God, neither were thankefull, but became vaine.*

1. *Did not glorifie him as God:* this word to *glorifie*, is taken two wayes: either to conceiue an honourable opinion of God, and to magnifie him, and set forth his praise: as Ioh. 11.4. *this sickenesse is not vnto death, but for the glorie of God, that the Sonne of God, may be glorified thereby:* or it signifieth the worship due vnto God, as *Isay.* 43.23. *Neither hast thou honoured* (or glorified) *me with thy sacrifices: Theodoret*, so likewise *Chrysostome* and *Origen*, seeme to take it in the first sense: that the Gentiles did not conceiue so reuerent an opinion of God, in faining him to be like vnto the images of creatures: so also *P. Martyr. Gregor. hom.* 11. *in Ezech.* thus vnderstandeth it: they did not glorifie God, *non impenderunt ei cultum debitum*, they did not giue vnto him his due worship: *Ambrose, Anselm, Sedulius*, doe expound the former of the latter: they glorified not God, in not giuing him thankes, but the Apostle set these two downe, as two distinct things: not to glorifie God, and not to giue him thankes: Therefore, by this word, *to glorifie*, is better comprehended, both the inward reuerent opinion of God, of his iustice, mercie, eternitie, power, goodnesse, as also the outward worship due vnto him, *Calvin. Pareus.* So the Gentiles did offend in both these: they neither honoured God as they ought, worshipping him and reposing their trust and confidence in him; neither did they returne him thanks for the benefits receiued, but referred all vnto fortune, some to the starres, some to their owne prouidence.

2. *They became vaine in their imaginations.* 1. *Erasmus* giueth this sense, they were deceiued in their expectation, because they tooke themselues to be wise, yet prooued verie fooles: but this the Apostle expresseth afterward in particular. 2. some take it in Aristotles sense: that is called vaine, which is not brought to the due effect: as the end of this their knowledge was, that God should be honoured: which end they attained not vnto, *Martyr.* but indeed they neither had the true knowledge of God, nor yet propounded vnto themselues

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any such end.

3. Some referre it to the errors of the Philosophers, because they did resemble the Godhead by vaine images: *Theodoret, Chrysost. Tolet:* but this seemeth to be to particular: they had many vanities beside: and this the Apostle alleadgeth afterward, as a proofe of their foolishnesse, v. 23.

4. *Augustine*, whom *Anselm* followeth, vnderstandeth it of their pride: the knowledge which they had, *suis cogitationibus tribuebant*, they attributed to their owne thoughts, and reason: but their vanitie was more generall, it comprehended other things beside.

5. Therefore hereby are vnderstood all the vaine opinions and inventions which the heathen, trusting to their owne wit and invention, coyned concerning the diuine nature: as 1. some denied there was any God, as the Epicures: 2. some doubted thereof, as *Protagoras, Diagoras*. 3. some affirmed that there was a diuine power, but they made many gods: and them either incorporeall, as the spirits, so the Platonists. 4. or some also made materiall and corporall gods; as the Greekes and Romanes made men departed gods: the Egyptians other creatures, as oxen, geese, crocodiles, yea herbes, as onyons, leekes. 5. Some acknowledged one God, as Plato, Aristotle: but either denied his prouidence in all things done vnder the moone, as the *Peripatetikes*: or tied him vnto second, and inferior causes, as the Stoikes: this is the vanitie, which the Apostle speaketh of: And as this was their vanitie in their iudgement and opinion, so were they deceiued in their hope and expectation: they thought by such meanes to appease their gods, to procure fauour, to obtaine good things: but the contrarie fell out.

3. *Their foolish heart was full of darkenesse.* 1. by the heart is vnderstood the mind, their very vnderstanding was darkened, *Faius*. the naturall reason in them was obscured, *Gorrham*. 2. this was a iust punishment vpon them, because they abused that knowledge, which was giuen vnto them: their owne pride and ouerweening of themselues besotted them, that whereas they thought themselues wise, they became fooles, *iusto Dei iudicio propter superbiam*, their foolish heart was obscured thorough their pride, *Lyran*. 3. that whereas they boasted of the name and title of wisemen: as the Grecians much gloried in their seuen wise men: as the Romanes had their wise men also, *Numa, Cato, Cicero*, yet they were all fooles: for as fooles delight in toyes, and let passe things of greater substance and importance: so they worshipped images instead of the true God, which the Apostle in the next verse giueth as a reason of their foolishnesse: yea Socrates, who was counted one of their wisest Philosophers, desired his friends, beeing now readie to die, to offer for him a cocke vnto *Æsculapius*, which he had vowed, *Pareus*.

4. Some interpret thus, that while they held themselues wise in temporall things, *stulti facti sunt in spiritualibus*, they became fooles in spirituall things: *Lyran*. But their vnderstanding was darkened euen in moral duties: as Cato gaue his wife vnto *Hortensius*, desiring her, and tooke her againe, when he was dead. *Lycurgus* exposed virgines naked in their playes and publike spectacles, he commended theft, if it were secret: and many such absurd things euen in ciuill duties were committed by their wisest men, *Gryneus*.

5. *Augustine*, whom *Hugo Cardinal*. followeth, doth somewhat curiously distinguish these three. 1. *they became vaine in their imaginations*, this he applyeth to those, which do measure the diuine nature according to their corporall sense, imagining him to haue parts and members like vnto man, which was the errour of the Anthropomorphites. 2. *their foolish heart was full of darkenesse*, this he vnderstandeth of them, which ascribe vnto God the qualities and affections of the soule of man, as anger, griefe, forgetfulnesse, remembrance. 3. *when they thought themselues wise, they became fooles*, this he doth interpret of those which doe imagine such things of God, which neither can be found in him, nor in any other creature, neither in the bodie, nor in the soule of man. 21

6. But this description of the error and blindnesse of the Gentiles is better referred generally to their foolish and carnall deuises, and pretexes whereby they obscured the truth both in diuine & humane duties: as they alleadged for their images, that they did not worship the image or idol, but the thing represented thereby: and that as a man cannot haue accesse vnto the Prince, but by his courtiers: so there must be mediators to bring vs vnto God: Thus they became foolish in their imaginations, for God is not like vnto man, that he neede to be informed by others: Thus they became fooles, leauing the true substance of Gods worship, and following after shadowes and shewes: as the Apostle saith, *Col.* 2. 24.

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which things haue indeede a shew of wisedome, &c. but substance they had none, *Martyr.*

Quest. 61. *How the Gentiles changed the glorie of God into the image of men and beasts*, v.23.

1. *They changed the glorie of the incorruptible God.* 1. The glorie of God is either absolute in himselfe, which can no wayes be changed: or it is considered with relation to vs, as the worship and honour which is yeelded by the Creatures vnto the Creator: this is changed by men, when they giue the honour due vnto God, vnto creatures, *Parem.* So that indeede they could not depriue God of his glorie, *sed audacia accusantur*, but they are accused of great presumption, that as much as in them lay they attempted to rob God of his honour, *Martyr.* 2. God is said to be incorruptible, because he onely of himselfe is free from all corruption and change: the Angels are incorruptible, yet not originally, but by the will of God, *Parem. infelix mutatio*, this was an vnhappie change of the true glorie of God, into a similitude, of the very God, into an image, and of the incorruptible, into that which is corruptible, *Gorrham.* 3. this they did two wayes: first in ascribing diuine honor to such things, as by nature were not gods, as the Egyptians did worship beasts and other creatures for their gods: then in seeming to honour the true God by the images of men and beasts, *Parem.* 4. Some take the words in this sense, as though they should thinke that the godhead was like vnto these things, as S. Paul toucheth that error, Act. 17.29. *We ought not to thinke that the Godhead is like to gold or siluer, &c.* But the meaning rather is, that they giue the diuine honour due vnto God, vnto the images of men and beasts: for the Apostle seemeth here to allude to that place, Psal.106. 16. *they turned their glorie into the similitude of a bullocke, &c.* yet the Israelites did not thinke God to be like vnto a calfe or bullocke, *Tolet.* now whereas in the Psalme, it is said, *their glorie*, but here *the glorie of God*, the reason is, because *gloria eorum Deus*, God was their glorie: for there can be no greater honour vnto a nation, then the true worship of God, *Mart.* 5. The Apostle here doth diuers wayes exaggerate this grosse idolatrie of the heathen. 1. *maxime ridiculum est, &c.* it was ridiculous that they tooke vpon them to change the glorie of God: 2. then *quod in tam absurda mutarunt*, that they changed it into such absurd things, *Chrysostome.* 3. he saith not, they changed the glorie of the incorruptible God into a corruptible man: but into *the similitude of the image, &c.* not naturall, but such as was fashioned and framed by the hands of man, *Gorrham, Tolet.* 6. And whereas some of the Philosophers were not so grosse to thinke, that the verie images of wood, gold, or siluer, were the gods, but that the Gods were represented in them: yet both the one and the other did worship them for gods, as *Athanas.* sheweth, *orat. cont. idolat.* and *Augustine* saith well, *quis orat intuens simulacrum, qui non sic afficiatur, vt ab eo se exaudiri putet, &c.* who prayeth looking toward an image, is not so affected, as though he thought it heard him, and hopeth to haue performed by it, that which he desireth: whereupon men addicted to such superstitions, doe turne their backe vpon the Sunne, and power out their prayers before the image of the Sun, *August. tractat. in Psal.* 123. *ex Beda.*

62. Quest. *Of the diuerse kinds of idolatrie among the heathen in worshipping the images of men and beasts*, v.23.

1. *Varro* a famous antiquarie among the Romanes, who wrote the 41. bookes of antiquities, whereof 25. are of humane matters, 16. of them of diuine, he maketh three kinds of Theologie or heathenish diuinitie: one fabulous and poeticall, wherein the Poets doe faine many vndecent things of the gods, as that they committed theft, adulterie: that some of them had their beginning out of the thigh, some out of the head of Iuppiter: there was also a naturall Theologie, which the Philosophers handled: as whether the gods were eternall, what their beginning was, whether of the fire, as *Heraclitus*, or they consisted of numbers, as *Pythagoras*, or *ex atomis*, of small motes, as the Epicures: the third was ciuill Theologie, which belonged to the Priests, as what gods ought to be worshipped, and with what ceremonies and sacrifices: this was for cities, the second for the world, the first for the theater or stage: to this purpose *Varro*. But *Thomas* sheweth how in this place, the Apostle condemneth all these kinds: the Ciuill, which consisted in the adoration of images, in these words, *they turned the glorie of the incorruptible God, into the similitude of the image, &c.* the fabulous and poeticall, in these words, v.25. *which turned the truth of God into a lie:* and the naturall, obserued by the Philosophers, he condemneth in saying, v.25. *they serued the Creature, forsaking the Creator: Thom. in hunc locum.*

2. *Plutarke*

2. *Plutarke 6. c. lib. 1. de plurit. Philosoph.* diuideth the heathen idolatrie into 7. kinds. 1. they obserued the heauens, and starres, and when they sawe that by their motion and influence the things belowe were much guided, they gaue vnto them the name of gods: 2. they made some profitable and wholesome gods, as Iuppiter, Iuno, Mercurie. 3. some vnprofitable as Mars, Saturne, the Furies, whom they appeased with sacrifices. 4. they gaue the fourth place vnto the passions and affections of the minde, as to loue, venerie, delire: 5. then they made goddesses of the vertues, as of Iustice, Fortitude, and such like. 6. Then followe the poeticall fictions, as *Hesiodus* generation of the gods. 7. They ascribed diuine honour vnto those, that had bestowed any benefits, or found out any profitable inuention for men, as *Hercules, Castor, Pollux, Bacchus.*

3. And of all other people the Romanes exceeded in the varietie of idolatrie: *Tertullian in apologet.* citeth *Varro*, that he brought in 300. Iuppiters, and of other kinds they had an infinite number of gods: whereof *Augustine* giueth this reason, *Roma quanto maior facta est, sicut nauis nautas, tanto plures adhibendos esse Deos putavit, &c.* Rome the greater it waxed, as a great ship requireth more mariners, so they thought to vse many gods, as though a fewe gods sufficed not for their greatnesse, *lib. 3. de ciuit. c. 12. Leo* addeth further, *cum pene omnibus dominaretur gentibus omnium pene seruiebat errorbus*, when as they bare rule ouer all nations, they became slaues to all their errors, *serm. 1. de Natal. Pet. & Paul.* and they in policie did worship the gods of all other nations, *ad dilatationem imperij*, for the enlarging of their dominion: thinking thereby the rather to insinuate themselues, *Lyranus.*

Quest. 63. *Of the grosse idolatrie of the heathen in worshipping the images of men, and of beasts, v.23.*

1. *Of the image of a corruptible man, &c.* 1. In the booke of wisdome two reasons are yeelded of the adoration of images, *nimius amor amicorum, & nimius timor tyrannorum*, too great loue of friends, and too great feare of tyrants: of the one they made images to remember them, of the other to flatter them, *Gorrham.* 2. The *Assyrians* were the first that worshipped the image of a man, namely of Belus the father of *Ninus*, whom the Babylonians called Bell, the Sidonians Baal, the Iewes Beelzebub, the Philistims *Zebet, Haymo.* 3. The Romanes after the comming of *Æneas* into Italy, worshipped also the images of men, as Iuppiter, Romulus, *ex gloss. ordinar.* 4. And they worshipped not onely men of desert, but lewde persons: as the Romanes made *Larentia*, a common strumpet one of their goddesses: *Simon Magus* they inaugured with the title of a god, *Tertullian. in Apologet.*

2. *And of birds, and fourefooted beasts, and of creeping things.* 1. Herein appeared the great follie of the heathen, who beside the adoration of images of men, gaue diuine honour vnto creatures: the Romanes worshipped a goose, the Egyptians the hawke, and the Crocodile, and other beasts beside, *Haymo.* and the Philistims Dagon in the forme of a fish: and *Ambrose* saith the Pagans had *Coracina sacra*, their sacred rauens solemnities. 2. But the Egyptians exceeded all other nations in these abhominable fooleries, as *Diodorus Siculus* expresseth at large, *lib. 2. c. 4.* which narration of his may be sorted out to these particulars. 1. First, their grosse superstition appeared in the adoration of diuerse kinds of beasts and foules, as at *Memphis* they worshipped the god *Apis* in the likenesse of a pide cowe, in *Midatu* a goat: at the lake *Mirides* the crocodile, and a lion in the citie *Leonce.* Beside they adored dogs, and cats, wolues, vultures, water rats, which were enemies to the crocodiles and gnawed a sunder their bowels: 2. Those their beasts and birds, which they held sacred, they kept verie carefully in places neere vnto their Temples, and appointed keepers for them, prouiding them diuine meate, soft beds, and beside they vsed to wash and bath them with sweet water and spices. 3. if any chance to kill any of them, he was put to death for it: they spare none, for at such time as *Ptolome* was receiued into amitie and societie with the Romanes, there chanced one of the Romanes to kill one of them, who not withstanding the mediation of the king himselfe and the nobles, could not escape the hands of the people. 4. if any of them die in an house, there is great mourning and lamentation made, and they bestowe great cost vpon the burials: in *Ptolomeus Lagus* time, who succeeded Alexander, there died at *Memphis* an old oxe, in the burying whereof the keeper bestowed 50. talents, which he borrowed of *Ptolome*, and *Diodorus* in the same place reporteth of some, that had employed an 100. talents that way.

3. This kinde of Egyptian Idolatrie the Romanes also learned, after the ouercomming of

of Alexandria, *gloss. ordinar.* *Tertullian* obiecteth to the Romanes, *iumenta omnia cœli à vobis, vosq; omnium pene pecudum & bestiarum esse cultores*, that they worshipped all kind of cattell and beasts: *Valerius Maximus* hath a memorable historie, *lib.* 1. *c.* 8. how they brought a serpent in honor of *Æsculapius* from *Epidaurus*, which came of it owne accord into one of their shippes, and there lay folded together one part within an other, and so was brought to Rome: which narration if it be true, it was either the deuill in the likenesse of a serpent: or the deuill vsed the serpent, as his instrument: The reason hereof, why that Sathan vseth Serpents to worke by and to deceiue men, *Augustine* rendreth to be this: *hæc permittuntur, ad primi facti memoriam commendandam, &c.* those things are permitted vnto Sathan to deceiue and delude men, by serpents; as in causing them to moove at the inchantment of men: to call to minde the first fact of Sathan in seducing our first Parents by a Serpent, *lib.* 11. *de Genes. ad liter. c.* 28. *Pherecydes Syrus* writeth that the spirits were cast downe from heauen by Iupiter, the Prince whereof was called *Ophioneus*, that is, *serpentinus*, serpentine. *ex Lodov. Viv. in lib. August. de ciuit. dei.*

4. Thus were the heathen blinded, that as *Ambrose* in this place saith, *eorum quæ praua sunt, & inimica homini, similitudini, &c.* that they gaue the honour of God, euen vnto euill things such as were enemies vnto man. They might pretend, that in worshipping Serpents, and such other deadly things enemies to man, they adored the diuine wrath and reuenge of God, who vseth those creatures as his instruments, to punish men by, *Mart.* But this is a foolish pretence: the like may the men of Calecut alleadge for worshipping of the deuill, *ne noceat*, that he should not hurt them: they should rather haue turned themselues vnto God, as the onely ἀλεξικακὸν, turner aside of all such euills.

5. This grosse idolatrie of the heathen in worshipping the images of creeping things, and beasts with such like, did not containe it selfe among the heathen onely: But the Israelites also learned to follow the Gentiles: as Ezechiel was commanded to digge an hole thorough the wall, whereby he came into a secret place, where he found the similitude of creeping things, and abhominable beasts painted vpon the wall, and the Elders of Israel standing before them with their censers, Ezech. 8. 10. 11.

6. But whereas the heathen commonly pretended this excuse, that they did not hold such things, as they worshipped to be gods: but they in them worshipped God: as *Symmachus* obiected in his oration, wherein he craued of the Emperours *Valentinian* and *Theodosius*, the restitution of the Romane gods: that the heathen had respect but vnto one onely God, *sed ad illum per diversa itinera pergunt*, but they haue diuers waies to bring them vnto that God: this friuolous excuse is here taken away by the Apostle, who saith, that the heathen changed the glorie of the corruptible God, into the similitude of those things. And *Augustin* further hereunto maketh this answer, *quod illic facit ara, si non illud habent pio numine*, what doe their altars there before their images, if they take them not to be their gods. And whereas *Symmachus* pretendeth many waies to lead vnto one and the same God, the Scripture teacheth vs, that as there is but one God, so there is but one way, which he hath prescribed vs whereby to come vnto him: as our blessed Sauiour saith, Ioh. 14. *I am the way, the truth, and the life:* we can not come vnto God who is the fountaine of life, but by Christ, who is the way. This and other obiections made by *Symmachus*, are answered at large by *Ambrose, epist.* 30.

7. Of this kind of idolatrie, was that heathenish deuise of the Astronomers, in imagining the image of beasts and foules among the starres: which was Sathans subtiltie, to bring man, *vt se submitteret ijs rebus, &c.* to submit himselfe to those things, which he was made Lord and gouernour of. *P. Martyr.*

Quest. 64. *How God is said to haue deliuered them to their owne hearts lusts*, v. 14.

1. Some doe expound this onely by way of permission, *tradidit, nihil aliud est, quam permisit*, he deliuered or gaue them vp, that is suffered them: so *Chrysostome, Oregen, Oecumenius* with others: *Chrysostome* vseth two similitudes: like as if a captaine should withdraw himselfe from his souldiers, and so in the time of battell they fall into their enemies hand: the captaine might be said to deliuer them vnto their enemies: likewise a king hath a sonne that is giuen to riot, whom he cannot reclayme, he leaueth him to himselfe, that by experience he may see his owne folly: *Theodoret* also to the same purpose vseth this similitude, that God leaueth men to themselues, *tanquam cymbam absq; rectore*, as a ship left without a pilote:

pilote: *Theophylatt* likeneth God herein to a Phisitian, who having to deale with an vnruly patient, that will not obey his precepts taketh no more care of him: likewise *Ambrose* thus expoundeth, *tradere est permittere, non incitare*, to deliuer vp is to permit, not to incite, or stirre vp. *Damascen. lib. 4. de fide orthodox. c. 20.* sheweth, that it is the vse of Scripture to call the permission of God, his action, that he is said to doe that, which he onely permitteth and suffereth: yea *Pererius* here addeth further, that the permission of God sometime *nomine præcepti appellatur*, is called by the name of precept: as, whereas Christ saith according to Matthew, c. 19. 8. *Moses suffered you for the hardnesse of your heart, to put away your wiues*; according to S. Marke, c. 10. 3. he saith, *What did Moses command you?*

Sotus in his commentarie maketh two kindes of permission: *est vna generalis*, there is one generall, when any man is suffered to sinne, but this permission is not called a deliuering vp: *altera est singularis quædam & valde formidabilis*, there is an other a singular and most fearefull kinde of permission, when God for the punishment of former sinnes, suffereth one to be blinded, and hardened in his sinne: which kinde of permission the Apostle speaketh of here. Of this opinion generally are the Romanists, that this deliuering vp is vnderstood of permission; as *Lyranus* with the ordinarie *gloss. Vatablus, Tolet.* the Rhemists.

Contra. 1. To make God onely a sufferer or permitter of things to be done, doth admit a double inconuenience: first they make God an idle beholder of mens actions, like as *Homer* bringeth in *Iuppiter* feasting and sporting himselfe in Aethiopia, while the Grecians did take Troy: and againe, they make God accessarie and consenting vnto euill: for like as the father, or master of the house, if he should suffer his seruants to liue riotously, and giue themselues to all licentiousnesse, though he doe not encourage them to it, yet in not hindering them, he seemeth to giue consent: the like inconuenience also would follow, if God should be a permitter or sufferer onely of such things to be done. *Pareus.*

2. But it will be here obiected, that if God suffer not sinne to be done in the world, it could not be: how then is not he accessarie to that, which he doth not hinder? *Answ.* God is here otherwise to be considered, then as man: we can not suffer any euill to be done before vs, which is in our power to hinder, but we must be guiltie of it: But the Lord is alwaies most iust: euill should not be done in the world, if it did not stand with Gods will and pleasure; who notwithstanding is therein iust, and good, as *Augustine* saith, *probando patientiam dat locum pœnitentiæ, nolens aliquem perire, &c.* the Lord therein sheweth his patience in giuing way vnto repentance, because he would not haue any perish, &c. and so he concludeth, *Deus non facit voluntates malas, sed vtitur ijs, vt voluerit, cum aliquid iniquè velle non possit*, though God make not mens wills euill, yet he vseth them, as it pleaseth him, and yet he willeth not any thing vniustly. *August. contr. Iulian. lib. 5. c. 3.*

3. *Chrysostomes* similitudes are not fit: for the captaine which leaueth his armie, is a betraier of them, and the very cause of their deliuering vp: but so is not God the author of euill: and the father can not turne his sonne from his licentious life: but God is able to turne the heart. *Martyr.*

4. Seeing the Scripture ascribeth vnto God manifest action, as shall appeare afterward: as he is said to haue hardened Pharaohs heart, and to bid Shemei curse Dauid, and such like, it is a forcing of Scripture to applie that vnto a bare permission, which sheweth an actiue and working power. *Pareus.*

2. An other way, how God is saide to deliuer them vp, is by the subtraction, and withdrawing of his grace: as he which taketh away the proppe or pillar, that beareth vp a great stone or weight, may be said to be the cause of the fall thereof: *Thomas.* Thus *Gregorie* expoundeth: God is said to harden the heart, *quando cor reprobum per gratiam non emollit*, when he doth not mollifie with his grace a reprobate heart: So also *Augustine, Deus non indurat cor impertiendo malitiam, sed non largiendo gratiam, &c.* God doth not harden the heart, by imparting vnto it malice, but in not giuing vnto it grace: So also *Thomas* vpon this place: God directly doth not deliuer ouer men to vncleannes by inclining the affections, *sed indirectè tradit in peccatum, in quantum subtrahit gratiam*, but he doth indirectly deliuer them to sinne, by withdrawing his grace. This interpretation may safely

be admitted, but yet it seemeth not fully to expresse the meaning of the Apostles phrase: for deliuering vp, signifieth more then a subtraction onely, or depriuing one of grace.

3. Some doe expound the Apostle thus, that God is said to harden the heart, and to deliuer vp vnto concupiscence, and such like, by ministring occasion, which is peruerted by the wicked vnto euill: for as vnto those that loue God, all things are turned to the best, so vnto those that hate God, all things make for their ruine and destruction: thus the miracles and wonders wrought in Egypt, and the messages which Moses brought from God vnto Pharaoh, were a meanes to harden Pharaohs heart, not so intended by God, but so peruerted by Pharaohs malice. Thus God is saide to doe those things, because by occasion of such things as the Lord doth, other things fall out: In this sense it is said, that he *which loueth iniquitie, hateth his owne soule*, not that he intendeth directly the death of his soule, but because he doth such things, as procure the death of his soule: So the Lord bestowed many benefits, and temporall blessings vpon the heathen, which they abused to couetousnes, and wantonnes, in following of their owne lusts. This interpretation followeth *Pet. Martyr*, and *Pererius*. But this seemeth to be no fit exposition: *God deliuered them vp*, that is, they abusing the blessings of God vnto wantonnes, deliuered themselues vp: for the Apostle here sheweth, that this deliuering of them vp, was inflicted as a punishment vpon the Gentiles for their idolatrie: and therefore God must be considered here as a iust Iudge, who had an hand in this their punishment, otherwise, then by ministring occasion onely.

4. Some doe thus interpret, *tradidit illos Deus, id est, delictum in Dominum*, God deliuered them vp, that is, their sinne committed against God deliuered them: as we say, *perdidit illum pecunia*, his money was his destruction, whereas it was not the money, but the abuse of the money which hurt him: so *caten. Græc.* which *Stapleton* followeth. But *Faius* here well answereth, that, here money is considered παθητικῶς, by way of passion, it is a thing vsed, as an instrument, it hath no action: but an actiue power is here giuen vnto God.

5. The blasphemous Manichees were here driuen to this strait, because they would free God from beeing any way accessarie to euill, that they made two gods, one good the father of Christ, and the author of the new Testament, the other euill, the author of the old: and that God it was, which is saide to haue hardened Pharaohs heart, and to bid Shemei curse Dauid: and of this god, they vnderstood S. Paul to speake, 2. Cor. 4. 4. *In whome the god of this world hath blinded the mindes:* But the Manichees doe here manifestly contradict the Apostle, who saith, Eph. 4. 6. *There is one God, and father of all, &c. who is aboue all:* there are not then more Gods then one. And in that other place, by the *god of this world*, the Apostle meaneth Sathan, who is the prince of the darknes of this world, who is so called, because he is so held to be of the infidels. Some thinke that God may as well be said to blind the minds of infidels, as here to deliuer them vp to their owne concupiscence: as *P. Mart.* following *Augustine:* But the Scripture vseth not so to speake of God: the God of this world, is all one, as to say, *the prince of the world*, which name Christ giueth vnto Sathan, Ioh. 14. 30.

6. Wherefore, there is more to be considered in these actions, of hardening the heart, & deliuering vp vnto a reprobate sense, then bare permission onely, & subtraction of grace: these we refuse not: so that permission be here vnderstood, as ioyned with Gods will: for otherwise to thinke that God permitteth any thing, which he can not hinder, were great blasphemie, *Faius:* yet God hath a further stroke in these actions, then by permission onely, and withholding of his grace. 1. *Augustine* doubteth not to affirme, that not onely the good wills and mindes of men, which God maketh good of euill, are in Gods hand, but also the euill minds and wills of men, are so in Gods power, *vt eos quo voluerit, quando voluerit, faciat inclinari*, that the same God causeth to be enclined, which way he will, and when he will: and he giueth instance in diuers places of Scripture; as how God is saide to haue hardened Pharaohs heart, that he bid Shemei curse Dauid, *non iubendo dixit, sed eius voluntatem proprio suo vitio malam in hoc peccatam iusto suo iudicio inclinavit*, not that he in deede badde him, but by his iust iudgement he inclined his will, beeing euill of it selfe, into this sinne: so it is saide, 2. Chron. 25. 20. *But Amaziah would not heare, for it*

was

was of God, that he might deliuer them into his hand, &c. likewise Ezek. 14.9. *If the Prophet be deceiued, when he hath spoken a thing, the Lord hath deceiued that Prophet:* vpon these and other such places, *Augustine* thus inferreth: that it is manifest, *operari Deum in cordibus hominum, ad inclinandas eorum voluntates, quacunq; voluerit, &c.* that God worketh in the hearts of men to incline their wills, which way he will, either vnto good for his mercie sake, or vnto euill, according to their desert: *iudicio suo aliquando aperto, aliquando occulto, semper autem iusto,* by his iudgement sometime open, sometime hid, but alwaies iust: thus *August. lib. 5. contr. Iulian. c. 3.* All these places alleadged shew, that God in such actions, is to be considered as an agent, and yet is free from the imputation of any euill.

2. Which that it may more fully appeare, these considerations following are here necessarie. 1. we must distinguish, betweene the motion of the mind, & ἀταξίαν, and the disorder or euilnes of the motion, *Pareus:* and there are two things in sinne, *actio, & defectus,* the action it selfe, and the defect or fault: the action is of God, but not the other, *Mart.* so *Hugo Cardinal. Deus non incitat ad malas motiones, in quantum sunt mala, &c.* God doth not stirre vp vnto euill actions, as they are euill, but as they are actions. 2. Beside, sinnes are considered three waies: first as they are transgressions of the law of God: then as they are causes of other sinnes: in neither of these respects doth sinne any way stand with the will and pleasure of God: thirdly, as they are *pœna præcedentium scelerum,* punishments of sinnes before-going: and so they are of God: so then, as there is ἀταξία, a disordered motion in sinne, God no way is accessarie vnto them: but the ἀντιμισθία, the infliction of them as a punishment, proceedeth from the iust iudgement of God. *Pareus.* 3. As God is to be considered, as a iust Iudge in punishing sinne by sinne, so likewise as a wise foreseer, and prouident worker and contriuer of all things, to effect his good pleasure: so then we affirme, *Deum iusto suo iudicio ordinare, &c.* God doth so ordaine in his iust iudgement, that men be deliuered vp to their owne concupiscence: as the Iudge deliuereth malefactours ouer to the tormentor, or hangman, *Calvin. carnifex agit vi, & authoritate iudicis, &c.* the tormentor worketh by the authoritie of the Iudge: yet *carnificis opus, cum imperio iudicis non confundo,* I confound not the worke of the hangman with the commandement of the Iudge, saith *Beza:* So it is true, as *Faius* here saith, *Deus arcano suo iudicio effecit, &c.* God so wrought by his secret iudgement, that they which were alreadie estranged from him, *magis averterentur,* should yet be estranged more.

But it will be thus obiected against this resolution. 1. *Iulianus* the Pelagian thus cauilled, If this concupiscence, vnto the which the Gentiles were deliuered vp, were a punishment of sinne, then it is good and commendable. *Ans.* It followeth not, for by the same reason the deuill should deserue commendation, because he is the exeeuter of Gods reuenge, and punishment. 2. He obiecteth, that they were left by the patience of God, not *per potentiam compulsi,* not compelled by his power. *Ans.* 1. God sheweth herein both his patience and his power, as the Apostle sheweth, Rom. 9. 22. *What if God would, to shew his wrath, and make his power knowne, suffer with long patience, the vessels of his wrath prepared to destruction, &c.* 2. yet although God herein shew his power and secret iudgement, in punishing them with their owne concupiscence, yet he forceth not their wills, but beeing euill of themselues, he giueth them ouer further to all impietie. 3. *Obiect.* The Apostle saith, Eph. 4. 19. *Which beeing past feeling, haue giuen themselues vnto wantonnes, &c.* they then giue themselues ouer, God giueth them not vp. *Ans.* It followeth not: for both God doth deliuer them vp, as a iust Iudge, and Sathan as a minister of Gods vengeance: and they themselues, as willingly precipitating themselues into all vncleannes: So God deliuered vp his Sonne vnto death, and the Iewes also: in one and the same action, God is iust, and man guiltie: *quia in una re quam fecerunt, causa non est una ob quam fecerunt,* because in one ende the same thing which they did, there was not one cause, for the which they did it. *August.* See more of this question, *Hexapl. in Exod. c. 11. qu. 15. to qu. 28.* where it is discussed at large.

65. Quest. *How the Gentiles are said to defile their bodies in themselues,* v. 24.

1. *Chrysostome* thus interpreteth, *propria corpora inter seipsos dehonestari solitos,* that they were accustomed to defile their bodies betweene themselues: so also *Erasmus, Vatablus,* and *Beza: Theophylact* readeth, *à seipsis,* of themselues; but in the originall it is ἐν ἑαυτοῖς, in themselues: as the vulgar Latin translateth: so also *Calv. Pareus.* 2. Some retaining this reading, by *in themselues,* vnderstand that kind of pollution and vncleannes, which men

commit with themselues,& not with any other person, *Ansel.Gorr.* for there are three kinds of sinnes of vncleannes against nature: either the same partie with himselfe worketh vncleannes: or with an other person, of the same sexe, but of the same kind, as man with man, or with an other kind, as man with beast: the first of these is signified here, *Lyranus.* 3. Some thinke that the Apostle speaketh of such vncleannes, which was committed by themselues one with an other, *Osiand.* but that is spoken afterward. 4. *Tolet* taketh this to be vnderstood, not of sinnes against nature, but of adulterie, fornication, and such like: that first they fell into *peccata simplicia*, into simple sinnes, then as they exceeded in idolatrie, so they fell into more grosse sinnes. 5. But this is better vnderstood generally of all kind of pollution, and vncleannes, naturall, or vnnaturall, which was committed in themselues, that is, against their owne bodies: for other sinnes are committed without the bodie, but the sinne of vncleannes defileth the bodie, and such doe sinne against their owne bodies: as the Apostle sheweth, 1.Cor.6.28. And so *Augustine* distinguisheth betweene *flagitium*, and *facinus*: the first is that which one committeth against himselfe in defiling his owne bodie, and soule: the other is in hurting of an other, *Pareus.* 6. And this was the iust recompence of retalion, that as they had dishonoured God, so they should dishonour themselues: and like as they had turned God into the similitude of beasts, and beasts into gods; so they themselues should be giuen ouer to beastly affections. *Fains.*

66. Quest. *How they worshipped the creature, rather then the Creator.*

1. So readeth the vulgar Latin, and the *Syrian* translator: but vpon this reading it would follow, that they worshipped the Creator, but not so much as the creature: and the same inconuenience followeth to read, *about the Creator*, *Chrysost. Vatabl.* but the word in the originall is παρά, which signifieth, beside the Creator: as *Cyprian* well giueth the sense, *relicto Creatore*, the Creator beeing forsaken, *lib.* 3. *contr. Iudæos, c.*10. and *Hilarie*, *præterito Creatore*, the Creator beeing omitted: so also *Beza.* 2. *Tolet* here noteth, that they committed two things in their idolatrous worship, *vnum ad intellectum, alterum ad voluntatem spectat*, one concerneth the vnderstanding, in the error of their mind: they changed the truth of God, the true worship of God into a lie, that is, a lying image: the other was in their will and affection, in worshipping the creature. But *Gryneus* addeth a third degree, which was in their action: for he distinguisheth these two, *they worshipped*, and *serued*, the first he applieth vnto the inward veneration and worship, the other to their outward seruice. 3. By the creature, is not onely here vnderstood such things as were, and had an existence in the nature of things, as the Sunne, the Moone, the starres; but they did also worship ἐκτύπωσις, such things as had no beeing: which were of three sorts, either such as neuer were in the world, but were imagined gods and goddesses, as *Venus*, *Pallas*, *Herculius*, *Febris*, and such like: or such as were sometime in the world, but were now dead, and not in the world, as *Hercules*, *Romulus*: so *Fains.* and they worshipped some things of diuers shapes, which neuer were, nor could be in the world: as *Iuppiter* of Lybia had a rammes head, and *Anubis* of Egypt a dogges head: the Fawnes and Satyrs had goates feete; the *Naiades* and *Tritones*, had a mixt shape of men, and fishes: *Aretius*: by the creature then is vnderstood, whatsoeuer beside the Creator, which they worshipped.

4. Whereas the Apostle addeth, *which is blessed for euer*: *Chrysostome* well noteth, *nulla ille ex hac impietate damno afficitur, &c.* that God, notwithstanding this contumelie offered him by idolaters, sustained no losse thereby, he still remained blessed for euer: and that it is said *for euer*, a difference is shewed betweene the honour of God, which remaineth inviolable for euer, and the honour of idols, which remaineth but for a time. *Gorrh.*

67. Quest. *Of the vnnaturall sinnes of the heathen.*

v. 26. *For this cause God gaue them vp, &c.* 1. *Aretius* taketh this to be but an ἐπεξήγησις, a further explanation of that which the Apostle had spoken of before: but it is rather an αὔξησις, an exaggeration rather, and amplification: for it is more to be giuen ouer, πάθεσιν vnto passions, then ἐπιθυμίαις, vnto the lusts of the heart: for they differ in three things, 1. the passion here signifieth a setled disease of the minde, which could not be remooued, whereas the lust of the heart was not yet perfected, *Fains.* 2. by the lust is signified their vncleane desires, but here the Apostle also speaketh of their vncleane acts, *Pareus.* 3. and before the Apostle touched such vncleannes, as defiled the bodie: but now they are giuen ouer vnto such vile affections as also defile the mind, deprauing it of the vse of reason, *Tolet.*

2. How

2. How the women did change the naturall vse, may seeme strange: *Theophylact* thinketh it was *obscœnum aliquid, quod nec dici fas est*, some obscene thing, that is not to be vttered. *Lyranus*, so also *Tolet*, and before them *Ambrose* and *Anselme*, vnderstand it *de commistione sexuum inter se*, of the commixtion of women among themselues, as the men were defiled betweene themselues. But rather here the naturall vse is to be referred vnto the organe and instrument of generation: when the women did prostitute themselues, the men exercising *præposterum & sterilem venerem*, preposterous and sterilous venerie, *Osiand. Sodomiticos concubitus*, or they companied with men, as Sodomites, *Pareus*, and as *Augustine* saith, when the males abused *ea parte corporis, qua non ad generandum instituta est*, that part of the bodie in the feutale, which was not appointed for generation: so the *Syriak* translator, *re quæ non est ex natura vsæ sunt*, they vsed the thing both which was not of nature, &c.

3. So likewise the men with men wrought filthines: actiuely, in forcing vpon other vnnaturall acts of vncleannes: and passiuely, in suffering others so doe it: this was the sinne of Sodome, for the which they were destroied. *Socrates* is noted among the Philosophers for masculine venerie, which *Plato* condemneth. And the Apostle may seeme to haue speciall relation here vnto the abominable vncleannes of the Romanes, and specially Nero, who was a monstrous beast for such sinnes against nature. *Pareus*, *Chrysostome* here elegantly sheweth, how whereas by Gods ordinance, in lawfull copulation by mariage, two became one flesh, both sexes were ioned togeither in one: by this Sodomiticall vncleannes, the same flesh is diuided into two, the men with men working vncleannes with women, and so serue in stead of two sexes.

68. Quest. *How one sinne is punished by an other, vpon these words,*
And receiued in themselues such recompence
of their error, &c. v. 27.

1. There are some sinnes, which are as punishments of former sinnes, which are *non tormenta peccantium, sed incrementa vitiorum*, not so much the torment of sinners, as the encreasing of sinne, as *Augustine* saith. And here we may make a foure-fold distinction of sinnes: 1. some are not onely sinnes, but the causes also of sinnes following: as *Gregorie* giueth instance, of one giuen vnto riot and excesse in eating and drinking, which causeth him through the lustines of his flesh to commit adulterie: here his Epicures life is both a sinne, and the cause of an other sinne, namely adulterie. 2. Some sinnes are both the cause of an other sinne following, and the punishment of a former: as if the adulterer proceed further to commit murther: here adulterie is the punishment of his gluttonie, and the cause of murther. 3. And there is a sinne, which is the punishment of a former sinne, though it bring forth no new sinne: as murther here is the punishment of adulterie. 4. Some sinnes are neither the causes, nor punishment of other sinnes, but simply sinnes in themselues: as namely when any one repenteth of his sinne, and proceedeth no further. lib. 25. Moral. cap. 12.

2. But here it will be obiected, that euery sinne is voluntarie, but the punishment of sinne is involuntarie: how then can sinne be a punishment; and euery punishment of sinne is iust, and so of God, but sinne is vniust, and not of God, therefore not a punishment? To this obiection diuers answers are made:

1. The master of the sentences, *lib.* 2. *distinct.* 36. giueth this solution, that sinne is said to be a punishment, not as it is a fault committed by the will; but in respect of the effect which it worketh in the soule, which is the corrupting of the minde, and making it guiltie of damnation. But in this sense, euery sinne should be a punishment of sinne: because the minde is thus corrupted, and made guiltie euen by the first sinnes, which one committeth.

2. Therefore *Thomas Aquinas* addeth further, that sinne in respect of the nature thereof, because it is voluntarie, is not a punishment, but in respect of the cause, which is the subtraction or remouing of the grace of God, whereby he falleth into further sinne. And further he explaneth the matter thus: that sinne is a punishment 3. waies, either in respect of somewhat going before, as the absence, or subtracting of the grace of God, or of somewhat which accompanieth sinne, either in the minde, as the corrupting and polluting of it: or without, as crosses and troubles, which are sent for sinne: or els in respect of somewhat ensuing and following, as the torment of conscience. But all these, the subtracting of grace, outward trouble, and remorse of conscience, may concurre in the first sinnes, which are not the punishment of any precedent sinnes: therfore a further reason hereof is to be found out,

3. Wherfore, God in punishing one sinne by an other, is to be considered as a iust Iudge, that not onely by subtracting his grace, as *Pererius*: nor by giuing Sathan power ouer sinners, to draw them further into sinne, as *Hyperius*: but by the secret working of his iustice, in ordering and directing all things according to his will, he so disposeth and effecteth, that the wicked are giuen ouer to greater impietie and iniquitie, to commit sinne with greedines: so then this ἀντιμισθία, *recompence*, hath neither reference vnto the sinners themselues, who regard herein nothing but their owne inordinate pleasure, nor yet vnto Sathans worke, who intendeth nothing but the contumely of God, and the destruction of the vngodly: but it is referred vnto God, who in punishing sinne by sinne, onely respecteth the due course of his iustice, in thus recompencing their former error. God then is no way accessarie to their sinnes, but concurreth as a iust Iudge in punishing their former sinnes with greater following: *Pareus*. *Faius* here noteth well a difference betweene the word ἀντιμισθία, which the Apostle here vseth, which signifieth a iust and full recompence, answering and correspondent vnto the merit of their sinne: which word is onely vsed of euill works: but μισθός, a reward, is giuen vnto good works, as be conferred of grace, not answering vnto any merit before going.

3. As thus it hath beene shewed how sinne is the punishment of sinne, so also one sinne may be the cause of an other: and that either directly, or indirectly: *directly*, when as a man by one sinne is inclined to commit an other: and that three waies, 1. in respect of the ende, as when one through couetousnes committeth murther, to enioy an others wealth: 2. or by suggesting the matter of an other sinne, as gluttonie bringeth forth adulterie: 3. or in respect of the efficient and moouing cause, as when one by practise and continuance in sinne is growne into an habit of sinning, which still stirreth him vp to heape sinne to sinne: *Indirectly* one sinne causeth an other, by remouing that which should keepe one from sinne, as namely when the sinne first committed, excludeth the grace of God, whereby one should be preserued from sinne. *Thom. prim. secund. qu.* 80. *art.* 2.

69. Quest. *How the Gentiles are said, not to regard to know God*, v. 28.

1. *Origen* thinketh, that the Apostle setteth downe here three kinds of impieties against God: first, of them which worshipped idols, to v. 23. which was the generall sinne of the Gentiles: secondly, of those which worshipped the creature rather then the creator, v. 25. such were the Philosophers and Astronomers, which were skilfull in the obseruation of naturall things: thirdly, he thinketh heretikes here to be noted, that regard not to know God. But the Apostle seemeth still to continue in the same argument, setting forth the sinnes of the Gentiles: that as before he shewed, how they polluted and defiled themselues: so now he describeth other sinnes as fruits of their idolatrie, namely such as are committed against others.

2. These words, *they regarded not to know God*: 1. some thus interpret, that they thought God to haue no knowledge, or no great care of such things, as they committed, *gloss. ordin. Gorrham.* and so before them *Ambrose*: but the words must be much forced and strained to make this sense, as though the Apostle should say, *they regarded not, that God knew*. 2. Some thinke the Apostles meaning is, that they had not Gods feare before their eyes, that knowing him, they much regarded not, what was pleasing or displeasing vnto him. *Haymo*. But the Gentiles had not the true knowledge of God, for they neglected the meanes, which should haue brought them to know him. 3. Some giue this sense, *neglexerunt, &c.* they neglected, *Tolet. non curarunt*, they had no care to know God, *Vatab.* they did not seeke to know God according to that naturall light and direction, which they had. 4. But there is more signified here, then a negligence: rather *spreuerunt*, they despised to know and acknowledge God: *Faius*: they scorned and derided the true knowledge of God, and preferred their owne vaine inuentions: And so *Chrysostome* noteth, that the Apostle saith not, as *they knew not God*, but regarded not to know God: so that it was *corrupti iudicij*, of a corrupt iudgement, not a sinne of ignorance, that they refused the knowledge of God. The Apostle then sheweth, *voluntariam cæcitatem*, their wilfull blindnes, *Pareus*: it seemed not good vnto them, as *Beza*: or they iudged it not good, as the Syrian translator, to know God: it was a voluntarie election in them to preferre their superstitions before the knowledge of God. And *Erasmus*, whome *P. Martyr* therein approoueth, noteth here a difference betweene γνῶσις, knowledge, and ἐπίγνωσις, acknowledgement: the latter word

is

is here vsed: though they had some knowledge of God, yet they did not acknowledge him to be God, as in glorifying him, & giuing thanks vnto him, as the Apostle said before, v. 21.

Quest. 70. *What it is to be deliuered vp to a reprobate minde.*

1. Some vnderstand this word ἀδόκιμον, reprobate, passiuely, that is, *quod omnibus displicet*, which displeaseth and is reproued of all: *Eras. mentem improbandam*, a minde to be reproued or disalowed, *Sa.* but this expresseth not the whole meaning: their *reprobate minde*, was not so called so much in respect of others, as of themselues.

2. Some take it passiuely in respect of God: that they were as reprobates, that is, reiected and reprobate of God: But all the Gentiles, which followed these sinnes were not reprobates, *Beza.* many of them afterward were washed from their sinnes, and sanctified in the name of Christ, 1. Cor. 6. 11.

3. Therefore this word (*reprobate*) is rather here taken actiuely: for a minde voide of all iudgement, *Beza.* which taketh good for euill, and euill for good, Esa. 5. 20. *Bucer.* which prauitie of minde commeth not by one or two euill acts, but by a continuall custome to euill, *per acquisitum habitum*, when it is growne into an habite: like as the tast that is corrupted taketh sweet things for bitter, *Lyran.* So the Gentiles were not deliuered ouer to this reprobate minde, all at once, but by diuerse degrees: first they were giuen vp to their hearts lustes, v. 24. then to vile affections, v. 26. last of all to a reprobate sense, to such an euill habit, that they could doe nothing but euill, *Faius.*

4. This prauitie of the minde is here described, 1. by the subiect, *in the verie mind*, not in the *sense*, as the Latine translator: the word is νοῦς, which signifieth the verie iudgement and vnderstanding, both theoreticall, and practicall, they erre both in their iudgement and conscience: as the Apostle saith, Tit. 1. 15. their mindes and consciences are defiled. 2. the materiall part wherein this reprobate disposition of the mind consisteth, is more distinctly shewed, Ephe. 4. 18. where the Apostle imputeth to the Gentiles, *vanitie of mind*, their iudgement and vnderstanding was corrupt, their cogitations were darkened, their reason and thoughts were obscured, and their hearts were hardened: that is, their wills and affections. 3. the causes are expressed: the *meritorius* cause, is their reiecting of God: they regarded not to knowe God: they reiected God, and he reiecteth them: where there is a fit allusion in the words: for it is saide of them, ἐκ ἐδοκίμασαν, they approoued not to know God, so they are deliuered vp εἰς ἀδόκιμον νοῦν, into a reprobate mind, *Parens.* The *efficient* cause, not of their reprobate mind, but of giuing them vp to a reprobate minde, is God, who as a iust iudge doth deliuer them to this punishment, *Gryneus.* 4. Then followe the effects of their reprobate mind, to doe things not conuenient, that which was forbidden both by diuine and humane lawes, *Haym.*

5. But here it is to be considered, that God is not said to be author or worker of their reprobate minde: but of the deliuering of them vp to a reprobate minde, *Faius.* not that their minde beganne now to be wicked and euill, which was not so before: but God finding their minde euill and lewde, doth deliuer them ouer, that is to themselues, first, in withholding his grace, then vnto Sathan, to worke his will in them, *Gryneus:* and not onely so, but God by his iust iudgement doth secretly so worke and dispose, euen in the hearts of the wicked, that all things doe tend still to their further hardening, *Aretius.*

6. This reprobate minde or corrupt and depraued iudgement is of two sorts, either in generall, when things that are euill, and vnlawfull, are iudged to be good and commendable: and in particular, when as the affection is misled in some particular act to doe that, which generally the iudgement condemneth, as to steale, to commit adulterie: the Gentiles failed in both these, for some of them iudged many things to be lawfull, which were euill, as to commit fornication, to steale: But most of them fayled in particular, committing those things, which in their generall iudgement they allowed not, *Toler.*

Quest. 71. *Generall obseruations out of the Catalogue of the sinnes of the heathen, reckoned vp by the Apostle,* ver. 29. 30.

1. As before the Apostle touched those sinnes of vnrighteousnesse, which the Gentiles committed against themselues, in their mutuall defiling, so now he rehearseth such sinnes as were perpetrated against others, *Parens.* 2. And in that he saith, *full of all vnrighteousnesse*, this happened vnto them, *propter aversionem a Deo*, because they had now forsaken

and turned aside from God: therefore they fell into all euill, *Lyran.* for as the feare of God is the fountaine of all righteousnesse, so incredulitie, and want of the faith and feare of God, is the beginning of all iniquitie. 3. *Origen* seemeth to make this the cause, why they were giuen ouer to a reprobate minde, because they were full of all vnrighteousnesse, and the Latine interpreter, referreth it to the word, *deliuered vp*: that they being full of all vnrighteousnesse were deliuered vp: but then nothing should haue remained afterward, to shewe their reprobate mind in, if they had beene full of all iniquitie before: this then is rather a proofe of their reprobate minde, by such fruits and effects, as followed. *Tolet. Erasm. Beza.* 4. Thus the Apostle setteth downe their faults in particular, *vt apertius accuset*, that he might accuse them more plainely, *gloss. ordinar.* 5. But this further is to be obserued, that the Apostle in this catalogue of their sinnes, *sub aliis personis omnem sermonem producit*, doth frame his speach as vnder other persons, not directly accusing the Romanes, but shewing what they were, vnder the generall view of the sinnes of the heathen. 6. Now the Apostle saith, *they were full of all vnrighteousnesse*, shewing a difference betweene the Gentiles, that were giuen ouer vnto all iniquitie, and such as beleeued, who may sometime faile in these sinnes, but are not full fraught with them, *Mart.* 7. And though all among the Gentiles were not alike guiltie of these sinnes, yet an imputation is laid vpon all the Gentiles for these reasons. 1. because the number was small of those which caried themselues more ciuilly, and therefore they were not to be counted in so great a multitude. 2. though some bridled their corrupt nature, yet they were naturally giuen to these sinnes, as well as others: as Socrates beeing noted by a certaine *Physiognomer*, that tooke vpon him to coniecture by his countenance of his disposition, that he was giuen to incontinencie, answered, that by nature he was so, but that he had corrected the rudenesse of his nature by Philosophie, *Gualter.* 3. the Apostle doth not onely tippe vp the sinnes of the Gentiles in fact, but such as were committed in the minde, as *malice, enuie*, that they which were not detected of outward and grosse sinnes, yet might finde themselues guiltie of the other, *Hyperius.* 4. And though all these sinnes are not found in euerie one, yet *alicuius ex illis conscij omnes*, all men are guilty of some one of them, *Calvin.*

Quest. 72. *Of the order obserued by the Apostle in this particular enumeration of the sinnes of the Gentiles.*

1. *Hugo Cardinal*, thus scanneth the number: that whereas here are rehearsed 21. sinnes in all of the heathen, he would thus distinguish them, that there are seuen capitall sinnes, and each of them is three wayes committed, *corde, ore, opere*, in the heart, mouth, and worke: and so the number of 7. beeing multiplyed by three, we shall haue the iust summe of one and twentie in all: But hauing propounded this diuision, he there leaueth it, not being able to assigne euerie one of these particular sinnes to one of these kinds.

2. *Gorrham* doth thus more distinctly distribute these seuerall kinds: first the Apostle setteth these sinnes downe in generall, *full of all vnrighteousnesse*: then in particular, first the sinnes of transgression, then of omission, from these words, *disobedient to parents*, to the end. The sinnes of transgression, are 1. in fact. 2. in word, *whisperers*, 3. then both in word and deede, *doers of wrong, &c.* v. 30.

The sinnes of transgression in fact are seene, 1. in inferring some temporall damage, either in the affection, as *malice*, or *evilnesse*: or in the effect, either concerning carnall pleasure, as *fornication*, or worldly profit, *couetousnesse*, or some other notable wrong, which is called *wickednesse*. 2. or in personall damage, which is done to ones person, which beginneth in the heart, that is *enuie*, and is finished in *murther*. 3. then followeth *spirituall damage or hurt*, which consisteth in deceit, which is threefold, in *open debate*, *in secret craft*, and in the sinister opinion of the minde, *in taking all in the worst part*.

2. In word men transgresse either against men, in priuate *whispering*, or open *backebiting*: or against God, in *hating* him, or speaking euill of him.

3. Then followe the transgressions, partly in word, partly in deede. 1. in detracting and dishonouring of others, *doers of wrong*, or *contumelious*. 2. in preferring themselues before others, *proud*. 3. in despising of others, *boasters*. 4. in corrupting of others, *inventors of euill things*.

Next are the sinnes of omission. 1. in respect of superiours, both in rebellion to parents; they are *disobedient*; then they are *vnwise*, in refusing their parents instruction: and so became *incompositi*, disorderly without any gouernement. 2. or in respect of all: where there are

three

three sinnes: first they are without *naturall affection:* secondly, *sine fœdere societatis*, without fidelitie, or societie: they can neuer be appeased: thirdly, *sine misereordia compassionis*, without compassion, they are *merciles.*

3. But I rather thinke with *Calvin*, that it is too curious, to obserue such order in the enumeration of the Gentiles sinnes, which the Apostle intended not, but onely to accumulate together, the manifold corruptions, that raigned among the heathen: setting downe euerie sinne, not in any certaine methode, but as it came vnto his minde: yet if these particular sinnes be sorted out to their seuerall kinds, we shall finde, that these transgressions are against all the precepts of the second table, *Pareus.*

Quest. 73. *Of the particular sinnes of the Gentiles here rehearsed by the Apostle.*

1. First is set downe the generall to all the particulars following, ἀδικία, vnrighteousnes, which is ἀνομία, the transgression of the Lawe, 1.Ioh.3.4. some interpret it, full *omnis peccati*, of all sinne, *Gorrham.* but that is too generall, it signifieth rather all such iniustice, *quod coniungitur cum iniuria proximi*, which is ioyned with the wrong of our neighbour, *Calvin:* some thus distinguish betweene *iniquitie* and *sinne*, the first is referred to the euilnes of the minde, the other to the outward execution in the bodie.

2. The first speciall sinne is πορνεία, fornication: the vulgar Latine placeth next, *nauia*, *malitia*, malitiousnesse, and so *Beza* following his auncient Greeke copies: and he thinketh it to be another generall word comprehending all the particulars following: But the most Greeke copies, and the Syrian translation, make it the fourth particular sinne, next to *couetousnesse*, so *Vatab. Mart. Gryneus, Geneuens. Gualter*, with others: the Greeke word πορνεία, is deriued of περνάω, *perneo*, to sell, because such doe make sale of their bodies and prostitute them for gaine, *Gryneus:* the Latine word *fornicatio, fornication*, is deriued *a fornicibus*, of the vaulted houses where such strumpets vsed to prostitute themselues, *Haymo.* By fornication is vnderstood, *omnis vsus præter legitimum connubium*, any carnall vse beside lawfull mariage, *gloss. interlin.* all vncleannesse and impuritie of the bodie, *Calvin.* And for two reasons, is this one kind named rather then adulterie: 1. *quia ex leuiori grauius euincitur, &c.* because by the lesse sinne the greater is conuinced, *Ambrose.* if fornication be a sinne, adulterie is much more, *Martyr.* 2. And because fornication was held to be no offence among the Gentiles, therefore the Apostle especially nameth it: for euen Solon, which was counted one of the wisest men among the Grecians, did vse to buy harlots for the yong men: and among the Carthaginians it was a common vse, for the virgins before their mariage, to prostitute themselues publikely in the Temple of Venus, that they might bring a dowrie with them by that filthy lucre, home to their husbands, *Gualter.*

3. πονηρία, wickednes, *studium improbe agendi*, a studie or desire to doe mischiefe, *Pareus:* the *Syrian* translatour readeth *amaritudinem*, bitternes: some *versutiam*, craft or subtiltie, *Vatab.* which is interpreted to be a setled purpose or endeauour to doe hurt, *Genad. ex Oecumenio. Beza* his coniecture is, that this word πονηρία, came into the text, because of the neere affinitie that it hath with πορνεία, for his auncient copie hath it not: But I preferre herein *Piscators* coniecture, that thinketh the Apostle of purpose put these words together, that had some allusion the one to the other: as πορνεία, πονηρία, φθόνου, φόνου, ἀσυνέτους, ἀσυνθέτους.

4. πλεονεξία, couetousnesse, which is the desire of hauing much, though it be with wrong vnto others: and so is the word deriued of πλέον ἔχειν, hauing much, *Mart.* some referre it not onely to the desire of wealth, but of carnall pleasure, *Haymo.* but this was touched before vnder the word *fornication:* the Romanes know by wofull experience what a mischiefe couetousnesse brought with it, for this was the cause of the warres betweene *Cæsar* and *Pompey*, and betweene *Augustus, Lepidus*, and *Antonie. Gualter.* it comprehendeth, *omnes furti & impostur æ species*, all the kinds of theft and other impostures, *Bucer.* which are transgressions against the 8. precept.

5. κακία, *nequitia*, malitiousnesse, it somtime is taken generally, as it is opposed vnto vertue: but here it rather signifieth, *inclinationem ad deteriora*, a generall inclination vnto euill: *Tolet.* some take it for the sinne of spirituall slouth, when one is wearie of well doing, *Mart.* But I preferre the former sense, that thereby is signified a generall inclination to euill: and especially *ad luxum & libidinem*, to excesse, riot, and wantonesse, *Erasm.* as they which are giuen to drunkennesse, are vsed to blasphemie, rayling, filthie communication

tion, and ſuch like, *Gualter.*

6. Full of φθόνου, envie: the Apoſtle changeth here his forme of ſpeach, both becauſe of the elegance of the Greeke tongue, and for that theſe ſinnes following are ſpeciall tranſgreſſions againſt our neighbour: envie hath a double paſſion: for an envious man would not haue an other to be that which he is, ſeeing another in better caſe then himſelfe, it grieueth him that he is not ſo to: this difference there is betweene envie and zeale, that is taken alwaies in the worſt part, ſo is not the other, for there may be both a good, and bad zeale, *Haymo:* and commonly men doe enuie thoſe whom they cannot otherwiſe hurt, for if they could, they would ſoone take them out of the way, *Bucer.*

7. φόνος, murther is the next, which is ſet next after enuie, as the mother thereof: for Caine firſt hated and envied Abel before he killed him, *Mart.* the Latine interpreter readeth in the plurall, *murthers*, becauſe there are two kinds of murther, one in will and purpoſe, the other in act: but in the original the word is put in the ſingular, yet thereby al kinds of murther are vnderſtood: which is committed diuerſe wayes. 1. in heart, euerie one, that hateth his brother is a manſlayer, 1. Ioh. 3. 2. in giuing counſell or vſing perſwaſion, ſo the Iewes are ſaid to haue killed Chriſt, Iames. 5. 6. 3. by writing, as Dauid killed Vriah. 4. by ſtriking with the hand, as Ioab killed Abner. 5. by taking away neceſſarie things, ſuch as the life ſhould be maintained with: as he which withholdeth the poore mans couering wherein he ſhould ſleepe: Exod. 22. 27. 6. by not ſhewing mercie in releeuing, as the rich glutton refuſed to giue the crummes to poore Lazarus. 7. in not reſcuing and deliuering ſuch as are vniuſtly oppreſſed: as the wiſe man ſaith, *deliuer them that are drawne to death*, Prouerb. 24. 11. *Gorrham.* yet all kind of killing is not here vnderſtood, vnleſſe it proceede of a corrupt affection, either of reuenge, or a deſire of gaine: that putting to death which proceedeth of the execution of iuſtice, is no ſinne, *Bucer.*

8. ἔρις, contention, which is ſet next after murther, becauſe it followeth vpon murther, *Mart.* contention, *Baſil* deſcribeth thus, which for vaine glorie ſake, *facit vt alij ſimiliter faciant*, procureth others to doe the like, *re. bre. 66. Haymo* thus, *vbi non ratione aliquid, &c.* when any thing is not defended and maintained with reaſon, but with a pertinacie of minde: *gloſſ. ordinar.* thus, *eſt impugnantio veritatis*, it is an impugning of the truth by clamorous contention: againſt the which the Apoſtle ſpeaketh, 1. Cor. 11. 12. *if any man luſt to be contentious, we haue no ſuch cuſtome, nor the Church of God.*

9. δόλος, deceit: ſome take it for that ſpeciall kind of deceit, which men vſe in vndermining anothers life, that whom they cannot ouercome by ſtrength, they ſupplant by treacherie, as Ioab did Abner, *Mart. Baſil* defineth it *exquiſita diligentia ad inſidiandum*, a moſt exquiſite diligence to lie in wait: But here it is taken generally for all kind of diſſimulation and deceit: *Calv. cum alind ſimulatur, aliud agitur*, when one thing is diſſembled, another thing done, *gloſſ. interlin. Haymo* maketh this difference, betweene *dolus, inſidiæ, fraus, deceit*, which is in the minde, *lying in wait*, which is in act, and *craft*, which is in the deceiuing of mutuall faith.

10. ἀκολάθεια, churliſhneſſe, moroſitie: *Baſil* defineth it to be *latens in moribus vitium*, a ſinne lurking in mens manners: *Theophylact* taketh it to be a kind of diſſimulation: ſome take it for vnthankefulneſſe, *gloſſ. Hugo.* but it rather ſignifieth *moroſitie*, churliſh behauiour: which Ariſtotle taketh to be a vice in conſtruing all in the worſe part, ſo *Beza, Gryn. Gualt. Plutarke* did taxe *Herodotus* for this, writing a booke of the moroſitie of *Herodotus:* theſe fiue laſt rehearſed are offences againſt the ſixt precept, for they practiſe againſt the life and health of our neighbour, either ſecretly, as by enuie, fraud, or openly, in murther, contention, or both wayes, as in maligniti, or moroſitie, *Pareus.*

11. The next is ψιθυριστὴς, a whiſperer, ſuch an one as ſecretly practiſeth by carying of tales to diſſolue friendſhip, and ſowe enmitie, and thinketh by ſuch meanes to inſinuate himſelfe: ſuch the wiſeman ſpeaketh of, c. 6. 20. *without wood the fire is quenched, and without a talebarer ſtrife ceaſeth:* whiſperers are *inter amicos diſcordias ſeminantes*, ſuch as ſowe diſſention among friends, *gloſſ. interlin.*

12. καταλάλος, a backebiter: he differeth from a whiſperer, 1. in that he ſpeaketh euill openly of an other, the whiſperer doth it priuilie, *Theophyl.* 2. *nullius famæ parcunt*, they ſpare no mans fame, but the other ſpecially intendeth, to ſet ſtrife betweene friends, *Calv.* 3. they differ in the end, the detractor or backebiter intendeth to ſeparate friendſhip, the other to hinder ones fame.

13. Ste-

13. θεοστυγὴς, is a hater of God, which ſome take both actiuely and paſſiuely, as *Theophylact:* for ſuch, as both doe hate God, and are haters of God: ſome take it paſſiuely, for ſuch as are hated of God, as the Latine interpreter, and in this ſenſe they thinke there is a relation to the former ſinnes, of whiſpering and backebiting, that euen for ſuch ſinnes they may incurre damnation, and be hated of God: But *Oecumenius* ſaith well, that it is not the Apoſtles purpoſe, to ſhewe who were hated of God, but to ſet downe the ſinnes of the Gentiles: whereof this was one, that there were among them enemies to all religion, plaine atheiſts, that had no liſt, to thinke, heare, or ſpeake of God, *Mart.*

14. ὑβριστὴς, one that is contumelious or iniurious: *Lyranus* taketh it for one that is contumelious in words: ſo alſo *Oecumenius* interpreteth them to be *convitiatores*, raylers: but it is rather an iniurie offered both in word and deede: and that in a petulant and inſolent manner: *ſedet in fronte, corde, & manu*, this ſinne of contumelie it hath the ſeate both in the heart, countenance, and in the hand, *Pareus:* it is that ſinne, *quæ homines parui facit*, which maketh no account of any: ſuch were they which both rebuked the Apoſtles and ſcourged them, Act. 4. *Haymo:* and ſuch were the people of the old world, full of crueltie, Gen. 6. 11. *Bucer.*

15. ὑπερήφανος, he is the proud man, that preferreth himſelfe before another in honour, riches, and ſuch like, as *Chryſoſtome* ſaith, that *ſuperbia in animo eſt idem, quod in corpore tumor*, pride in the minde, is the ſame, that a ſwelling is in the bodie, *Gryneus.*

16. ἀλαζὼν, a boaſter, a vaine glorious man, that boaſteth of that which he hath not: *Theophylact* thinketh that the firſt is pride againſt God, the other againſt men: But the true difference is, that the proud man boaſteth of ſuch things as he hath, the boaſter, of that which he hath not, *Oecume.* ſuch was that vaine glorious *Thraſo* in Terence, *Pareus:* this difference there is betweene ἀλαζὼν, and εἴρων, the firſt *oſtentat quod non eſt*, boaſteth of that which he hath not, the other *diſſimulat quod eſt*, diſſembleth, and hideth that which is, and indeede he hath, *Eraſm.*

17. ἐφευρετὴς, an inventor of euill things: ſuch as were not content with the old knowne ſinnes, but ſtill invented newe: which ſheweth, that they ſinned not of ignorance but of malice, *Chryſoſt. Thophylact.* theſe were of two ſorts, for either nothing could be ſo well ſaid, or done, but they would find ſome fault with it, or els they would finde out ſome new deuiſes themſelues, tending either to miſchiefe, or filthie pleaſure, or ſuch like. As *Tiberius* the Emperor did promiſe great rewards to ſuch as could find out newe *Venereans* and carnall pleaſures, *Gual.* ſuch alſo were *Phaleris*, and *Sardanapalus*, that made great promiſes to ſuch as inuented ſtrange torments, or new pleaſures, *Bucer.* in this number may be reckoned ſuch as found out newe impoſtures, in vſurie, trafficke, and in lawe ſuites, *Marlorat.* And *Baſil* thus in generall deſcribeth them, *qui præter vſitata mala, alia excogitant, &c.* which beſide the vſuall euills, doe deuiſe others, *reg. brev. reſp.* 78.

18. *Diſobedient* ἀπειθὴς, *to parents:* for they which obey not God their heauenly father, it is no maruell if they are diſobedient to their earthly Parents, *Haymo. Ariſtotle* ſheweth that children receiue three benefits by their parents, *cauſam eſſendi generando, cauſam vivendi educando, & cauſam diſcendi informando*, they are the cauſe of their beeing by generation, the cauſe of their liuing by education, the cauſe of their learning by inſtruction, *Gryneus:* this is vnderſtood not onely of naturall, but of ſpirituall parents alſo, and of others in authoritie, *gloſſ. interlin.* men are bound vnto their naturall parents, becauſe they haue from them their *eſſe & nutrimentum*, their beeing and nouriſhment, vnto their ſpirituall, becauſe they haue of them their *regimen & documenta*, gouernment and inſtruction, *Lyran.* & here by the leſſe ſinne of diſobedience, are vnderſtood all other wrongs offred to parents, as in ſtriking, and killing of them: which ſinnes were common among the heathen, as may appeare by ſo many lawes of the Gentiles made againſt parricide: *Gualter.* And euen in theſe dayes this ſinne of diſobedience to parents, is too common: for children growe ſtubborne, and will not be ruled by their parents, yea and they will preſume to marrie without their parents conſent, *Oſiander.*

19. *Without vnderſtanding*, ἀσυνέτους: *Lyran. Gorrham* doe referre this vnto the next ſinne before going: that herein they are vnwiſe, becauſe they doe not giue eare vnto their parents: but it is more generall: they are ſuch as are not guided by reaſon, but are voide of all iudgement in their actions, beeing carried away with their prepoſterous and precipitate affections: ſuch were *Pharaoh, Saul*, with others, that ranne headlong into their owne de-

ſtru-

struction: such were *Catiline* among the Romanes, and of late one *Thomas Monerarius*, that tooke armes with a purpose to destroy all Princes, and that vile person of *Munster*, that made himselfe king of the Temple of God, *Marlorat.* And generally by the *vnwise*, we vnderstand such as are voide of all iudgement, both in diuine and humane things, *Par.*

20. *Couenant breakers*, ἀσυνθέτους, some reade *incompositos*, *Lat. Lyran. Gorrh. Tolet.* vnderstanding such as are vnciuill, and rude in their manners and behauiour: *Haymo* calleth them lasciuious and inordinate persons: But *Theophylact*, so *Erasmus* also and *Beza* take them better for such as would not stand vnto their couenants and leagues: such an one was *Lysander* among the Lacedemonians, whose saying was, that children should be deceiued with check stones, and men with oaths, *Gualter.* The *Olynthians* were noted for breaking their truce and league with *Philip* king of Macedonia, *Libanius argument. 1. Olynthiac.* The Carthaginians were common breakers and violaters of their faith: vnto these may be adioyned all such as denie such things, as are committed to their trust, or doe waste and consume them, or any other, which deceiue that trust, which is reposed in them, *Bucer.*

21. *Without naturall affection*, ἀστόργους, some take it generally for such as are without all loue or humanitie, *Lat. Tolet. Lyran.* as therefore the tribe of Dan did smite *Lachis*, because they had no societie with any other people, *Gorham:* But specially is here signified the naturall affection, as betweene parents and their children, husband and wife, kinred, countrey: the heathen were voide euen of such naturall affection, *Mart. Beza:* as their stories are full of such examples of vnnaturall inhumanitie, as *Cambyses*, *Remus*, *Romulus*, and such like, *Gualter.* such was *Cain*, *Ismael*, *Esau* to their brethren: The Stoicks among the heathen depriued a wise man of all affection, and so doe the wicked *Catabaptists* among Christians, *Bucer.*

22. *Such as cannot be reconciled:* ἀσπόνδους, some reade *absq; fœdere*, without fidelitie, *Lat.* such as breake all truces and leagues: but they were noted before *trucebreakers: Lyranus* taketh them to be such as would hold no friendship with any, but such men were also spoken of before, *loc.* 10. they are therefore such as were implurable: that beeing once offended, would neuer be reconciled againe, *Mart. Pareus*, with others: such was Saul that would by no meanes be appeased toward Dauid, *Marlorat.*

23. *Mercilesse*, ἀνελεήμονας, such as had no bowels of compassion, neither pitied the miseries and calamities of others: as among the heathen, their cruell warres, and bloodshed, when they spared neither man, woman, nor children, and their bloody spectacles and sword-playes, when they delighted to see the blood of man shed before their face, were euident proofes hereof, *Gualter: Chrysostome* thus distinguisheth these last fowre: they are *conenant breakers* that keepe no fidelitie with the same kind, as man with man: they are without *naturall affection*, which are vnkind to their kindred: and such are ἀσπόνδους, which breake ciuill leagues: and the last includeth mercie to be shewed euen vnto enemies.

Quest. 74. *Of the true reading of the last verse, v. 31. and the meaning thereof.*

The vulgar Latine, which *Lyranus* followeth and *Tolet*, the Rhemists with other Romanists, reade thus, *when they knewe the iustice of God, vnderstood not, that they which doe such things, are worthie of death, &c.* and this reading seemeth also *Cyprian* to followe, *epist. 68.* But in the originall these words, *non intellexerunt*, *they vnderstood not*, are wanting, and are inserted beside the text: and they doe also quite inuert the sense of the text, for they make it a lesse thing to consent vnto euill doers, and approoue them, then to commit euill: *not onely they which doe them, but also they which consent vnto them*, as the vulgar Latine text standeth: whereas the Apostle euidently maketh two degrees of sinners: they which commit euill, and those worse, which are patrons and fauourers of euill. And so *Chrysostome* well expoundeth: shewing how the Apostle, taketh away two pretexts and excuses of the Gentiles: one was their ignorance, which they could not pretend, because they knewe by nature what the iustice of God required: the other was their *infirmitie*, but that they could not alleadge, seeing they did commit such things in fact: but approoued also and commended the euill doers.

2. By the iustice of God, δικαίωμα, is here vnderstood not the morall lawe which the Gentiles had not, but the iudiciarie iustice of God in punishing of sinne: for so δικαίωμα is defined, *iniusti facti correctio*, a correcting of that which is vniustly or vnlawfully done: *Michael Ephesius in ethic. Aristot. lib. 5. c. 7.* The Gentiles knewe this iustice of God in punishing

nishing of sinne, both by the light of nature, by the testimonie of their owne conscience, and by the examples of Gods iustice shewed in the world: *Pareus:* Euen *Draco*, which appointed death for all offences, was taught by the law of nature, that all sinne deserued death. *Mart.* So *Abimelech* and *Pharaoh* knew by the light of nature, that mariage was not to be violated, and therefore they caused Sarah to be restored to Abraham. *Gualter.*

3. By *death* here is vnderstood any kind of punishment, tending to the ruine and destruction of the offender, *Pareus:* yea also the Gentiles had some knowledge of euerlasting punishment: for they had an opinion of hell, as *Virgil* sheweth, *lib.6. Ænead.* as they promised the pleasant Elysian fields after death vnto well doers: *Plato. lib.10. de repub. Cicero. in som. Scipion.*

75. Quest. *What a dangerous thing it is to be a fauourer and procurer of sinne in others.*

1. The vulgar Latine, reading thus, *not onely they which doe such things* (are worthie of death) *but they which consent vnto them that doe*, and *Lyranus, Toletus*, with others, doe thinke, that here to consent with sinners, is put as the lesse: that no not the consenters onely were free, but were worthie of death: But it is rather expressed as an higher degree of sinne: as *Theophylact* saith, *quodq; deterius est*, and that which is worse, they gaue assent vnto those which doe euill: so also *Erasmus, Osiander, Pererius*, with others.

2. The word συνευδοκοῦσι, signifieth not an assent onely, but an approbation, and patronage, as *Beza* and *Pareus* read, *patrocinantur*, they giue patronage: but *Piscator* rather vseth the word *applaudunt*, because to applaud and approoue, is more then patronize: for one may be a patron of that vpon some occasion, which he doth not altogether approoue.

3. The heathen generally were guiltie hereof, in defending and maintaining publikely euen those things, which by the light of nature, they knew to be euill: as idolatrie, fornication, and such like: when *Alexander* had killed *Clitus* his friend, and was striken in conscience for the same, he had miserable comforters applied vnto him, *Anaxarchus, Aristander, Callisthenes*, which were all but patrons of his sinne, and made him worse: the first as an Epicure told him, that all was lawfull which Princes did: the second beeing a Stoike, referred all to fate and destinie: the third vsed morall and ciuill perswasions: but none of them shewed him the greatnes of his sinne. *Grynæus.*

4. Of these fauourers there are two kinds: some doe afford their helpe, and assistance to euill doers: some, hold their peace, when they should reproue. And there is a double kind of reproofe or correction: *fraterna correctio*, brotherly correction, vnto the which all are bound, but not alwaies, *sed pro debito tempore & loco*, but in due time and place: there is *correctio punitionis*, correction by way of punishment, vnto the which all superiours are bound, and at all times, as they shall see it to make best for the amendment of sinners. *Lyr.* But both these kind of corrections were much neglected among the heathen.

5. Now, of these there were three sorts, some might commit sinne in themselues, and yet not consent vnto it in others, and these were worthie of death: some might giue consent, in not punishing sinne in others, though they did it not themselues, and these also were worthie of death: and some did both practise it in their owne person, and fauour it in others; and these were worthie of double death. *Haymo.*

76. Quest. *How one may be accessarie to an others sinne.*

This may be done diuers waies: 1. they which command others to doe euill, as Saul bid Doeg fall vpon the innocent Priests, 1. Sam. 22. are guiltie of others sinnes. 2. They which are readie to obey such wicked commandements, as Ioab vpon Dauids letter caused Vriah to be killed: and the same Ioab also was Dauids instrument to number the people, though he mislked it himselfe. 3. They which giue counsell, or any kind of helpe or assistance to the euill: for which cause Iehosaphat was reproued of the Prophet Iehu, because he aided the idolatrous king of Israel in battell: and here they also are included, which doe promote vnworthie and vnmeete persons to office: and therefore S. Paul chargeth Timothie to lay hands suddenly on none, neither to be partaker of other sinnes, 1. Tim. 5. 4. They which commend the wicked in their euill doing, and so extenuate their sinne: as Psal. 10. 5. the wicked man is said to blesse the couetous. 5. They which by any signe in word or deede seeme to giue consent vnto the sinnes of others, as Saul kept their garments which stoned Steuen, and so gaue consent vnto his death. 6. They which are partakers with others in their sinne,

and part stakes with them: as Psal. 50. 18. *When thou seest a theefe thou runnest with him, and art paraker with the adulterer.* 7. They which doe not rebuke and correct others, when it is in their power: which was the sinne of Heli, who vsed too much connivence and forbearance toward his sonnes, 1. Sam. 2. 8. They which giue intertainement vnto the wicked, as vnto theeues, robbers, strumpets, and such like. 9. Such as conceale and keepe secret others sinnes, whereby their heart is hardened, and so they continue in their sinne, *Hyper.*

Quest. 77. *Whether all the Gentiles were guiltie of these sinnes which are here rehearsed by the Apostle.*

Many among the Gentiles in respect of the rest, were men of ciuill life, and gaue example of diuerse morall vertues: such among the Grecians were *Aristides, Phocion, Socrates,* among the Romanes, the *Scipioes, Catoes,* with others: But yet none of them are exempted out of the Apostles reprehension: 1. because none of them were free from the most of these sinnes, though they were not guiltie of all. 2. they wanted true faith, and therefore their vertues were but *splecioſa peccata,* goodly sinnes. 3. And in respect of their naturall corrupt disposition, euen the best of them were enclined vnto all these sinnes, sauing that the Lord bridled in some of them the corruption and badnesse of their nature, that there might be some order and gouernement among the heathen: otherwise their common wealths would soone haue come to confusion. 4. And those which gaue any good example among the heathen, were so fewe, that they are not to be named among the rest, *Peter Martyr.*

4. Places of doctrine.

1. Doct. Of diuerse kindes of seruice.

V. 1. *Paul a seruant of Iesus Christ.* Christs seruice is perfect freedome: there are three kinds of seruice: 1. the seruice of God, which is either generall belonging to all Christians, which is the seruice of their profession, whereof the Apostle speaketh, Rom. 6. 19. or speciall, which is in that vocation, to the which any are called: whereof see Matth. 25. 14. Luk. 12. 43. 2. Ciuill seruice, which may very well stand with the seruice of God: see 1. Cor. 7. 11. 3. there is the seruice of sinne, Rom. 8. 16. and seruice to please men, Gal. 1. 10. and this seruice is contrarie to the seruice of God. *Parens.*

2. Doct. Of diuerse kindes of callings.

Called to be an Apostle. There are two kinds of calling: one is vnto saluation, the other is to some office in this life. The first is either externall, which is generall to all by the light of nature, and knowledge of the creatures: or speciall, by the preaching of the word: or internall by the inward working of Gods spirit, which is peculiar to the elect. The calling to some function in this life, is either priuate, as of men, to their seuerall vocations: or publike, which is either Ciuill, of Magistrates in the time of peace, leaders and Captaines in the time of warre: or Ecclesiasticall, which is either immediate from God, as of the Prophets and Apostles: or mediate by men, which is either ordinarie, such as is the ordination of Bishops and Ministers now: or extraordinarie by lot, as was the election of Matthias, Act. 1.

3. Doct. Of the difference betweene Apostles and other Pastors.

To be an Apostle. There is a threefold difference betweene Apostles and other Pastors. 1. They were immediatly called of Christ: the other mediately are appointed by men. 2. in respect of their doctrine and writings, both the authoritie thereof, they are free from error, and are part of the Canonicall Scripture: but so are not the doctrine and writings of the other, they must be subiect to the writings of the Apostles: as also their doctrine was confirmed and ratified by miracles. *Mart.* 3. in their authoritie and office, the Apostles were not tied vnto any place, but were sent to preach to the whole world: but Pastours now haue their particular and speciall Churches. *Parens.*

4. Doct. The Father, Sonne, and holy Ghost one God.

Set apart. God the father set apart Paul to be an Apostle, Gal. 1. 1. and Iesus Christ, Act. 9. and the holy Ghost, Act. 13. 2. these three then are one God: for it belongeth onely vnto God to send Prophets, and Apostles, and Pastors to his Church: therefore all such are condemned, whome the Lord hath not sent. Ierem. 14. 15.

5. Doct. Christ God.

Gospel of God: which is afterward vers. 16. and chap. 15. 19. and in other places called the Gospel of Christ: which is an euident testimonie of Christs eternall Godhead. *Parens.*

6. Doct. Of the Gospel, and the nature thereof.

V. 2. *Which he had promised before, &c.* Concerning the Gospel of Christ, 1. *Euangelium,* the Evangel, signifieth a ioyfull message of the grace of Christ: 2. though the Gospel be

be diuers in circumstance; for there is Gospel promised by the Prophets, and the Gospel performed by Christs comming, yet it is one and the same in substance: 3. the efficient and author thereof is God, it is called the Gospel of God: the materiall cause is Iesus Christ, God and man: the formall, the declaration and manifestation of him to be the Sonne of God, v.4. the end, is to saluation, v.16. the effects, obedience to the faith, v.5.

v. 3. *concerning his Sonne:* here the person of Christ is described to be both God and man: Man as he was borne of the seede of Dauid: and he was also declared to be the Sonne of God. *Piscator.*

7. Doct. Christ God and man.

According to the flesh. In that the Sonne of God is said to be made of the seede of Dauid after the flesh, it sheweth against the Nestorian heretikes, that there are not two Sonnes but one Sonne, the same both God and man: and that *according to the flesh* he was made, there the propertie of his natures is still reserued; against the *Eutychians*, and *Suenkefildians*, which destroied the vnitie of Christs humane nature.

8. Doct. Of the vnion of Christs natures without confusion.

By reason of this vnion of the diuine and humane nature of Christ, that which was done in one of his natures, is ascribed to his whole person: and here we are to consider of a threefold communion of the properties of Christs diuine and humane natures one vnto the other. 1. some things are really common to both his whole person, and natures: as such things which belong to the office of the Redeemer, as to sanctifie, quicken, glorifie, to raigne, to be adored: which things were performed in both his natures. 2. some things are communicated really to his whole person, which yet properly belong onely to one of his natures: as Christ the Sonne of God in whole person is said to be made of the seede of Dauid, but yet in respect onely of his humanitie; *according to the flesh:* these two communions there is no question made of. 3. a third communion there is deuised by the Vbiquitaries, whereby they really communicate the properties of one nature to another: as the flesh of Christ by reason of the vnion of the Godhead, they call *omnipotent*, knowing all things, euery where present. *Pareus.*

9. Doct. Of the mutuall communicating of the properties of Christs diuine and humane nature.

v. 8. *I thanke my God, &c.* 1. Here two kinds of prayer are expressed, inuocation, which is a requesting of some grace or benefit from God, and giuing thanks for some benefit receiued. 2. the requisite things in prayer are here shewed, 1. that our praiers must be made to God, not to any creature, *I thanke my God.* 2. we must pray with confidence, *my God.* 3. by Christ our Mediatour. 4. not for our selues onely, but our brethren. *Pareus.*

10. Doct. Of prayer, how it ought to be made.

v. 9. *God is my witnes.* Hence the lawfulnes of a lawfull oath among Christians, is warranted by the Apostles example against the Anabaptists. *Piscator.*

11. Doct. It is lawfull to take an oath.

v. 10. *That by some meanes, &c.* The Apostle then though he praied for a prosperous iourney, yet neglected not the meanes: against the *Messalian* heretikes, who ascribed all vnto praier, and in the meane time would doe nothing themselues.

12. Doct. Meanes must be ioyned with prayer.

Here also the doctrine of Gods prouidence is to be considered, who many times worketh euen by contrarie meanes: for S. Paul his bonds and imprisonment, which might haue seemed like to hinder his iourney to Rome, yet were meanes to bring him thither by his appeale. *Olevian.*

13. Doct. Gods prouidence worketh by contrarie meanes.

v. 17. *As it is written.* The Apostles alleadged Scripture, not to confirme their doctrine, for they were *αὐτόπιστοι*, of themselues worthie to be credited, but to shew the consent of the Prophets for the confirmation of others: But the Pastors of the Church doe now alleadge Scripture for warrant of their doctrine. *Pareus.*

14. Doct. How the Apostles alleadged Scriptures.

v. 19. *That which may be knowne of God.* The knowledge of God is generall, either internall by the light of nature: or externall by the view of the creatures: or speciall, which is peculiar to the Church, which is either externall, common to the whole visible Church, as by the preaching of his word: or internall, by the inward operation of the spirit, which is proper onely to the Elect.

15. Doct. Of the diuers kinds of the knowledge of God.

v. 23. *They turned the glorie of the incorruptible God to the similitude, &c.* An idol is whatsoeuer beeing not God, is worshipped for God, either inwardly or outwardly: Idolatrie is of two sorts: *direct*, or *indirect:* the first, when the creature is worshipped, the Creator beeing omitted: and it is of two sorts, *internall*, when men set vp such an idole in their hearts: or *externall*, when diuine worship is giuen outwardly to a false god, as the heathen worshipped the Sunne, Moone, and starres: or to the image of a false god: *indirect* idolatrie, when the true God is worshipped, but not after a due manner, such as he hath prescribed: *Pareus.*

16. Doct. Of the diuers kindes of Idolatrie.

5. Places of controuersie.

1. Controv. *Against the Manichees, which refuse Moses and the Prophets.*

v. 2. *Which he had promised before by the Prophets.* Out of this place *August. lib. 5. cont. hæres.* as he is cited by *Beda*, conuinceth the Manichees: I (saith the Manichee) neither receiue Moses nor the Prophets, *& quid ais de Apostolo Paulo, &c.* what saiest thou then to the Apostle Paul, who in the beginning of his epistle to the Romanes, thus writeth, *Paul a seruant, &c. put apart for the Gospel of God, which he had promised before by his Prophets, &c.* then he inferreth thus, *audis, quia euangelium per Apostolos non exhiberetur, nisi ante per Prophetas promitteretur*, you heare that the Gospel should not haue beene exhited by the Apostles, vnlesse it had beene promised before by the Prophets.

2. Controv. *Against election by the foresight of workes.*

v. 1. *Set apart for the Gospel of Christ. Origen*, and *Sedulius* following him, thinke that Paul was separated in the counsell of God, and ordained to be the Apostle of the Gentiles, because God did foresee his merits, and labour, which he should take in the Gospel: the same is the opinion of the Rhemists, who affirme, that Christ doth not appoint any by his absolute election, without respect vnto their workes: *annotat. Hebr. 5. sect. 9.* But *Tolet*, a champion of their owne, confuteth this position, by that place of S. Paul, Gal. 1. 15. *But when it pleased God, (which had seperated me from my mothers wombe, and called me by his grace,) to reueale his Sonne vnto me:* he ascribeth this his separation to the good pleasure and grace of God, not to any merit foreseene in himselfe. *P. Martyr* addeth further, that if election were grounded vpon such foresight of workes, it had not beene so hard a matter to find out the reason, why the Lord electeth some, and not others: and the Apostle needed not thus to haue stopped the mouthes of those, which complaine of Gods righteousnes, *O man who art thou, which pleadest against God, &c.* And the Apostle in the same place euidently saith, *It is not in him that willeth, or in him that runneth, but in God that sheweth mercie.* This doctrine of the free grace of God in electing his seruants, hath a double vse: 1. to make them confident and bold, that seeing they are elected of God, nothing can binder or ouerturne their election, whatsoeuer betalleth them in this life: 2. as also to humble them, that they should not ascribe their election to any workes of their owne, but to the meere grace of God.

3. Controv. *Against the Nestorians and Vbiquitaries.*

v. 3. *Made of the seede of Dauid according to the flesh.* The Sonne of God, not the Sonne of man, is said to be made of the seede of Dauid, and yet with this limitation, *according to his flesh*, that is, his humane nature: where first the heresie of the Nestorians is confuted, who denied that Marie was θεοτόκος, the mother of God: seeing the Apostle doth euidently affirme, that the Sonne of God was made of the seede of Dauid: so that because of the vnion of the two natures, the humane and diuine in one person, that is ascribed to the whole person, which is proper but vnto one of his natures: as the Sonne of God is saide to be borne and become man, and to haue died for vs: and so the Sonne of man is said to haue descended from heauen, *the Sonne of man which is in heauen*, Ioh. 3. 13. which was onely true of his diuine nature, yet is spoken of his whole person, which there receiueth denomination of his humane nature. 2. Beside, as the Nestorians admit no communication at all of the properties, which belong to each nature, but doe so diuide and distinguish the natures, as if they made two persons; so the *Vbiquitaries* make a confused commixtion and communitie, really attributing to one nature, that which is proper to the other, as though to ascribe any thing to the whole person, were *secundum vtramq; naturam tribuere*, according vnto both natures to attribute it: because Christs deitie is euery where, and it is true of Christs whole person, that *homo Christus*, the man Christ is euery where: yet it followeth not that his humanitie should be euery where: so then we conclude against the Nestorians, that *Christus totus non dimidius*, that Christ whole not halfe, was made of the seede of Dauid; and against the other, that yet *non secundum totum sui*, not according vnto his whole nature, but his humanitie onely.

4. Controv.

4. Controv. *Against the heresie of one* Georgius Eniedinus, *a Samosatenian heretike in Transsilvania.*

v. 3. *According to the flesh:* whereas we vnderstand this place of the Apostle of the two generations of Christ, his humane, in that he is said to be made of the seede of Dauid after the flesh, his diuine, in that he was declared to be the Sonne of God touching the spirit of sanctification: this forenamed heretike affirmeth, that Christ is said to be made of the seede of Dauid in respect of his carnall generation, which is vulgar and common to all, and that he is by his spirituall natiuitie the Son of God, as other faithfull are. *Eniedin. expl. loc. p. 226.*

1. Concerning the first part of his wicked assertion, that this clause *according to the flesh*, doth here signifie the vulgar and common kind of natiuitie, he would prooue it by the like places: as, Rom. 9. 3. he calleth the Iewes his kinsmen according to the flesh: and 1. Cor. 10. 18. *Israel after the flesh, &c.*

Contra. 1. It is not true, that this clause, *according to the flesh*, (no not in these places giuen in instance) doth shew the common and vulgar generation: but there is implied a difference and distinction betweene, kinred according to the flesh, and in the spirit: and of Israel after the flesh, and Israel after the spirit: for otherwise in respect of their common natiuitie all Israel was after the flesh: whereas some were the children of Abraham after the flesh, some were the children of promise, Rom. 9. 8. 2. The miraculous and singular birth of Christ is not insinuated onely by these words, *according to the flesh*, but in that he is saide *to be made*, not borne, for the word is γενομένε, not γεννηθέντος, it sheweth the extraordinarie making of his flesh, as the Apostle saith in the same phrase, Galat. 4. 4. that *he was made of a woman.* And this is of purpose obserued by diuers of the fathers, to set forth the miraculous conception of Christ: as by *Tertullian. lib. in praxeam. Ireu. lib. 3. c. 32. aduers. hæres. Vigilius in Eutychet. l. 5. August. l. 2. de Trin. c. 5.* whereby is conuinced the heresie of *Hebion* reuiued by this Transsilvanian, that Christs flesh was conceiued by humane seede.

2. He thus obiecteth concerning the other generation of Christ. 1. that euery faithfull man likewise hath two natiuities, one according to the flesh, an other according to the spirit: as Ioh. 1. 13. *which are not borne of blood, nor of the will of the flesh, nor of the will of man, but of God: Isaack* is said to be borne according to the spirit, Rom. 9. 8. yet hereupon it followeth not, that they had two natures, diuine and humane.

Contra. There is great difference betweene the two generations of the faithfull, and of Christ: 1. for when they are said to be borne of the flesh and of the spirit, not two natures are thereby signified, but two beginnings of their diuers births: but Christ is man according to his owne flesh, and declared to be the Sonne of God, according to his owne sanctifying spirit: he is not saide to be borne of the spirit, but to be declared to be the Sonne of God according to the spirit: which sheweth not a diuers generation onely, but a diuers nature. 2. other faithfull are the Sonnes of God by adoption and grace, Rom. 8. 15. *Ye haue receiued the spirit of adoption, whereby we crie, Abba, Father:* But Christ is the true naturall Sonne of God: Ioh. 1. 18. *The onely begotten Sonne, which is in the bosome of his father:* Heb. 1. 3. *The brightnes of his glorie, and the ingraued forme of his person.*

2. *Obiect.* Christ is no otherwise the Sonne of God, then because the Father sanctified him, and sent him into the world: Ioh. 10. 36. *Say ye of him, whome the Father hath sanctified into the world, thou blasphemest, because I said I am the Sonne of God?* And thus others also are the Sonnes of God, because they are sanctified by his spirit.

Contra. Christ maketh not his sanctification a cause of his Sonneship, but he reasoneth from the effects, which are set forth by an argument from the lesse to the greater: that if the Scripture calleth ciuill Magistrates the Sonnes of God, in respect of their office; much more may Christ call himselfe the Sonne of God, whome the Father had sanctified to be the Redeemer of the world, and to be the chiefe gouernour thereof.

3. *Obiect.* By the spirit of sanctification, the diuine nature of Christ can not be signified: for Christ is thereby sanctified, but that which sanctifieth, is diuers frō that which is sanctified: and the Apostle giueth this to be the cause of Christs beeing the Sonne of God, namely his resurrection: But his diuine nature rather should be the cause, if it were here signified.

Contra. 1. It is true that which sanctifieth is diuers from that which is sanctified: and Christs humane nature, which is sanctified, is diuers from his diuine, which sanctifieth. 2. neither is the resurrection giuen as a cause of his beeing the Sonne of God, but of his manifesting to be the Sonne: there is one cause of the beeing of a thing, an other of the manifestation. *ex Pareo.*

5. Controv. *Againſt the Marcionites, that Chriſt had a true bodie.*

v. 3. *Made of the ſeede of Dauid.* Then the Marcionites hereſie is hereby conuinced, which imagine Chriſt to haue an inuiſible bodie, that could not be ſeene or touched, though it were preſent: from whoſe hereſie they much differ not, which include the bodie of Chriſt in the ſacrament, vnder the formes of bread and wine, neither giuing vnto it place, nor diſpoſition of parts, nor making it viſible or palpable: their hereſie alſo is noted, that affirme Chriſt to haue brought his bodie downe from heauen with him: or to haue paſſed through his mothers wombe, as water through a conduit: for he was made of the ſeede of Dauid. *Gryneus.*

6. Controv. *Againſt the Apollinariſts, that Chriſt had no humane ſoule.*

v. 3. *Made of the ſeede of Dauid.* If Chriſt had a true humane bodie, made with parts, organes, and inſtruments, of life and ſenſe, as other men haue, then it followeth alſo that he was endued with an humane ſoule: which though it be not here comprehended vnder the name of fleſh, yet it followeth by neceſſarie conſequence, that hauing an humane bodie, he likewiſe receiued of God a reaſonable ſoule: as he himſelfe ſaith, Matth. 26.38. *My ſoule is heauie vnto death:* his diuine ſpirit was not ſubiect to griefe or heauines. This ouerthroweth the hereſie of the *Apollinariſts*, which denied Chriſt to haue an humane ſoule, but affirmed, that his fleſh was animated by his diuine nature.

7. Controv. *That the Romane faith is not the ſame now, which was commended by the Apoſtle.*

v. 8. *Your faith is publiſhed through the whole world. Pererius* among other commendations of the Romane faith, alleadgeth this, That the Romane Church hath kept inviolablely the faith once receiued by the Apoſtles, and therefore the fathers, *Ireneus, Tertullian, Optatus*, by this argument vſed to confute heretikes, becauſe they diſſented from the faith of the Church of Rome. The Rhemiſts alſo alleadge diuers teſtimonies of the fathers in the commendation of the Romane faith, as of *Cyprian*, who ſaith, *whoſe faith was praiſed, to whome misbeleefe can haue no acceſſe, epiſt. 55. nu. 6.* likewiſe Hierome, *the Romane faith commended by the Apoſtles mouth, will receiue no ſuch deceits, nor can be changed poſſibly, though an Angel taught otherwiſe, beeing fenſed by S. Pauls authoritie. adv. Ruffin. l. 3. c. 4.*

Contra. 1. The meaning of theſe fathers is not, to giue ſuch priuiledge vnto the Romane Church, as that it ſhould neuer faile in faith: for *Cyprian*, though in error himſelfe, chargeth *Stephanus* Biſhop of Rome with error: and *Hierome* ſheweth that *Liberius* Biſhop of Rome fell into hereſie: *catalog.* and he himſelfe reproueth the cuſtome of the Church of Rome, and preferreth the cuſtome of the Catholike Church in all the world: *Euagrio.* 2. But they giue this commendation of the Romane faith, which was commended by the Apoſtle, which while the Church of Rome held, as it did vntill thoſe times, it could not poſſibly erre. Now beeing fallen from that faith, more then any Chriſtian Church in the world, it hath loſt this commendation which S. Paul gaue of the faith of the Romanes: therefore as *P. Martyr* well ſaith, *dolenda magis ſunt vices Romanæ Eccleſiæ, &c.* this change of the Church of Rome is much to be lamented, which beeing ſometime ſo highly commended by the Apoſtle, is now become the ſeat of Antichriſt: as at *Ieruſalem, Antioch, Alexandria, Conſtantinople*, which were ſometime famous Churches, the Mahometarie profeſſion is now receiued: and the Chriſtians that are there, are addicted to infinite ſuperſtitions.

8. Controv. *That the Pope is not vniuerſall Biſhop.*

v. 5. *By whome we haue receiued grace and Apoſtleſhip, &c. among all the Gentiles:* hence the Romaniſts may pretend the Popes vniuerſall Paſtorſhip ouer all the world, becauſe he ſucceedeth the Apoſtles.

Contra. 1. Other Biſhops alſo as well as the Pope ſucceeded the Apoſtles, therefore they alſo may chalenge as well as he, to be vniuerſall Biſhops. 2. But neither they nor he doe ſucceede the Apoſtles in their ſpeciall calling to be Apoſtles, but in their generall miniſterie in office, in beeing Paſtours and Biſhops. 3. The Pope chalengeth to be Peters ſucceſſour, not Pauls: but Peter was the Apoſtle of the circumciſion, not of the vncircumciſed Gentiles. 4. *Gregorie* the 1. Biſhop of Rome condemneth the title of vniuerſall Biſhop, and thus wrote concerning *Iohn* Patriarke of Conſtantinople, who affected that title, *lib. 6. epiſt.*

epiſt. 30. *Ego fideliter dico, quia quiſquis ſe vniuerſalem ſacerdotem vocat, vel vocari deſiderat, in electione ſua Antichriſtũ præcurrit, &c.* I ſpeak confidently, that whoſoeuer calleth himſelfe vniuerſal Prieſt, or deſireth to be ſo called, in his pride forerunneth Antichriſt: likewiſe in the Africane Councell it was thus decreed: *the Biſhop of the firſt Sea ſhall not be called the Prince of Preiſts, or the chiefe Prieſt, but onely Biſhop of the firſt Sea: Vniuerſalis autem nec etiam Romanus pontifex appelletur, &c.* But no not the Biſhop of Rome ſhall be called Vniverſall. *diſtinct.* 100. *primæ ſedis.*

Controv. 9. *Againſt the Popiſh diſtinction, between* λατρεύω, *to worſhip, and* δουλεύω, *to ſerue, ver.* 9. *Whom I ſerue in my ſpirit.*

1. The Romaniſts make this difference: they take the firſt to ſignifie religious worſhip due onely vnto God, the other to betoken ſeruice which is giuen vnto Saints and men, *Bel. lib.* 1. *de Sanctor. beatitud. c.* 12. *Eraſmus* much diſſenteth not, ſauing that he vnderſtandeth λατρείαν, to be worſhip, which is giuen *Diuis aut Deo*, to Saints or God.

Contra. That theſe words are indiffently taken for the ſame, is euident both by the Scripture, and prophane writings. 1. as the Apoſtle here ſaith, ᾧ λατρεύω, whom I worſhip, ſo in other places he vſeth the word, δουλεύω, to ſerue, Act. 10. 19. Rom. 7. 6. and 12. 11. Epheſ. 6. 7. Philip. 2. 22. *Pareus.* And as δουλεύω, to ſerue, is giuen vnto God, ſo λατρεύω, which they would haue onely to ſignifie to worſhip, is vſed of men: as in Leviticus 23. 7. where it is ſaid, thou ſhalt doe no ſeruile worke, the words are, as the Septuag. tranſlate, ἔργον λατρευτὸν: likewiſe Deuter. 28. 48. where it is ſaid thou ſhalt ſerue thine enemies, the word is λατρεύσεις: 2. likewiſe theſe words are in forren writers taken in the ſame ſenſe, as *Pet. Martyr* ſheweth out of *Suidas*, that at the firſt, λατρεύειν, was the ſame with δουλεύειν, but that the firſt word afterward was taken to be of the ſame ſenſe with σέβομαι, to worſhip: So alſo *Xenophon lib.* 3. *Cyropaid.* bringeth in the husband thus ſpeaking vnto *Cyrus* concerning his wife, that he had rather giue his life, then ſhe ſhould ſerue, the word is λατρεύσαι: *Beza* alſo ſheweth the ſame out of *Pindarus in Olymp. od.* 1. λάτρις μισθὸς, a reward for ſeruice: So that the vanitie of this diſtinction ſufficiently appeareth: the word λατρεύειν, is derived of the particle λα, which is added for more vehemencie, and the word τρεῖν, which ſignifieth to tremble: becauſe it is the vſe of ſeruants to be much afraide and tremble at the preſence of their Maſters: *Eraſmus.* This diuiſe then will not ſerue their turne, to coine two kinds of religious ſeruice by this curious diſtinction, one peculiar vnto God, the other vnto Saints.

Controv. 10. *That God onely is ſpiritually to be ſerued and worſhipped.*

v. 9. *Whome I ſerue in the ſpirit:* God onely is ſo to be ſerued, as our Bleſſed Sauiour ſaith, Matth. 4. 10. *thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue: Origen* ſaith, *lib.* 1. *in epiſt. ad Roman. Nos nullam creaturam, ſed patrem, filium, & ſpiritum ſanctum adoramus & colimus*, we worſhip no creature but the father, Sonne, and holy Ghoſt, &c. Therefore if no creature is to be worſhipped, much leſſe an image, which is the work of mans hands: if not the liuing are to be adored, much leſſe the dead. But here this obiection will be mooued, if no creature is to be worſhipped how then doe we adore Chriſt? *Chryſoſtome* anſweareth, *Nemo veneraturus regem dicit illi exuas purpuram, &c.* no man comming to doe reuerence to the king, ſaith put off thy robes: So Chriſt beeing cloathed with our fleſh, is worſhipped in and with our humanitie, which is vnited vnto his Godhead in one perſon: yet the originall and firſt cauſe of this adoration giuen vnto Chriſts humanitie, proceedeth from his diuine nature: adoration then beeing due vnto the perſon of Chriſt, is yeelded vnto him both God and man, *Martyr.*

Controv. 11. *Of the vaine vſe of popiſh pilgrimages.*

v. 13. *That I might haue ſome fruit:* Paul deſireth to ſee Rome, to the intent, that he might receiue ſome fruit by them, and they by him: this was the ende of this his iourney and peregrination: Much vnlike herein were the pilgrimages which in times paſt, and now in many countreys are made to Rome, Ieruſalem, and other places: which are onely of a ſuperſtitious meaning, to offer before ſome idol, and to performe their vowes: But the end of the trauaile & comming together of Chriſtians ſhould be for their mutuall edifying, *Mar.*

Controv. 12. *None to be barred from the knowledge of Gods word.*

v. 14. *I am debter both to the Grecians and Barbarians:* seeing there was no nation so barbarous, to whom the Apostle was not willing to impart the knowledge of the Gospell, the Romanists are euidently conuinced of error, that will not admit their lay people generally to the reading of the Scripture: If the gospel of saluation must be communicated to all, then the Scriptures also, which containe the knowledge of saluation, should be common to all, *Hyperius*: the booke of the lawe was appointed to be read in the hearing of the people that they might learne and feare God, Deuter. 31. 12. see more *Synopſ. Centur.* 1. *error.* 3.

Controv. 13. *Against diuerse hereticall assertions of Socinus touching the iustice of God.*

v. 17. *For by it the iustice of God is reuealed:* becauſe in this place the iuſtice of God is taken for his benignitie and mercie ſhewed by Chriſt in the Goſpell, *Socinus*, that blaſphemous heretike, taketh occaſion thus to broach his errors. 1. he ſaith, that iuſtice beeing vndeſtood of God, is neuer in Scripture ſet oppoſite to Gods mercie: but the contrarie is euident, Pſal. 5. 6. *thou ſhalt deſtroy them that ſpeake lies:* here the Prophet ſpeaketh of Gods reuenging iuſtice: and in the next verſe he compareth it with Gods mercie, *But I will come into thine houſe in the multitude of thy mercies.* 2. he affirmeth, that, that which is oppoſed to Gods mercie, is not called the iuſtice of God, but wrath, indignation, ſeueritie: which is euidently refelled, v. 31. *they knowing the iuſtice of God, that they which commit ſuch things are worthie of death:* here the vengeance of God vpon ſinners, is called *δικαίωμα*, iuſtice. And yet more euidently, Pſal. 145. 17. *the Lord is iuſt in all his wayes, and mercifull in all his workes*, here the iuſtice and mercie of God are compared together. 3. further he ſaith, that this iuſtice of God, as it is ſet againſt his mercie, is of two ſorts: there is one, whereby he puniſheth the wicked and obſtinate ſinners, an other, whereby he chaſteneth euen thoſe, that are not altogether impenitent. But herein is his error, he maketh them two kinds of iuſtice, which are but diuerſe degrees of one and the ſame iuſtice: for when God ſheweth ſeueritie in puniſhing the wicked, therein he exerciſeth his ſtrict and rigorous iuſtice: and when he chaſtiſeth ſometime his owne children, for their amendment, he vſeth the ſame iuſtice, but in an other degree, tempering his iuſtice, with mercie and fauour, *Pareus.*

Controv. 14 *Against inherent iuſtice.*

v. 17. *The iuſtice of God is reuealed:* the Rhemiſtes apply this place againſt imputatiue iuſtice, alleadging out of *Auguſtine* how it muſt be vnderſtood of that iuſtice, not which God hath in himſelfe, *ſed qua induit hominem*, but wherewith he endueth man when he iuſtifieth him.

Contra. 1. They doe not well tranſlate the word *induit*, which ſignifieth here not to endue, but to cloath with: and ſo man beeing iuſtified by faith is cloathed with Chriſts righteouſneſſe: he is not iuſtified by any inherent righteouſneſſe in himſelfe, but by an imputed righteouſneſſe, Rom. 4. 6. 2. And the Apoſtle doth expound himſelfe, Rom. 3. 22. ſhewing that the iuſtice of God is by the faith of Ieſus: and Philip. 3. 9. the Apoſtle renounceth his owne righteouſneſſe, that he might haue the righteouſneſſe of God through faith.

Controv. 15. *That the Sacraments doe not conferre grace.*

Kemnitius out of this place, v. 16. *the Goſpel is the power of God to ſaluation*, inferreth, that the Sacraments doe no otherwiſe iuſtifie then the wotd preached, that is, *excitando fidem*, by exciting and ſtirring vp our faith: as in this ſenſe, the Goſpell is ſaid to be Gods power to ſaluation.

Bellarmine anſweareth, 1. that the Goſpel is not here taken for the preaching of the Goſpel, but for the hiſtorie of the Goſpel, as of Chriſts incarnation, and paſſion: 2. if it be taken in the other ſenſe, it followeth not becauſe the preaching of the word iuſtifieth onely, by ſtirring vp faith, that therefore the Sacraments iuſtifie the ſame way, *Bellar. lib. 2. de effect. ſacram. c. 11. ration. 4.*

Contra. 1. The Apoſtle ſpeaketh not onely of the hiſtoricall narration of the Goſpel, but of preaching and publiſhing the ſame, as it appeareth both by the words before going, v. 15. I am readie to preach the Goſpel to you that are at Rome: and by the words following,

ing, it is *the power of God to salvation to everie one that beleeueth*: but they cannot beleeue vnlesse they heare, neither can they heare without preaching. 2. the argument thus followeth from the greater to the lesse, if that which is more principall in the worke of our saluation, doe iustifie no otherwise then instrumentally, in stirring vp faith, namely the preaching of the word, then that which is lesse principall, cannot iustifie more: but the word and preaching of the Gospell, is the more principall: for they beget faith, which the Sacraments onely confirme and seale: therefore the Sacraments doe not iustifie men, as by conferring of grace by the worke wrought.

Controv. 16. *That faith onely iustifieth.*

v. 17. *The iust by faith shall liue:* out of this place, where the verie iustice, life, and actiuitie of the soule is ascribed to faith, we doe conclude that a man is iustified onely by faith: for all is ascribed vnto faith: Now the Romanists, seeing this place of the Apostle to be so pregnant for iustification by faith onely, seeke diuerse shifts, to obscure the truth of this testimonie.

1. *Costerus Enchirid.* 170. saith, that these words, *the iust shall liue by faith*, haue no other meaning but this, *iustum secundum fidei normam vitam dirigere*, that the iust doth direct his life according to the rule of faith.

Contra. 1. He doth not place the words aright, for thus are the words to be ioyned together, *the iust by faith shall liue*, so that *by faith*, hath rather connexion, with the first word, *the iust*, then with the last, *shall liue*. 2. the Apostle by *life*, here vnderstandeth euerlasting saluation, not our conuersion here: as is said before, v. 16. that the Gospell *is the power of God to saluation to euerie one that beleeueth:* faith then bringeth to euerlasting saluation.

2. The *Rhemists* haue this shift, that faith together with workes must be here vnderstood to iustifie: the Apostle saith not, the iust shall liue by faith onely: to this purpose also *Bellarmine, lib. 1. de iustificat. c. 20.*

Contra. 1. If the whole life of the soule depended not vpon faith, but partly vpon faith, partly vpon workes: then it might as well be said, the iust shall liue by workes: which were an absurd speach, and not farre from blasphemie. 2. the Apostle c. 3. 28. excludeth works, concluding that a man is iustified by faith without the workes of the lawe: then to liue by faith, is to liue onely by faith, as we are iustified onely by faith without workes. 3. Nowe although the iust liue by faith, and not by workes, yet faith liueth by workes: it must be a liuely and effectuall faith working by loue, by the which the iust man liueth: and not a dead faith.

3. *Pererius* here flyeth to their old distinction of iustification: the first which is by faith, the second is perfited by workes: so faith is said to iustifie a man, because it is *exordium, fundamentum, radix iustificationis*, the beginning, foundation, and roote of iustification, *Perer. disput 8. in 1. ad Roman. sect. 46.*

Contra. 1. That which he calleth the second iustification, is properly, satisfaction, which is the fruit of iustification: as the Apostle saith, Rom. 6. 22. *being now freed from sinne, and made seruants vnto God, you haue your fruit in holines, and the end euerlasting life:* where the whole state of the faithfull man is diuided into these three parts, his iustification and freedome from sinne, which is by faith, the fruit of his iustification which is holynesse, and the ende or reward, which is euerlasting life. 2. to liue by faith, sheweth that not the beginning but the perfection of our life is by faith, and by nothing but faith, as the Apostle saith, *the iustice of God is reuealed from faith to faith:* faith is the beginning and end of this iustice: there is no time, wherein saluation is giuen vnto any but by faith, as *Thomas* expoundeth: see before quest. 42.

4. *Bellarmine* hath an other deuise, he maketh this the meaning; the iust shall liue by faith; that is, *ex fide patienter expectare, quæ Deus promisit*, by faith he doth patiently expect those things which God hath promised: So he would haue it vnderstood, rather of patient wayting and expecting, then of iustifying. *lib. 2. de effect. sacram. c. 9.*

Contra. This patient expecting of Gods promises is indeede a fruit of iustifying faith, for it is the ground of things hoped for: and he that is iustified by faith, hath this grace also of patient expectation: but to liue by faith comprehendeth more. 2. and that by this phrase, to liue by faith, the Apostle vnderstandeth to be iustified by faith, is euident Gal. 2. 20. *Thus I liue, not I now, but Christ liueth in me, and in that I now liue in the flesh, I liue by the faith of the Sonne of God, &c.* 3. And whereas *Bellarmine* further obiecteth, that the Prophets

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meaning, from whom the Apostle taketh this saying, is none other, but to note their patience, that waited for the Lords promises: it hath beene shewed before, qu. 44. that the Apostle keepeth the Prophets sense, and doth most fitly apply this sentence to iustification by faith.

5. But the Romanists against iustification by faith onely, thus obiect. 1. It seemeth a verie absurd thing, to make men beleeue, that they shall be iustified by faith onely, without either satisfaction for their sinnes, or the workes of righteousnesse: by this meanes, nothing could be easier, then by faith to be saued. 2. And this doctrine will make men presumptuous, that they will care for no good workes: and so there should be no more vse either of precepts to exhort them vnto the workes of pietie, nor of threatnings to terrifie them from sinne.

Contra. 1. Though that faith needs no satisfaction for sinne in our selues, nor good workes as helping vnto iustification: yet it apprehendeth the satisfaction made by Christs suffering for our sinnes: and workes are also necessarie as testimonies of our faith, though not as helpes of our iustification: neither is such a faith liuely and effectuall so easie a thing, seeing man hath no power of himselfe to attaine vnto it, vnlesse God doe giue it: and to beleeue in Christ, as a Christian ought, is found to be the hardest thing in the whole world. 2. Neither is this a doctrine of presumption, nor yet doth it make voide precepts and comminations: for faith though it require not workes as causes and helpes to saluation, yet it cannot be without them as fruits and effects: so that the lawe of faith establisheth the lawe of workes: as the Apostle sheweth, c. 3. 31. *doe we then make the lawe of none effect through faith? God forbid, yea we establish the lawe. Pareus.*

Controv. 17. *How the Gospel is the power of God to saluation to euerie one that beleeueth, v.* 16.

This, and such like places, which ascribe iustification and saluation to faith, as Ioh. 3. 16. *that whosoeuer beleeueth in him, should not perish:* Act. 13. 39. *by him euerie one, that beleeueth is iustified: Bellarmine* would thus elude. 1. he saith, that these Scriptures must be vnderstood negatiuely, that without faith none are iustified: not that onely by faith they are iustified. 2. then by all are vnderstood, all nations, that there is no difference betweene Iew, and Gentile, but that one common way to saluation is propounded to them all. 3. And it beeing applyed to euerie particular man, the meaning is, that not faith of it selfe alone, but with other things, as hope, charitie, iustifieth, *Bellar. lib.* 1. *de iustific. c.* 22.

Contra. 1. Yea these sayings hold affirmatiuely, that faith is sufficient vnto saluation: for our Sauiour saith, Ioh. 5. *he that beleeueth, &c. hath euerlasting life, and is passed from death to life:* that which giueth a man a present assurance, and reall possession of euerlasting life, is alone available to saluation. 2. True it is, that no one of what nation soeuer are excluded, but euerie one that beleeueth whersoeuer, is iustified: this confirmeth the doctrine of iustification by faith, that there is no other way to saluation either for Iewe or Gentile. 3. And if the Gospell be the power of God to saluation to euerie one that beleeueth: then it followeth that euerie one that beleeueth is saued, where els were the power of God to saluation, if it were not effectuall to saue? if then this power be in faith to saluation, if it could not saue without the supply of other helpes, this power should be turned into weakenesse: that which is powerfull to saluation, is sufficient to saluation: Gods power worketh perfectly it hath no want, nor requireth any helpe: but in faith is the power of God to saluation, *Ergo, &c.*

Controv. 18. *Of the difference betweene the Lawe and the Gospel.*

v. 18. *The wrath of God is reuealed from heauen against all vngodlines: Bellarmine* hence inferreth, that comminations and terrors, are as proper and peculiar to the Gospell, as to the lawe, *lib.* 4. *de iustificat. c.* 2.

Contra. True it is, that the Gospel also hath many comminations against sinners: and as by the Gospel the righteousnesse of God is reuealed from faith to faith, v. 17. so the wrath of God is also reuealed thereby against all vnrighteousnesse: but this is not the proper effect of the Gospel, but accidentally: for the Gospell by the vnthankfulnesse of them which beleeue it not, beeing ordained for their saluation, is turned vnto their condemnation: And whereas the Lawe in generall condemneth all infidelitie and vnbeleefe, the Gospell peculiarly condemneth vnbeleefe in Christ, *Pareus.* See further hereof, *Synops. Centur.* 4. *cr.* 60.

Contro. 19.

Controv. 19. *Whether by naturall meanes the Gentiles might haue attained to the knowledge of the onely true God, without the speciall assistance of Gods grace.*

1. *Bellarmine* affirmeth the contrarie, *Deum esse, & vnum esse, cognosci posse lumine rationis absq; speciali gratiæ auxilio*, that it may be knowne that God is, and that he is but one by the light of nature, without the speciall helpe of grace: and he insisteth vpon this place of the Apostle, v. 20. thereout vrging these two arguments. 1. because the Apostle saith, the invisible things of the world are seene not by reuelation, but by creation. 2. and seeing the Gentiles are hereby made inexcusable, because they notwithstanding this naturall knowledge of God, committed idolatrie, it sheweth, that they knew God by the creatures, or els they might haue excused themselues by pretense of their ignorance, *Bel. lib. 4. de grat. c. 2.*

Contra. 1. Though we consent not to their opinion, who hold, that nothing at all can be knowen of God, without his speciall assistance: as *Petrus ab Aliaco* affirmeth *in 1. sent. qu.* 3. which opinion see before confuted, qu. 54. for many things touching the Godhead, as his goodnesse, wisedome, power, are seene in the creation. 2. yet it cannot be prooued, that the Gentiles did, or could attaine vnto such a manifest knowledge of the onely true God, onely by the light of nature, without Gods further assistance: And this is an euident argument hereof, because neuer any of the Gentiles, *de facto*, in fact did attaine vnto such knowledge of God by the light of nature. 3. And concerning the reasons vrged: S. Paul sheweth, that the invisible things of God were to be seene in the Creatures: not that the Gentiles did therein see them, but they might haue seene them, if they had not bin wilfully blind: and they were made inexcusable, because they could not pleade simple ignorance, but their owne wilfulnesse was the cause of their ignorance, which tooke from them all excuse: see hereof before, qu. 52. 54. 57. So that Augustines resolution is good: that the creatures doe indeede crie with a loud voice, *ipse fecit nos*, God made vs, *sed surdis canere, &c.* but they thus speake vnto deafe men, vnlesse God shew further mercie: see further *Synops. Centur. 4. err. 38.*

Controv. 20. *Against some Philosophers, that the world is not eternall.*

v. 20. *The invisible things of God, to wit, his eternall power and Godhead are seene, &c.* If Gods eternitie is seene by the workes which he made, then that which is made is not eternall. 1. that which is made must haue one by whom it was made: he then that made the world, was before the world: then as by the things made, the maker is found to be eternall; so the things made, which had a beginning, are concluded not to be eternall. 2. beside, where things are contrarie one vnto another, there is no eternitie, now in the world there are things contrarie, as actions, passions, generation, corruption: seeing then the world consisteth of corruptible partes; the whole must be also subiect to corruption: Then is the opinion of Aristotle vaine and false, that held the world to be eternall, and of Plinie, which calleth the world God, and of Hermeas the Stoike, that imagined a coeternitie of matter with God, whereof he made the world: *ex Faie.*

Controv. 21. Against the adoration, and setting vp of images in Churches and places of prayer, ver. 23. *they turned the glorie of the incorruptible God to the similitude of an image.*

Though the vse generally of all images be not condemned among Christians, as the Turkes hold it vnlawfull to make the similitude of any thing: for there may be a ciuill and historicall vse of pictures and images: yet it is dangerous to set them vp in the publike places of Gods seruice, either to fall downe and worship before them, as the Romanists doe, or to retaine them for a supposed ornament, as the Lutherans: The reasons against all such publike vse of imagerie, are these.

1. It is the direct commandement of God, that he would haue no image made to represent him by, Deut. 4. 15. *Take heede, that ye corrupt not your selues, or make you a grauen image or representation of any figure, whether it be male or female, the likenesse of any beast, or the likenesse of any feathered foule, &c.* the same prohibition is expressed in the second commandement of the Morall Law, which is perpetuall, and bindeth for euer, *Pare.*

2. Herein *pseudo-Christians* doe conforme themselues to the Gentiles, by whom imagerie was brought in, and herein they doe oppose themselues to the decision of the Turkes

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and Iewes: for as the Gentiles did vse the pictures and images of beasts, which they ioyned to their idols, so is it among the Romanists: as they make Iohn Baptist with a lambe in his lappe, *Vendeline* with oxen, *Antonie* with hogges, *Eustachius* with buckes and dogs, *Gallus* with a beare, *Gertrude* with mise, *Martine* and George vpon horsebacke: These were the verie superstitious fashions of the heathen, *Gualter*.

3. Nay the verie Gentiles at the first did a long time forbeare the superstitious vse of images: *Plutarke* writeth in the life of *Numa Pompilius*, that he would suffer no images to be in Churches, because he thought it not fit to make God like vnto man, or any other thing, who is an inuisible spirit: and so the Romanes continued without images for the space 170. yeares: *Varro* also thus writeth hereof: that they which first brought in images, *metum ciuitatibus ademerunt, & errorem addiderunt*, did take away the feare and awe of the gods from cities, and brought in error: And if the first vse had remained, *castius dij obseruarentur*, the gods should more chastly and sincerely haue beene worshipped still: to this purpose *Augustine* reporteth the words of Varro, *lib. 4. de ciuit. dei. c. 31.*

4. The daily offence and hinderance that commeth by images set vp in the Churches sheweth the inconueniencie of them: for they drawe away mens minds from true deuotion, and their eyes are first set to gaze vpon such obiects: therefore the Lacedemonians forbad, that any images should be set vp in their Counsell house, least that by the sight thereof, their mindes might be drawne away from the busines of the commonwealth, which they came together to consult about: *Augustine* also giueth this reason, *concion. 2. in Psal. 103.* because by the verie place some honour is giuen to images, when they are set vp in Churches, *Martyr.*

5. The first that are found to haue made account of images among Christians for any religious vse, was *Marcellina* the companion of the heretike *Carpocrates*, who priuately had the images of Christ, Paul, Homer, Pythagoras, which she vsed to burne incense vnto: *Augustin. lib. de haref. ad Quodvult Deum*: But among the auncient Christians the publike vse of images in places of prayer was condemned: *Epiphanius* comming to a Church in the dioceese of the Bishop of Ierusalem, there seeing a picture in a cloath, caused it to be cut in peices: and he writ an epistle vnto the Bishop of Ierusalem, that he should not suffer any such thing to be done in his Churches: which epistle Hierome translated into Latine, therein shewing his consent with him: In the Eliberan Councell, *can. 36.* it was decreed that no pictures should be made vpon the walls of the Churches: *Leo Isauritus* had a Councell at Constantinople, wherein images were condemned, yet after this they were restoared by *Irene* the Empresse, and Tharasius patriarke of Constantinople in the 2. Nicene synode: And about the same time *Carolus* the great held a Councell in Germanie, where the decrees of the said Nicene synode were abrogated: *ex Martyr.*

Now on the contrarie it will be thus obiected for the vse of images: 1. The Lord in diuerse visions did shewe himselfe in certaine representations, as Dan. 7 like an auncient man, and Matth. 3. the holy Ghost appeared in the likenesse of a doue.

Answ. 1. That which God did grant vnto certaine persons, vpon some certaine and speciall occasions must not be drawne into a generall rule: neither is it lawfull to leaue a generall precept, vnlesse some speciall prohibition can be shewed, *Parens.* 2. So the Lord in Scripture is likened vnto a lion: they may as well inferre thereupon, that they may so picture him, *Gualter.* 3. And there is great difference, betweene the writing of Scripture, and a picture: for the Scripture speaking of such visions and representations, expoundeth it selfe, and sheweth the meaning thereof: but a picture is dumbe and idle: *Martyr.* 4. and though such visions may be historically represented, yet it followeth not, that they should be set vp for any religious vse, *Fains.*

2. *Obiect.* Many miracles haue bin done before images, as *Eusebius* maketh mention of a brasen image of Christ at Cesarea, and there was an other image of a woman by, touching the hemme of his garment: vnder the which grew an herbe, that after it came vp so high as the skirts of the image, had a soueraigne power against all diseases.

Answer. 1. This image (the historie beeing admitted) was not set vp in any religious place, but openly in the citie, as a monument of that miraculous worke. 2. God might in the beginning of Christianitie shew such miracles, as Peters shadow healed the sicke, for the confirmation of the Christian faith: which miracles are now ceased. 3. this miracle beeing admitted, yet euen such images, when they are abused to idolatrie, may notwithstanding

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be broken downe: as the brasen serpent had a speciall vertue, to heale the biting of serpents in them that looked vpon it, yet notwithstanding Hezekiah brake it downe, when it began to be abused to superstition.

3. *Obiect.* God hath punished such as offered any contumelie or disgrace to such images, as beeing the signes of God: as *Socrates* writeth, *lib. 7. tripartit. histor.* how *Iulian* remooued the said image of Christ at Cesarea, and caused his owne to be set vp in stead thereof, but it was cast downe by lightening: and when the heathen had drawne the other image in disgrace round about the streetes, the Christians tooke it vp, and preserued it, &c.

Ans. 1. Images set vp for such idolatrous and superstitious vses, are no signes of God: and therefore the honour giuen vnto such is a contumelie and dishonour vnto God: for the will of him that giueth honour is not the rule of honour, but of him that is honoured. 2. yet euen the disgrace and despight offered to such false signes of God, redoundeth sometime vnto God, when they are done with an intention to dishonour God, *Partim*: as *Iulian* did disgrace that image vpon his hatred to Christ, and therefore the Lord did therein shew his power: see further against the adoration of images, *Hexap. in Exod. c. 20. Command. 2. Controv.* 4.

22. Controv. *Of the corrupt reading of the vulgar Latine translation, v. 32.*

The Latin translation thus standeth, *Who, when they knew the iustice of God, did not vnderstand, that they which doe such things, are worthie of death, not onely they which doe them, but they also which consent vnto the doers, &c.* whereas according to the originall, the words are thus truly translated, *The which knowing the iustice of God, how that they which commit such things are worthie of death, not onely doe the same, but haue pleasure in them, &c. B. or fauour those that doe them.* So that the Latin translation faileth, 1. both in the words: for these words, *did not vnderstand*, and *they which doe them*, are not in the originall: 2. as also in the sense: for according vnto the Greeke reading, the Apostle maketh it a more heinous thing to fauour and patronize euill doers, then to be a doer of euill: but after the other reading, the latter is the greater: 3. beside after the vulgar Latin, the words include a contradiction: for when they knew the iustice of God, how could they chuse, but vnderstand it: 4. *Chrysostome, Oecumenius, Theophylact*, doe read and interpret this place according vnto the Greeke text.

Bellarmine here answereth: 1. that some Greeke copies had had these word, *ἐ συνῆκαν, they vnderstood not*: as appeareth in *Origens* commentarie, and *Titlemannus* affirmeth, that he had seene an ancient Greeke copie with those words. 2. it is a greater sinne to doe euill, as to commit murther, then onely to consent. 3. they might haue a theoricall knowledge, and yet faile in practise, and so not vnderstand in effect. 4. *Cyprian, Ambrose, Sedulius, Haymo, Anselme*, doe read here according to the vulgar Latine, so we may set one auncient writer against an other: to this purpose *Bellarm. lib. 2. de verb. Dei. c. 14.*

Contra. 1. Though some Greeke copies might haue those words, yet the most, and the most auncient haue them not: as is euident by the Greeke commentaries: and the Syrian translator followeth the Greeke text, as it is now extant. 2. The Apostle speaketh not of a bare consent vnto euill, but of fauouring, patronizing, and taking pleasure in them, which is more then to doe euill: for this one may doe of infirmitie, the other proceedeth of a setled malice. 3. the vnderstanding is in the iudgement of the minde, not in the practise: and therefore to know a thing, and yet not to know or vnderstand it, includes a contradiction. 4. the Greeke authors and commentaries are more to be respected in this case, for the finding out of the best reading in the Greeke, then the Latine writers.

23. Controv. *Against the Popish distinction of veniall and mortall sinnes.*

v. 32. *Worthie of death.* Hence the Rhemists inferre, that some sinnes are mortall, that is, worthie of damnation, some veniall, that is, pardonable of their owne nature, and not worthie of damnation.

Contra. 1. This distinction is contrarie to the Scripture, which saith, the wages of sinne is death, Rom. 6. 23. no sinne is excepted: and whosoeuer continueth not in all things written in the law, is vnder the curse, Gal. 3. 10. And if any sinne were veniall in it owne nature, it would follow, that Christ died not for all sinnes: for those sinnes, which are pardonable

in themselues, neede not Christs pardon. 2. Indeede there are degrees of sinne, and some are worthie of greater condemnation then others, and are mote easily pardoned, yet in Gods iustice euery sinne deserueth death: which are through Gods mercie made veniall both the lesse and greater sinnes: so that one and the same sinne may be mortall to the impenitent, and yet veniall to the penitent beleeuer.

6. Morall obseruations.

1. Observ. v. 1. *Called to be an Apostle:* none then must take vpon them any Ecclesiasticall function, but they which are thereunto called and appointed of God. Heb. 5.4.

2. Observ. v. 5. *For obedience to the faith:* the Lord straightly chargeth, that obedience should be giuen to the faith of his Sonne: whence are these sayings, Psal. 2.12. *Kisse the Sonne.* Matth. 17.5. *Heare him:* they then professe not the Gospel of Christ truly, who make onely a shew thereof in words, but denie obedience in deede.

3. Observ. v. 7. *Grace to you and peace:* this inward peace of conscience, is that peace which can not be taken from vs: all other things in the world are temporall, but the grace and fauour of God, and this inward peace, *ne morte ipsa abscinduntur*, are not cut off by death it selfe: *Chrysost.* for this peace we ought all to labour, which Christ hath left vnto vs after an other manner, then the world leaueth peace, Ioh. 14.27.

4. Observ. v. 8. *I giue thanks, &c. for you all.* This is true charitie, to pray one for an other, and to giue thankes vnto God for the graces bestowed vpon others, as if they were conferred vpon our selues: And as here the Apostle praieth for the Church, so the Church praieth for the Apostle S. Peter, Act. 12.5. the Pastor and people are hereby taught one to pray for an other.

5. Observ. v. 12. *That I might haue consolation together with you.* Herein the Apostles modestie appeareth, who taketh not himselfe to be so perfect, but that he might receiue some comfort euen by the faith of the Romanes: Let no man therefore despise the gifts and graces of others: for euery one may profit by an other: euen as one member helpeth an other.

7. Observ. v. 13. *I haue beene letted hetherto.* Seeing the purposes of holy men, as here this of S. Paul was hindred, it teacheth vs, that we should commend and commit all our purposes, and counsels to Gods prouidence, and fatherly direction.

8. Observ. v. 17. *The iust shall liue by faith.* Hence *Chrysostome* inferreth, that men should take heede of curiositie, to know a reason of Gods works: but they onely must beleeue: As Abraham was not curious, when God bad him sacrifice his sonne, but he obeyed without any further reasoning, or disputation: But the Israelites, when they vnderstood, that the Cananites were as gyants, because they saw no reason, or likelihood to ouercome them, doubted, and so fell in the wildernes: so he concludeth, *vides, quantum sit incredulitatis barathrum*, you see what a dangerous downefall incredulitie is, and what a safe defence faith is.

9. Observ. v. 24. *Wherefore God gaue them vp to the lusts, &c.* The Lord sometime gaue the idolatrous Samaritans ouer to lyons, 2. King. 17. but he giueth ouer these idolatrous Gentiles to their owne hearts lusts, and vile affections: which did more tyranize ouer them, then lyons and tygres: for when the bodie is giuen vp to wild beasts, and depriued of life, nothing happeneth against the condition of our mortall nature: but when the minde is ruled by lust, and so the affection preuaileth against reason: this is monstrous, and vnnaturall. *Perer. disputat. 20.*

10. Observ. *Which is to be blessed for euer.* We are taught by the example of the Apostle, when as we speake of the maiestie of God, to breake forth into his praise, as the Apostle doth here, and c. 9.5. 1. Tim. 1.17.

11. Observ. *Chrysostome* further obserueth, that as God still remaineth blessed, though his glorie were defaced by the idolaters, as much as in them lay: so likewise the members of Christ, when they are reuiled and railed vpon, are not thereby hurt: *nonne vides adamantem cum percutitur, percutit iterũ*, like as the adamant, when it is smitten, it smiteth againe, and leaueth a dint in the hammer that striketh it.

The

The ſecond Chapter.

1. *The text with the diuers readings.*

THerefore thou art inexcuſable, O man, (*O ſonne of man. T.*) whoſoeuer thou art, that iudgeſt: (*thy neighbour. T.* but this is not in the originall) for wherein thou iudgeſt an other, *L.T.* (*in that, that thou iudgeſt an other, G. or in that wherein thou iudgeſt an other.* but in the originall it is, ἐν ᾧ γὰρ, *for wherein:* the antecedent is omitted) thou condemneſt thy ſelfe: for thou that iudgeſt, doeſt the ſame things: (not *thou doeſt the ſame things which thou iudgeſt. L.* in the originall it is ὁ κρίνων, *thou iudging*, that is, *which iudgeſt:* the relatiue is referred to the perſon, not to the thing.)

2 But we know (*are ſure, B.*) that the iudgement of God is according to truth, againſt thoſe *V.B.T.Be. G.* (*vpon thoſe, L.* the prepoſition is ἐπὶ, *in*, againſt) which commit ſuch things.

3 And thinkeſt thou this, O thou man, that iudgeſt them, which doe ſuch things, (*condemneſt them, which &c. Be.* but κρίνω here vſed, ſignifieth properly to iudge, κατακρίνω, to condemne) that thou ſhalt eſcape the iudgement of God?

4 Or deſpiſeſt thou the riches of his goodnes, *L.V. A. B.* (or *benignitie, gentlenes, T. Be.* rather then *bountifulnes, G.* the word is χρηστότητος) and patience, and long ſufferance, (or *longanimitie*) not knowing that the goodnes (or *benignitie* of God) leadeth thee (or *bringeth thee, R.* ἄγει) to repentance? (not to *penance, R.* μετανοία ſignifieth rather repentance and change of the minde, then outward penance)

5 But thou, after thine hardnes, and heart that cannot repent, doſt treaſure vp vnto thy ſelfe (*heapeſt vp. L.B.G. gathereſt to thy ſelfe, V.* but the word properly ſignifieth to ſtoare or treaſure vp) wrath, in the day of wrath, *V. A.L.* (that is, *againſt the day of wrath, Be. T. G. B.* but in the originall it is *in the day*) and of the reuelation *T. A.L.* (*declaration, G, B.* the word is ἀποκαλύψεως, reuelation) of the iuſt iudgement of God:

6 Who will render to euery man (*reward euery man, B.G.* but it is put in the originall in the *datiue*) according to his workes:

7 *That is*, to them, which by continuance in good workes (or *in well doing, B.G.V.* but the word in the originall, is *good workes:* not *according to patience in good workes, L.R.* for ὑπομονὴ ſignifieth as well perſeuerance, and continuance, as patience: nor, *which by perſeuerance ſeeke the glorie of good workes, Be.* good workes is better referred to continuance) ſeeke glorie honour, and immortalitie, eternall life:

8 But vnto them, that are contentious (*verbat. of contention, L. R.*) and diſobey the truth, and obey vnrighteouſnes, (not *giue credit to vnrighteouſnes, L. R.* for both the words ἀπειθοῦσι, diſobeying, and πειθομένοις, obeying, are of the ſame deriuation) *ſhall be* indignation, and wrath: *V. A. B. G. Be.* (*wrath and indignation, L.T.* but the firſt θυμὸς, *excandeſcentia*, commotion or indignation, is leſſe, then ὀργὴ, wrath, rage)

9 Tribulation and anguiſh *ſhall be* againſt the ſoule *Be. V. A.* (*vpon the ſoule, B. G.L. to euery ſoule, T.* the firſt rather, ſee before v. 2.) of euery man that doth euill, of the Iew firſt, and of the Grecian. (not *to the Iewes firſt, and to the Gentiles. T.*)

10 But glorie, honour, and peace to euery one (*euery man, B.*) that doth good, (*to euery one that doth good, glorie, honour, &c. G.* but here the words are tranſpoſed) to the Iew firſt, and *alſo* to the Grecian. (not, *to the Gentiles, T.*)

11 For there is no reſpect of perſons *V.B.G.* (*acception of perſons, Be.* L.R.) with God. (προσωποληψία, acception of perſons)

12 For as many as haue ſinned without the law (not, *whoſoeuer hath ſinned*, L.B. for ὅσοι, whoſoeuer, is put in the plural) ſhall periſh alſo without the law, and as many as haue ſinned in the law, ſhall be iudged by the law:

13 For not the hearers of the law, are iuſt with God, (*before God. G. T. in the ſight of God, B.* the word is παρὰ, *apud*, with) but the doers of the law ſhall be iuſtified.

14 For when the Gentiles, which haue not the Law, doe by nature (*not naturally, L. R.* the word is φύσει, by nature) the things of the Law, (*contained in the law, G. B. which are of*

the law,but in the original it is,*the things of the law*)they hauing not the law, are a law vnto themselues,

15 Which shew the worke of the Law written in their hearts, (*the effect of the law. G. but the word is* ἔργον,*worke*)their conscience also bearing witnes, (not,*bearing them witnes. L.T.B.for*, them,*is not in the original*) and their thoughts (not *of their thoughts. L. for in the original it is put absolutely in the genitiue*)accusing one an other mutually,or excusing:

16 In the day(*at the day.G.B.*but in the original it is, in the day)when God shall iudge the secrets of men according to my Gospel,by Iesus Christ.(*by Iesus Christ according to my Gospel.B.G.*but the words are here transposed)

17 Behold,thou art surnamed a Iew,*V.B.G.Be.* (not, *but if thou art surnamed, L.R.T.* the word is ἴδε,behold, not εἰ δὲ, as-though it were two words)and restest in the law, and gloriest in God,(*makest thy boast of God.B.*but the prepositiō is ἐν, *in*)

18 And knowest his will, and triest the things that differ, *A. B.* (*approouest the more profitable things.L.T. approouest the more excellent things, G.B.* but the phrase is vsed in the first sense,Philip.1.10. διαφέροντα,properly signifieth things differing)beeing instructed by the Law:

19 And art perswaded,or confident,*V.Be.A.G.*(*beleeuest*,*B. presumest*,*L.* the word is πέποιθας, which S.Paul vseth of himselfe, Rom. 8.38.) that thou art a guide of the blind, a light of them,which are in darknes:

20 An instructer of them which lacke discretion, *B. G. T.* (*of the foolish. L.* the word is ἀφρόνων,without wit or discretion) a teacher of the vnlearned, *V. B. G.* (*of infants, verbat.* νηπίων, *L.B.T.* he meaneth, such as were infants in knowledge) hauing the forme of knowledge,and of truth in the Law.

21 Thou therefore, which teachest an other,teachest thou not thy selfe? thou that preachest,a man should not steale,doest thou steale?

22 Thou,which saiest, a man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols,committest thou sacriledge? *A. B.G.Be. read these two verses with an interrogation: V.T.L.read without: and so the next verse also.*

23 Thou,that gloriest in the Law,thorough transgression of the law, *B.V.* (*prevarication,L.breaking of the law.B.G.* παράβασις,*transgression*)dishonourest thou God?

24 For the Name of God thorough you, is blasphemed among the Gentiles, as it is written.

25 For circumcision verily profiteth,*Be.U.G.* (*auaileth*, *B.* ὠφελεῖ, *profiteth*) if thou doe the law: but if thou be a transgressor of the law, thy circumcision is made vncircumcision:

26 Therefore if the vncircumcision(*prepuce.R.* the word is *præputium* in Latin, but it can not be made an English word) keepe the rites of the law,*Be.* (*ordinances. B. G. iustices. L. A.* the word is δικαιώματα, rites) shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision by nature, keeping the law(not *by nature keeping the law.T.* these words,*by nature*,are euidently ioyned with the first clause in the original)iudge thee,that by the letter and circumcision art a transgressor of the law?

28 For not he, that is in open shew, (*outward. B. G.* ἐν τῷ φανερῷ, in manifest, in open shew)is a Iew,nor that which is in open shew, in the flesh,is circumcision:

29 But he that is in secret,is a Iew(*he is a Iew which is one within. B. G.* but the word is ἐν τῷ κρυπτῷ, in the secret or hid part:) and the circumcision *is* of the heart, in the spirit, not in the letter: whose praise, (that is of the Iew, as the relatiue ὃ, of the masculine gender sheweth)is not of men,but of God.

2. *The parts, Method, and Argument.*

THis Chapter hath two parts: 1. the Apostle conuinceth all to be sinners,and so to deserue condemnation, much lesse to be iustified by their workes: 2. he taketh away certaine pretexts and excuses which might be alleadged.

1. As in the former chapter he conuinced the Gentiles of sinne, and so to be subiect to Gods iust wrath, because both they committed euill things themselues, and fauoured those which did them: so now he vrgeth an other argument from their owne conscience: The

reason

reason standeth thus: whosoeuer condemneth himselfe, is inexcusable: this is prooued in the second verse, because the iudgement of God is according to truth, to iudge euery man according to his owne conscience: but all men doe condemne themselues, because they iudge others for the same things which they doe themselues, v. 1. therefore they are inexcusable, v. 1.

2. The pretenses are 1. either generall, of all men, v. 3. to 11. or speciall, first of the Gentiles, v. 11. to 17. or of the Iewes, v. 17. to the ende.

1. The generall pretext or pretense, 1. is propounded, v. 3, 4. that God beeing mercifull and long-suffering, will not straightly punish and condemne euery one that is euill. 2. the Apostles answer followeth, 1. from the ende and cause of Gods long-suffering, which is to call men to repentance, v. 4. in the latter part. 2. from the effect of impenitencie, which is the heaping vp of wrath: which is confirmed by the efficient cause, the iustice of God, v. 6. then by an antithesis and opposition both of the rewards and punishments, v. 7, 8, 9, 10. which also is amplified and confirmed by the reason thereof, that God is no accepter of persons, v. 11.

2. The first speciall pretext is of the Gentiles, which may be collected thus: It is vniust for those which haue no law to be punished: the Gentiles haue no law, *Ergo*.

The Apostle answereth to the *maior*, or first part, by a distinction, that they which haue no law at all, neither naturall, nor written, are not to be punished, but if they haue either or both, if they sinne against the law of nature, or the written law, they shall be iudged accordingly, v. 12. the latter part of sinning against the written law, is further illustrated by preuenting an obiection: for the Iew might alleadge, that he had the law, and gaue care vnto it, therefore he should not be iudged thereby: the Apostle answereth, that not the hearers of the law, but the doers should be iustified, v. 13.

The second part of the argument, that the Gentiles had no lawe, the Apostle denieth, prooving, that although they had not the written lawe, yet they had the law of nature: which he sheweth by two arguments, taken from two effects, the one, because some of them by the light of nature, did some things agreeable to the written law, v. 14. and againe, they had the testimonie of their owne conscience, either accusing or excusing them, v. 15. which is set forth by the circumstance of the time, when this testimonie of their conscience shall most of all shew it selfe, namely at the day of iudgement, v. 16.

Then follow the particular pretexts and excuses of the Iewes. The first is, that the Iewes had the knowledge of the law, and therfore that they should not be damned together with the rest: this defense of the Iewes is first propounded in their person, in diuers particular points, wherein the Iewes boasted, as in the knowledge of the law, in the teaching, and instructing of others, v. 17. to 20. then the Apostle adioyneth his answer, denying the argument, because although they had the Law, yet they obserued it not; which he prooueth by experience of their euill life, v. 21, 22, 23. and by a testimonie of Scripture, v. 24.

The other pretext and defense of the Iewes was this; circumcision is not vnprofitable, the Iewes had circumcision, therefore it was auaileable vnto them; to this the Apostle maketh this answer, to the proposition by this distinction: that circumcision profited if it kept the law, which is amplified by the contrarie, that if it kept not the law, it was no better then vncircumcision; nay vncircumcision keeping the law, should be preferred before circumcision, not keeping the law, v. 25, 26, 27. to the assumption he also answereth by a double distinction, of a Iew outward, and inward, and of circumcision in the flesh, and the spirit: that a Iew outward should gaine nothing before God by his circumcision onely in the flesh, and not in the heart, v. 28, 29.

3. *The questions and doubts discussed.*

1. Quest. To whome the Apostle here speaketh, *Wherefore thou art inexcusable, O man, &c.* to the Gentiles, or Iewes.

1. Some thinke that the Apostle vseth here a transition, and as he had hetherto discouered the sinnes of the Gentiles, so now he turneth him vnto the Iewes, to lay open their hypocrisie: *Lyran.* And *Tolet* thinketh, that the Apostle reasoneth from the lesse to the greater: that if the Gentiles which had not the written law of God, were not excusable, much lesse the Iewes: But the particle διὸ, wherefore, sheweth, that this is inferred out of that which went before, and so is a continuance of the same argument.

2. Some here comprehend not the Gentiles onely, but the Iewes also, that both the Iewes in condemning the idolatrie of the Gentiles, and the Gentiles censuring the Iewes for their euill life, and yet did the same things themselues, should be both without excuse: *Haymo. gloss. ordin. Anselm. Perer.* But it can not be shewed, how the Iewes condemning the Gentiles of idolatrie, were guiltie of the same themselues.

3. The third opinion is, that the Apostle still treateth of the Gentiles: and hereof there are two reasons; both because those words haue a necessarie connexion, and reference to and with the former chapter; and afterward, v.17. the Apostle beginneth by name to deale with the Iewes. But they which agree that this is spoken of the Gentiles, yet doe differ therein. 1. *Origen* will haue this verse to be the conclusion of the former chapter: wherein he committeth two faults, first in ioyning together things of diuers natures: for the Apostle there touched those, which both fauoured euill in others, and did practise it in themselues: but now he taxeth an other sort of men, that seemed to mislike sinne in others, and yet did it themselues: and againe, *Origen* in diuiding the first verse from the second: *for we know, that the iudgement of God is according to the truth*, which is a reason of the former, doth separate and distinguish those things, which should be conioyned.

2. Some referre this to such as were Iudges among the Gentiles, who though they made lawes to iudge and punish by, yet did commit the same things themselues: *Theodoret.* But the Apostles words beeing generall, *Thou art inexcusable, O man, whosoeuer thou art*, are not to be so restrained.

3. *Chrysostome* thinketh the Romanes are here specially taxed, who were the Lords of other nations, and so tooke vpon them to iudge others: But the Apostle hetherto in generall hath reasoned against all the Gentiles.

4. Some thinke that the Apostle speaketh of the iudgement of the Philosophers, such as were *Socrates, Cato*, who erred in the same things, whereof they reproued others: *Hyper.* But the Apostle in generall speaketh to euery man whatsoeuer.

5. Yea some doe make the Apostles speach yet more particular: that he should specially meane *Seneca*, with whome he was familiar: But as yet S. Paul had not beene at Rome, and therefore if *Seneca* were knowne vnto the Apostle, this their knowledge beganne after the writing of this epistle.

6. Wherefore I rather thinke with *Parens*, that the Apostle noteth all such in generall among the Gentiles, who found fault with others, beeing guiltie of the same faults themselues: yet so, as the Iewes be not excluded, though principally the Gentiles be taxed: see the analysis before: he speaketh of a generall iudgement whereby one iudgeth an other: that is, subscribeth to Gods iudgement, that they which doe such things are worthie of death: so *Chrysostome: Vniuersi mortales, licet non omnes thronos iudiciales, &c.* for all mortall men, though they haue not iudiciall thrones, &c. yet they iudge either in word, or in the secret of their conscience. *Ambrose* thinketh, that the Apostle here preuenteth an obiection, that whereas he had before noted such, as committed sinne themselues, and fauoured it in others, they might thinke to be free, which condemned it in others, though they did it themselues: therefore the Apostle sheweth, that euen such could no way escape the iudgement of God.

2. Quest. *Whether one offend in iudging an other, wherein he is guiltie himselfe.*

It may be thus obiected, that if a man make himselfe inexcusable, in iudging an other for the same crime, which he knoweth by himselfe, then it is not safe for such an one to iudge an other; as our Sauiour reproueth those which brought the woman taken in adulterie, because they themselues also were not without sinne, Ioh. 8. *Ans.* 1. The iudge, which condemneth an other, is in the same fault, either *occultè & in foro conscientiæ*, secretly and in the court of their conscience, and then they sinne not in iudging of an other: or they are publikely detected of the same sinne: and then they sinne, not in that they giue iust sentence vpon other, but in respect of the scandall and offence giuen to others: *Thomas: non peccat, quia reprehendit, sed quia inordinatè reprehendit*, he sinneth not because he reprehendeth him, but because he doth it inordinately: *Gorrh.* 2. so that the power of the office must be distinguished from the vice of the person: such a iudge neither offendeth against the lawes, which command malefactors to be punished: nor against the offendor, which hath deserued that punishment: but he sinneth in giuing offence to others: *Parens.* 3. our

blessed

blessed Sauiour misliketh not the action, that they accused the adultéresse: for he himselfe admonisheth her to sinne no more: but the manner, that they did it in hatred, delighting in the punishment of an other, and in hypocrisie, not looking into themselues. *Martyr.* 4. Herein Dauid offended, who pronounced sentence of death against the man, of whome Nathan put the case in his parable, not yet perceiuing that he himselfe was the man, against whom he pronounced sentence: *Erasm.* such many were there among the heathen: *Diogenes* accused Grammarians, which diligently sought out Vlysses faults, and were ignorant of their owne; and *Musitians*, which tuned their instruments, beeing themselues of vntuneable manners; *Astronomers*, for that they gazed vpon the starres, and saw not the things before their owne feete; *Orators*, because they were carefull to speake iust things, but not to doe them: the common people praised them, which contemned money, and yet they themselues were addicted to the desire of money. *ex Gryn.*

5. Now whereas our Sauiour saith, *Iudge not, that ye be not iudged*, Matth. 7. he speaketh not there against ciuill iudgement, or brotherly admonition: but against hastie and precipitate iudgement, and vncharitable curiositie, when men pried and searched into the faults of others, not with a desire to amend them, but to the end, that their faults might be rather excused with the multitude of other delinquents. *Martyr.*

Quest. 3. Of these words, v. 2. *We knowe that the iudgement of God is according to truth.*

1. *We knowe:* some will haue this principallly referred to the Iewes: we knowe by the Scriptures, *Tolet.* we the Apostles and spirituall men, *Gorrh.* we knowe both by the light of nature, and by the testimonie of the word, *Paraus.* But the Apostle hauing here to deale against all men in generall, doth vrge this naturall principle, that God seeth more sharpely then men, and therefore is a most iust iudge, *Beza*, so that he saith in effect, *we knowe*, that is, *it is certaine: Osiander.*

2. *The iudgement of God: Chrysostome* referreth this to the finall iudgement at the last day, that howsoeuer some may escape vnpunished in this world, yet the iudgement of the next world shall be according to truth: so also *Osiander:* but euen in this world the Lord also often sheweth his vpright and iust iudgement: *Ambrose* maketh this the connexion of the sentence: that if man iudge the sinnes which he seeth in another, God shall much more? But these words are rather a confirmation of the former sentence: that he which iudged an other, and yet committed the same things, could not so escape, for though he were blind in his owne iudgement, God would finde him out: his hypocrisie could not be hid.

3. *According to truth:* where the iudgement of God is opposed to the iudgement of man, in these two things: first mans iudgement is partiall, he often iudgeth according to the person, not the qualitie of the offence, *Calvin:* and againe there are many secret things which God will bring to light, but man cannot iudge them, *Lyran. Socrates* who publikely disputed of vertue, yet priuately was an idolater: *Cato* a Censor of others, yet was an vsurer, and did prostitute his wife: these men though they seemed without reproofe vnto others, yet the Lord that iudgeth according to truth, would finde out their sinnes, *Beza.*

4. *Origen* here mooueth this question, if God iudge according to the truth, so that the euill receiue euill things, and the good good things at the hands of God: how then commeth it to passe, that a man who hath liued wickedly and repenteth him, findeth remission of sinnes and fauour with God: and an other which hath liued well, and afterward falleth into euill, is punished: the answer is, that God iudgeth here according to truth, for in the one, *ingressa pietas impietatem depellet*, godlinesse entreth and expelleth vngodlinesse: and in the other vngodlinesse expelleth godlinesse, and so euerie one is iudged in truth, according to that present state wherein he is, whatsoeuer he had beene before.

Quest. 4. *Whether a iudge be bound herein to be like vnto God, to iudge according to the truth which he knoweth.*

Some here resolue, that a Iudge is bound to followe the euidence which is brought in before him, though he know the truth to be otherwise in his owne conscience: *iudicandum est secundum veritatem manifestam, id est, probatam*, they must iudge according to the manifest truth, which is prooued, and not according to the secret truth, *Gorrham. Hugo Cardinal.* and so their resolution is, that a iudge is not bound to absolue a man publikely condemned, though he knowe him to be innocent.

Contra. 1. Indeede a iudge cannot followe that truth which is hid and secret and no way made knowne vnto him: and in this case if an innocent man be condemned, the Iudge is free, because he followeth the euidence, hauing no other direction to the contrarie: But if the Iudge knowe in his conscience that he is innocent, he is by no meanes to consent to his condemnation, whatsoeuer euidence is brought in to the contrarie: for he is to iudge according to the truth, as God iudgeth: now there can be but one truth: neither can the action of that Iudge be warranted, which is against his knowledge: for whatsoeuer is not of faith is sinne, Rom. 14. But see this question handled at large, *Hexapl. in Exod. c.* 23. qu. 13. 14. whether I must desire the Reader to haue recourse: because it were superfluous to handle the same things in diuerse places.

Quest. 6. *Of the reasons why the Lord vseth patience and forbearance toward sinners.*

1. The Apostle vseth three words, χρηστότης, goodnesse, bountifulnesse, which is seene in the generall benefits, which God vouchsafeth to the wicked, as in granting them the Sunshine and raine, and such other temporall blessings: ἀνοχὴ, patience and forbearance, which is in bearing with the wicked, and not punishing them in their sinnes: μακροθυμία, longanimitie, and long sufferance: when God still deferreth his punishments, though men heape sinne to sinne: the first and chiefest cause of this long sufferance in God, is the expectation of mens repentance, that they should thereby come to amendement of life, as S. Peter saith, 2. *epist. c.* 3.9. *God is patient toward vs, and would haue no man to perish, but would haue all men come to repentance.* 2. As Gods mercie and goodnes herein appeareth, so also the malice of men, in abusing the Lords patience, and their more iust condemnation in the end is made manifest, as the old world was most iustly destroyed, after they had been warned an 120. yeares by the preaching of Noah. 3. God taketh occasion by the malice, impenitencie, and hardnesse of heart in the wicked, to shewe his powerfull and wonderfull workes, as Pharaohs hardnesse of heart gaue occasion to the Lord, to shewe his wondrous workes in Egypt. 4. While the impenitent abusing Gods longanimitie, are more hardned in their sinnes, others in the meane time make good vse of the diuine patience, and are conuerted vnto repentance: as in Egypt, though Pharaoh became worse, yet many of the Egyptians were humbled by these plagues, and were turned vnto God, and ioyned vnto his people. 5. God vseth patience toward some, for the ensample, encouragement, and confirmation of others, that they should not despaire of the goodnesse of God: as S. Paul saith, that *Iesus Christ might first shew on me all long suffering, vnto the example of them, that in time to come, shall beleeue in him to eternall life*, 1. Timoth. 1. 16.

Quest. 7. *Whether the leading of men to repentance by Gods long sufferance, argueth that they are not reprobate.*

It will be here obiected, that seeing the long sufferance of God calleth all vnto repentance, and whom he would haue repent, he would haue saued: it seemeth then, that none are reiected or reprobate, whom the Lord so inuiteth and calleth vnto repentance.

Answer. 1. Such as are effectually called vnto repentance by Gods patience and long suffering, are indeede elected: for the elect onely are effectually called to repentance, but such as abuse Gods patience, and are impenitent still, may notwithstanding be in the state of reprobation: for though the same meanes be offred vnto them to bring them to repentance, yet they haue not the grace: the decree then concerning the reiecting of such impenitent persons, and the offer of such meanes, as might leade them vnto repentance, may verie well stand together: because it is of their owne hardnes of heart that the meanes offred are not effectuall. 2. And thus also another obiection may be answeared, that if it be Gods will, that such should come to repentance, whether the malice of man therein can resist the will of God: for, if it were Gods absolute will and good pleasure, that such should come vnto repentance, no man could resist it: God is able to change and turne the most impenitent and hard heart, if it pleased him: But here we must distinguish betweene effectuall calling, which alwaies taketh place and none can hinder it, and calling not effectuall, yet sufficient if men did not put in a barre by their owne hardnes of heart: Gods absolute will then is not resisted, when men come not to repentance: for his will is to leaue such to themselues by his iust iudgement: and not to giue them of his effectuall grace, *Faius.* Now hereof no other reason can be giuen, why God doth not giue his effectuall grace to all, but his good plea-

pleaſure, as our Bleſſed Sauiour ſaith, Matth. 11. 26. *It is ſo father, becauſe thy good pleaſure is ſuch.*

Queſt. 7. *How the bountifulnes of God in leading men to repentance, and the reuelation of his wrath, ſpoken of* ch. 1. 18. *may ſtand together.*

The reuelation of Gods wrath and iuſtice againſt all vnrighteouſnes, and his goodnes and mercie in expecting the conuerſion and repentance of ſinners, are not contrarie the one to the other: for if men haue grace to come to amendment of life by Gods long ſufferance, then his mercie taketh place in forgiuing them their ſinne, and acquiting them of their puniſhment which is ſatisfied for in Chriſt: But if they become impenitent, and abuſe Gods patience, then his iuſtice ſheweth it ſelfe in their condigne and deſerued puniſhment: So Gods bountie and mercie appeareth in forbearing to puniſh, if they will repent, and his wrath is reuealed, vpon their impenitencie, and abuſing of Gods long ſufferance, *Pareus.*

Queſt. 8. *How God is ſaid to harden the heart, ſeeing the wicked doe harden their owne hearts.*

v. 5. *After thine hardnes, and heart that cannot repent:* this hardneſſe of heart is naturally in mans heart, and is encreaſed by his owne peruerſnes, and obſtinacie: yet God ſometime alſo is ſaid to harden the heart, as the Scripture ſaith, he hardened the heart of Pharaoh: This is done three wayes, 1. becauſe men take occaſion by Gods patience and forbearance, to continue in their ſinnes: and ſo the Lord may be ſaid to harden the heart, becauſe the wicked abuſe that occaſion, which is ſent of God: thus *Origen, lib. 3. periarchor. Baſil* in his oration, wherein he prooueth that God is not the author of euill: but in this reſpect, man rather ſhould be ſaid to harden his owne heart, in abuſing the occaſion, then God in giuing it. 2. *Auguſtine* taketh this induration of the heart to be ſaid of God, when he withdraweth his grace: as *diſcedente ſole aqua obduratur*, by the departure of the ſunne, the water is congealed and hardened, *ſerm.* 88. *de tempor.* 3. But beſide the ſubtracting and withholding of Gods grace, he concurreth as a iuſt iudge, by his ſecret power ſo working, that both the inward ſuggeſtions of Sathan, and the externall obiects doe all make together for the further hardening of their heart: ſee before, c. 1. qu. 63.

Queſt. 9. *Whether hardnes of heart and finall impenitencie, be a ſpeciall kind of ſinne.*

1. *Pererius* ſeemeth to collect ſo much by theſe two reaſons. 1. becauſe here the Apoſtle ioyneth hardneſſe and impenitencie of heart together: that as hardneſſe of heart, is a ſpeciall ſinne, ſo ſhould the other be alſo. 2. here is a ſpeciall and moſt grieuous puniſhment inflicted, the heaping and treaſuring vp wrath: But neither of theſe reaſons conclude, for both the hardneſſe of heart is rather the generall effect of ſinne, and a perpetuall companion of an habite and cuſtome in ſinne, then a ſpeciall ſinne: and the puniſhment here deſcribed is againſt not one but all their ſinnes, wherein they continue without repentance.

2. Vega *lib* 13. *c.* 20. *ſuper decret. Trident. de iuſtificat.* ſheweth that in theſe two caſes, impenitencie doth aſſume a newe kind of peculiar malice, that is either in receiuing of the Sacraments, for then eſpecially men are commanded to prepare their hearts by repentance: ſo that herein the commandement of God is tranſgreſſed: and at the houre of death, for then a man not repenting is acceſſarie to his owne death, and ſo tranſgreſſeth that commandement, *thou ſhalt not kill:* But neither of theſe reaſons are ſufficient. 1. when one commeth to the ſacrament without due preparation, and ſo receiueth it vnreuerently and profanely: there is a newe ſinne indeede committed which is profaneneſſe and contempt of ſacred things: but this is the fruit and effect of his impenitencie: a newe ſinne is added to his impenitencie, rather then impenitencie it ſelfe is changed into a ſpeciall ſinne. 2. And ſo likewiſe, when one thorough impenitencie is careleſſe of his ſaluation being at the point of death: this careleſnes is alſo a fruit of impenitencie.

3. *Thomas* thus decideth this queſtiō: that if impenitencie be taken ſimply for perſeuerance and continuance in ſinne, it is not a ſpeciall ſinne, but a circumſtance rather of ſinne: but if there be beſide, *propoſitum non pœnitendi*, a purpoſe not to repent, now impenitencie is become a ſpeciall ſinne, *Thomas* 2. 2. qu. 14. *articl.* 2. But this ſeemeth to be no perfect diſtinction: for whereſoeuer impenitencie is, there is a purpoſe and reſolution not to repent, as long as the heart remaineth impenitent: Thus much then may be added for the diſcuſſing of this queſtion: that impenitencie is two wayes to be conſidered: either in reſpect of the obiect,

obiect, which is sinne, that one hath committed: and so it is a circumstance that accompanieth sinne: or as it is ioyned with profanenes, contempt of God, and vacuitie of his feare, and so it may haue toward God, the nature of a speciall sinne.

Quest. 10. *Whether it stand with Gods iustice to punish twice for the same sinnes.*

Seeing that the Gentiles were punished before, beeing deliuered vp to their vile affections, c. 1. 26. how then are they reserued here to a greater punishment against the day of wrath? for the Prophet Nahum saith, c. 1. 9. *non consurget duplex tribulatio*, double affliction or tribulation shall not rise vp.

Answ. 1. This is not the meaning of the Prophet, that God cannot punish twice for the same sinne, but there he speaketh of the destruction of the Assyrians, that it should be at once, God should not neede the second time to come vpon them: which was fulfilled in the euersion and ouerthrowe of Nineueh, it was at once destroyed for euer.

2. This rule well holdeth in the course of iustice, that one be not punished twice for the same sinne. 1. if by that one punishment full satisfaction be made for sinne: but the wicked by their temporall punishment, cannot fully satisfie Gods iustice for their sinne. 2. punishment begunne in this life, and eternall punishment afterward, are rather diuerse degrees of the whole punishment due vnto sinne, then diuerse punishments: as here in the course of humane iustice, a malefactor may be both put to the racke, to the wheele, hanged, and quartered: and all these shall make but one condigne punishment for his offence, *Par.* 3. and when one punishment worketh vnto amendement, then a second is needlesse: as the righteous onely are chastened in this life, but the wicked because they profit not by temporall punishment vnto repentance, haue their punishment begun in this life, and finished in the next: as the old world and Sodomites were both temporally and eternally punished.

Quest. 11. *Whether euerie one shall be rewarded according to his workes*, ver. 6.

Against this saying of the Apostle, v. 6. *Who will reward euerie man according to his workes*, it will be obiected, that they which repent them in their last houre, and so are saued, haue no time to shewe good workes, and likewise infants: therefore it appeareth not how they should be iudged according to their workes.

Answ. 1. They which haue grace to repent them in their last houre, are not voide of good workes: as the theise vpon the crosse shewed these good fruits of his faith, he confessed Christ, acknowledged his sinne, reproued the vnbeleeuing theise, and prayed earnestly for euerlasting saluation. And if he had liued longer, he had no doubt a full purpose of heart to haue expressed his faith by his godly workes: the like may be said of those which are at the point of death, called to repentance. 2. Concerning infants there is an other reason: for either they be saued according to the grace of Gods free election: or some are damned being left in their owne nature, the children of wrath: Now the Apostle speaketh not of infants here, but of such as are of yeares to commit euil, or doe good, *Pareus.*

Quest. 12. *How it standeth with Gods goodnesse to punish euill with euill.*

It may be thus obiected: that sinne is committed three wayes, either in rewarding evill for good, or euill for euill, or in not recompensing good for good: But God cannot sinne, therefore it should seeme to be against the nature of the diuine goodnesse to punish sinne with eternall damnation: and it is against Christs rule, who commandeth that we should doe good against euill.

Answer. 1. Two wayes may euill be rendred for euill, *vel libidine vindictæ, vel amore iusticiæ*, either with desire of reuenge, and so it is sinne: or for loue of iustice, and so it is not sinne: for then it should not be lawfull for Magistrates to inflict punishment vpon malefactors. 2. in this life also God sometime doth send euill for good, vpon his owne children, as when he afflicteth them: but it is for their greater good, as to encrease their faith and augment their reward, *Hugo*: but in the next world, he neuer rendreth euill for good: but either euill for euill, as to the wicked, because he is iust: or good for euill, as to infants, because he is good and gracious: or good for good, as to his faithfull seruants, because he is both iust, and good and gracious, *Gorrhan.*

Quest.

Queſt. 13. *Of the true reading of the 7. verſe.*

1. Some doe thus read, *To them which by continuance in well doing, ſeeke eternall life,* he ſhall render, *glorie, honour, immortalitie:* thus *Oecumenius, Ambroſe, Gregorie, lib. 28. moral. c.6. Haymo. Pererius.* But in this reading there is a manifeſt inverting of the order of the words: which ſtand thus in the originall: *to them which by patience in well doing ſeeke glorie, honour, immortalitie, eternall life:* that is, God will giue eternall life vnto ſuch: whereas then the ſenſe may be found out, without any ſuch inverſion, the beſt way is to keep the due order of the words. 2. ſome doe thus reade: *to them which by patience (the glorie of good workes, honour, immortalitie) ſeeke eternall life: Beza, Gryneus, Aretius:* that is, God will giue the glorie, honour, immortalitie, due vnto their good workes, vnto them which continue to the ende, in ſeeking eternall life; this reading agreeth with the former in tranſpoſing of the words: ſauing that they ioyne, *good workes* to the words following, *glorie, honour, &c.* which is better annexed to the former word, patience and perſeuerance: as appeareth, v. 10. *To euerie one that doth good, ſhall be glorie, honour, &c.* where theſe words *glorie, honour,* are ſeuered from the former: as it muſt be ſo here alſo. 3. Therefore the beſt reading of theſe words is this: *To them which by perſeuerance in well doing, ſeeke glorie, honour, immortalitie, eternall life:* that is, God ſhall render eternall life vnto ſuch: the word *render* muſt be ſupplyed out of the former verſe, *who will render vnto euerie man, &c.* and the word is beter ioyned, with *eternall life,* then with the former words, *glorie, honour, immortalitie:* becauſe the words neede not be tranſpoſed, or put out of their place in this reading, as in both the former: Thus *Origen, Chryſoſtome, Theophylact,* doe interpret this place: and the Syrian interpreter, *Calvin, Pareus, Faius,* with others.

Queſt. 14. *What the Apoſtle meaneth, by patience of good workes, v.7.*

1. Some referre this patience vnto God, whereof the Apoſtle ſpake before ver.4. *Deſpiſeſt thou the riches of his bountifulneſſe and patience, &c.* and they giue this ſenſe: that they which abuſe not the patience of God, but thereby are ſtirred vp vnto good workes, ſhall haue eternall life: thus *Ambroſe.* But this expoſition cannot ſtand: for the Apoſtle vſeth here a diuerſe word ὑπομονὴ, *patience, perſeuerance,* from the former, v. 4. which is ἀνοχὴ, long-ſuffering, forbearing: and there the Lord ſpake of the ſinners and impenitent, which abuſed Gods longanimitie, but here of the faithfull that continue in well doing. 2. ſome vnderſtand the patience of men, whereby they endure affliction, which might otherwiſe turne them aſide from well doing, *Anſel.* and *Caietan* much to the ſame purpoſe vnderſtandeth here *patience of good workes,* not *obiectiue,* by way of obiect, for the obiect of patience is euill, and not good: but *cauſaliter,* cauſually, becauſe good workes giue occaſion of perſecution, which many times followeth good workes. 3. but the word here vſed ὑπομονὴ, doth as well ſignifie perſeuerance and continuance, as patience: the meaning then is, that they which perſeuere and continue in good workes: So S. Luke ſaith, c.21.19. *By your patience poſſeſſe your ſoules:* which Matthewe rehearſeth thus, c. 24.13. *He that endureth to the ende ſhall be ſaued:* likewiſe the Apoſtle to the ſame purpoſe, Heb.10.36. *Ye had neede of patience, that after ye haue done the will of God, ye may receiue the promiſe:* the Apoſtle there vſeth the ſame word ὑπομονὴ. And in this ſenſe Hierome taketh *patience* here in his commentarie vpon this place, ſo alſo *Pareus, Beza,* with others.

Queſt. 15. *What glorie, honour, and immortalitie, the Apoſtle ſpeaketh of, v. 7,*

1. Some doe vnderſtand them, *pro vitæ piæ & ſanctæ ſtudio,* for the ſtudie and deſire of a godly and holy life, *Faius:* and hereby *Tolet* would haue ſignified, *bonorum operum qualitas,* the qualitie of good workes, for true honour commeth of vertue: but it is euident by the word following, *immortalitie,* that the Apoſtle here hath relation, vnto the eternall glorie of the next life, *Pareus.*

2. *Glorie,* by glorie is vnderſtood, that glorious ſtate of the Saints both in their bodies and ſoules: when, as the Scripture ſaith the iuſt ſhall ſhine as the Sunne in the kingdome of the father, Matth. 13. and *honour* is that dignitie, which the Lord ſhall giue vnto the Saints, placing them at his right hand, honouring them in the ſight of the world which before condemned them, *Faius.* Theſe two Adam was furniſhed with in his creation: as it is ſaid, *Pſal.* 8.5. *Thou haſt crowned him with glorie and honour,* he was created glorious in the

the gifts of his bodie and minde, and honourable, because he had the dominion of all other creatures, and so was preferred before them: but this *glorie and honour*, which Adam lost by his fall, as *Origen* to this purpose alleadgeth that place, *Psal.* 49.12. *Man did not continue in honour*, shall more abundantly be restored in the resurrection.

3. He addeth *incorruption*, to shewe that this glorie and honour, were not such as the Gentiles sought, who made terrene and earthly glorie the scope of their actions: but eternall and euerlasting in heauen, which should neuer fade: *Origen* seemeth here to vnderstand the spirituall incorruption of the soule in this life, contrarie to which is the corruption of the minde from the simplicitie of faith in Christ: *per hanc obseruantiæ incorruptionem, &c.* by this incorruption in the obseruance of faith, we attaine vnto the incorruption of our bodies in the resurrection: *Gryneus* vnderstandeth the incorruptible state both of the bodie and soule in the next life: As the bodies shall be freed from corruption, so *mentes non laborabunt vanitate*, their minds shall be free from vanitie: But *Chrysostome* better restraineth it to the incorruptible state of the bodie: *aditum facit ad resurrectionem corporum, &c.* the Apostle maketh a way to the resurrection of the bodie: and he ioyneth glorie and honour with incorruption, *omnes resurgemus incorrupti, sed non omnes ad gloriam, &c.* for we shal rise incorruptible, but not all vnto glorie.

4. Vnto these the Apostle addeth a fourth, v. 10. namely *peace*, which is the verie complement and perfection of our happines: this peace is *bonorum omnium secura & tranquilla possessio*, a secure and peaceable possession of all good things: and as *Prosper* saith, as *Beda* here citeth him: *pax Christi finem non habet*, the peace of Christ hath no ende: the Saints shall be at peace with God, they shall enioy the tranquilitie and peace of conscience in themselues: and peace they shall haue without, from all enemies whatsoeuer, which shall be subdued vnto them.

5. But it will be obiected, that glorie and honour are peculiar and essentiall vnto God, which he will not giue to any other, Isay. 42. 8. *And thine is the glorie*, *Matth.* 6.13. *Answer.* That essentiall and infinite honour and glorie which is in God, is not communicated vnto any other: but yet there are certaine influences and bright beames of that glorie, which in Christ are imparted to his members, as S. Peter saith, *that by these precious promises (which are made vnto vs in Christ) we are made partakers of the diuine nature*, 2.Pet.1.4.

Quest. 16. *How it standeth with Gods iustice to punish eternally sinne temporally committed.*

Obiect. As God giueth eternall life vnto his faithfull seruants, so he punisheth the wicked and impenitent with euerlasting damnation: but sinne is a temporall transgression: and for one to be punished eternally for a momentanie delight, may seeme to exceede the rule of iustice.

Answ. Three wayes doth it appeare to be most iust, that God should punish eternally sinne but temporally committed: both in respect of the minde and intention of the sinner, of the matter wherein he sinneth, and of the person against whom he is an offender.

1. First though the act of sinne be but temporall, yet the mind of the sinner is infinite: if he could euer liue, he would euer sinne: and therefore as *Gregorie* saith, *quia mens in hac vita nunquam voluit carere peccato, iustum est vt nunquam careat supplicio, &c.* because the mind in this life would neuer be without sinne, it is iust, that it should neuer be without punishment.

2. If the matter and subiect of sinne be considered, it is of, and in the soule: like as then the wounding of the bodie, bringeth the death of the bodie, after the which there is no returning into this life againe: so sinne beeing the death of the soule, it followeth, that it should be perpetuall and for euer, *Hugo*: like as then Magistrates doe punish some offences, as murther, theft, with death, which doth vtterly exclude them from the societie of the liuing, and cut them off for euer: so is it iust with God to punish the sinnes committed against him with euerlasting paine, *Perer.*

3. Sinne because it is a transgression of the lawe of God, is so much the more hainous: as he that smiteth the Prince doth more grieuously offend, then he which striketh a priuate person: so that sinne is of an infinite nature, because of the infinite dignitie of the diuine maiestie, against whom it is committed: and therefore it deserueth an infinite punishment: which because it cannot be infinite, *secundum intensionem*, in the intention and greatnesse of it, it remaineth that it should be infinite, *secundum durationem*, in respect of the continuance,

tinuance, and enduring thereof. *Perer.*

4. Further, the equitie of Gods iudgement in puniſhing the temporall act of ſinne eternally, *Hugo* doth thus very well illuſtrate by theſe compariſons: Like as when mariage is contracted, *per verba de præſenti*, by words vttered in the preſent tenſe: though the contract be ſone done, yet the mariage remaineth all the life long: ſo when the ſoule and ſinne are contracted together, it is no maruell if this contract holding during the life of the ſoule, deſerue euerlaſting puniſhment: And like as where the fuell and matter of the fire continueth, the flame burneth ſtill; ſo ſinne leauing a blot in the ſoule beeing the matter of hell fire, is eternally puniſhed, becauſe there is ſtill matter for that euerlaſting fire to worke vpon. Thus then it is euident, how the Lord euen in puniſhing ſinne eternally, doth reward men according to their workes: for though the action of ſinne be temporall, *voluntas tamen peccandi, quæ per pœnitentiam non mutatur, eſt perpetua*, yet the will to ſinne, which is not changed by repentance, is perpetuall. *Gorrhan.*

17. Queſt. *How eternall life is to be ſought.*

v. 7. *To them, which in well doing ſeeke glorie, honour, &c.* In ſeeking of God who is eternall life, three things muſt be conſidered, *locus, tempus, modus*, the place, the time, the manner.

1. The place muſt be *mundus, quietus, ſecurus*, cleane, quiet, ſecure: then firſt God is not to be ſought vpon the bed of idlenes, or carnall delight: and therefore it is ſaid, Cantic. 3. 1. *In my bed I ſought him, but found him not:* that is no cleane place to ſeeke God in: But yet the *bed vndefiled is honourable*, Heb. 13. 4. and the faithfull doe ſeeke God euen in their beds; as Dauid ſaith, Pſal. 6. 6. *That he watered his couch with his teares.* Neither is God to be ſought in the courts and ſtreetes, and tumultuous aſſemblies: as Cantic. 3. 2. *I ſought him in the ſtreetes, but found him not:* and Hoſ. 5. 6. *They ſhall goe with their bullocks and ſheepe to ſeeke the Lord, but ſhall not finde him:* ſuch are no quiet places: but God muſt be praied vnto in ſecret, and ſought in the quiet hauen of the conſcience. Neither is God to be ſought *in pompa*, where there is oſtentation of pompe and vanitie, as Chriſts parents found him not among their kinred, but in the Temple diſputing with the Doctors: God is to be ſought, not in pompous ſhewes, but in the aſſemblies of the Saints.

2. Concerning the time, God muſt be ſought, *dum dies eſt, dum prope eſt, dum nobis prodeſt*, while it is day, while he is neare, and at hand, and when it may auaile vs. 1. Firſt God is not to be ſought in the night, Cantic. 3. 1. *I ſought him in my bed by night, &c. but found him not:* ſo the Apoſtle ſaith, *The night is paſt, the day is come, let vs caſt away the works of darknes:* God then is to be ſought, not in the time of ignorance and darknes, but in the time of light and knowledge. 2. The Lord muſt be ſought when he may be found, and is at hand: Iſa. 55. 6. *Seeke ye the Lord, while he may be found, call vpon him while he is neare:* while the Lord offereth grace vnto vs, and ſtandeth knocking at the doore of our hearts, we muſt open vnto him. 3. And in this life muſt we ſeeke God, while mercie is ſhewed: while the bridegroome crieth in the ſtreetes, Matth. 25. 6. but when the doores are ſhut, and this life is ended, it is then too late to ſeeke for mercie.

3. Touching the manner: God muſt be ſought in the heart, in deſiring him: Iſa. 26. 8. *The deſire of my ſoule is to thy name:* our eyes muſt be toward him: Pſal. 121. 1. *I will lift vp mine eyes to the mountaines from whence my helpe commeth:* our talke muſt be of him: Pſal. 119. 13. *With my lippes haue I declared all the iudgements of thy mouth:* our hands muſt be lift vp vnto him in our prayer: *We muſt lift vp pure hands*, 1. Tim. 2. 8. our feete muſt be readie to goe to ſerue him: Pſalm. 18. 33. *He maketh my feete like hindes feete: Gorrhan.*

18. Queſt. *Whome the Apoſtle meaneth by contentious, and ſuch as diſobey the truth.*

v. 8. *But vnto them that are contentious.* 1. Some doe vnderſtand thoſe, that did wilfully maintaine and defend their errors: whence was beginning of ſects and ſchiſmes, *Origen, Anſelme.* 2. *Chryſoſtome, Theodoret*, applie it vnto thoſe, which ſinned of malice, and of an obſtinate and ſet purpoſe. 2. But *Ambroſe* ſpecially referreth it vnto thoſe, who deſpiſed the iudgement of God, and abuſed his long ſuffering and patience, thinking that they ſhould not be called to account for their ſinnes: and this ſeemeth to be moſt agreeable to the Apoſtles meaning: for he ſpake before of ſuch, v. 4. as deſpiſed the bountifulnes of God, which did lead and cal them to repentance: by the contentious then are vnderſtood

ſuch as were refractorie, and rebellious againſt God.

And diſobey the truth. 1. Some vnderſtand the truth of the Goſpel, *Anſelme, Aretius.* 2. ſome generally the truth of doctrine by preaching, *Lyran. Oſiand.* But the Apoſtle ſpeaketh principally of the Gentiles, which had neither heard of the Goſpel, and wanted the light of true doctrine. 3. *Ambroſe* doth reſtraine it to thoſe, that beleeue not the iudgement to come by Chriſt, but that is too peculiar. 4. ſome doe vnderſtand onely the light of nature, *Beza, Grynæus, Pareus:* of which truth the Apoſtle ſpake before, c.1.18. *which withheld the truth in vnrighteouſnes.* 5. But ſeeing the Apoſtle comprehendeth the Iewes as well as the Gentiles, the truth is more generally to be taken, for any direction vnto that which was right, whether by the law of nature, which the Gentiles had, or the written law, which the Iewes had: ſo *Chryſoſtome* taketh it in this generall ſenſe, *qui lucem fugit, tenebras eligens,* which doth flee the truth, chooſing darknes, &c.

19. Queſt. *Of the puniſhment due vnto the wicked, Indignation, wrath, tribulation, anguiſh, &c.* v.8.

1. Some doe ioyne all theſe together, as depending vpon one ſentence: ſo *Ambroſe, Theodoret, Origen:* but they are diſtinguiſhed into two periods, one endeth at *wrath,* the other beginneth at *tribulation:* the firſt ſheweth the qualitie of the works which are puniſhed, the other the perſons that ſhall be iudged, indifferently both Iewes and Gentiles: *Tolet,* or the firſt containeth the *theſis,* or generall propoſition: the other an *hypotheſis,* with particular application to the Iewes and Gentiles.

2. θυμὸς, indignation, ſome take for the more vehement motion of anger, and ὀργὴ, anger, for the leſſe, *Origen, Martyr.* but the firſt rather ſignifieth the lighter commotion and ſtirring of the minde, the other the inflammation of the minde, with a purpoſe of reuenge, *Tolet. Pareus:* and this *anger* and *indignation* are not to be referred vnto the men themſelues, as *Origen,* but vnto God, who is not ſubiect vnto any ſuch perturbations: but here figuratiuely *anger* the cauſe is taken for the effects, the iudgement of God vpon the wicked, the effects of his anger. *Pareus.*

3. θλῖψις στενοχωρία, *tribulation,* and *anguiſh.* 1. ſome applie vnto the inward vexation and anguiſh of the minde, which the wicked feele in this life: theſe are before iudgement, and the other two, indignation, wrath, after: *gloſſ.ordinar. Aret.* and hereupon *Origen* maketh a difference betweene the tribulation of the wicked, *quam ſubſequitur anguſtia,* which anguiſh and vexation of the minde followeth, and the affliction of the righteous, wherein they are not ſtraightened, but enlarged in their inward man. 2. But this tribulation and anguiſh is better referred to the infernall puniſhment, where ſhall be weeping and gnaſhing of teeth, *Pareus:* which ſome thus well diſtinguiſh referring tribulation, to the externall puniſhment of hell fire, and anguiſh to the worme of conſcience, that neuer dieth, *Oſiand. Gorrhan.* But yet ſo there eternall puniſhment is here deſcribed: as that the horror of conſcience euen in this life, the forerunner of that euerlaſting horror in hell, may very well be included alſo.

4. *Vpon the ſoule of euery man:* which is not onely an Hebraiſme, that is, vpon euery man, *Tolet.* for according to the Hebrew phraſe it had beene ſufficient, to ſay, vpon euery ſoule: therefore hereby is alſo ſignified the horrible puniſhment of their ſoules ſpecially, yet together with their bodies, *Pareus:* for *à parte totum intelligit,* he vnderſtandeth the whole by a part. *Haymo.*

20. Queſt. *Why the Iew is ſet before the Grecian.*

v.9. *Of the Iew firſt, and of the Grecian.* 1. *Tolet* thinketh that the word πρῶτον, firſt, here ſignifieth, *ordinem & præeminentiam ſtatuum,* the order and preheminence or prerogatiue of ſtates betweene the Iewes and Gentiles: for the Iewes were preferred before the Gentiles, becauſe they were the people of God: But although this reaſon may be yeelded in the next verſe, where mention is made of glorie and honour, vpon euery one that doth good, the Iew firſt, and then the Gentile: yet it can be no prerogatiue for the Iew to be firſt in puniſhment. 2. Therefore I preferre their iudgement, which thinke that the Iew in the order of puniſhment is placed firſt, becauſe they knew Gods will, and had better helpes, and therefore they were worthie of greater puniſhment, if they did not their maſters will: ſo *Ambroſe, Iudæus credens propter Abraham honorificentior, diffidens peius tractandus,* the beleeuing Iew was more honoured for Abrahams ſake, but the vnbeleeuing Iew was worthie

worthie of greater blame: ſo alſo *Athanaſ. ad Antioch. qu.* 144. ſo *primum ſignificat grauitatem pœnæ*, this word *firſt*, doth in this place ſignifie the greatneſſe of punihment: in the other, *prærogativam præmij*, the prerogatiue of reward, *Faius*.

21. Queſt. *What Iewes and Gentiles the Apoſtle here meaneth.*

1. *Origen* will haue neither the vnbeleeuing Iew here to be matched with the beleeuing Gentile: for then the Iewe ſhould not haue the preheminence: nor yet the beleeuing Iewe with the vnbeleeuing Gentile: for then they were not fit to be ioyned together: but he vnderſtandeth, as well the vnbeleeuing Iewes as Gentiles: and hath theſe ſtrong poſitions: 1. that euen they which beleeued not among the Gentiles, yet doing well might be rewarded, though they had not faith in Chriſt: for as they were condemned for their euill works, ſo if they did well, they ſhould be counted worthie of reward: and whereas that place will be obiected, *He that beleeueth not, is condemned alreadie*, Ioh. 3. 18. he giueth this interpretation, *ſecundum hoc quod non credidit, iudicatus eſt, &c.* he is iudged in this, that he beleeued not, though for other things which he doth he ſhall not be iudged: as it is ſaid, *he that beleeueth ſhall not be iudged or condemned*, that is, he ſhall not be iudged, *ſecundum hoc, quod credit*, in that that he beleeueth, yet in other things he ſhall be iudged: 2. Such an one not beleeuing in Chriſt, yet doing well, though he haue not eternall life, yet *gloria operum poterit non perire*, by the glorie of his workes he may be kept from periſhing: to this purpoſe *Origen lib. 2. in c. 2. ad Roman.*

2. *Contra.* 1. The firſt poſition of *Origen* that any thing done without faith can be acceptable to God, is contrarie to the Scripture, Heb. 11. 6. *Without faith it is impoſſible to pleaſe God*, neither doth that argument followe from the contrarie: for one euill worke is ſufficient to condemne a man, but one good worke is not ſufficient to obtaine reward: for he that doth one good worke may haue many euill workes beſide, for the which he deſerueth to be puniſhed: that other gloſſe of his, of the iudging of beleeuers, and the not iudging of vnbeleeuers is cõfuted by the words of our Sauiour, Ioh. 5. 24. *he that beleeueth, hath euerlaſting life, and ſhall not come into condemnation:* he is not freed then from iudgement onely in part, becauſe he beleeueth, but ſimplie he ſhall neuer enter into condemnation: for he which hath a liuely faith, which is effectuall working by loue, hath not onely a naked faith, but is full of good workes: and where he is wanting, his imperfect obedience is ſupplied by the perfect obedience of Chriſt apprehended by faith. 2. Neither doth the Scripture allowe any third place beſide heauen and hell after this life: that any not hauing eternall life, ſhould be preſerued from periſhing: for they which are not counted among the ſheepe at the right hand of Chriſt; for whom the kingdome is prepared: they belong vnto the goates at the left hand, and ſhall goe into euerlaſting fire prepared for the deuill and his Angels. 3. This ſtraight and inconuenience *Origen* is driuen vnto, becauſe he taketh theſe Iewes and Grecians to be vnbeleeuers: whereas the Apoſtle vnderſtandeth ſuch among the Gentiles, as beleeued in God, and liued thereafter: ſuch were they which liued with *Melchiſedek*, *Iob*, the *Niniuites*, *Cornelius*, as *Chryſoſtome* vpon this place ſheweth, whom *Faius* followeth.

22. Queſt. *Of the diuerſe acceptions of the word perſon, v.* 11.

This word προσωπον, is either giuen vnto God, or to creatures, and the ſame either without life, or to ſuch as haue life, as to man.

1. It is attributed to God three wayes. 1. the face of God ſignifieth his iudgement againſt ſinners, 1. Pet. 3. 12. *the face of God is againſt thoſe which doe euill.* 2. it is taken for the ſpirituall preſence of Chriſt, 2. Cor. 2. 10. *I forgaue it for your ſakes in the ſight or face* ἐν προσώπῳ, *of Chriſt.* 3. it is taken for the diuine hypoſtaſis in the Trinitie: as Chriſt is ſaid to be the engraued forme of the perſon of his father, Heb. 1. 3.

2. Things without life are ſaid to haue a certaine face, as Luke 12. 56. *the face of heauen.*

3. Properly this word *face* is giuen vnto man: and it 1. either ſignifieth his countenance, as Ieſus is ſaid to haue fallen vpon his face, Matth. 26. 39. 2. or the bodilie preſence: as the Apoſtle ſaith he was kept from the Theſſalonians, concerning his face, but not in heart, 1. Theſſal. 2. 17. 3. or it is taken for ſome reſpect of the gifts of bodie, minde, or ſome externall condition, as of honour, riches, or ſuch like: in this ſenſe it is ſaid

of Christ, Mark. 12. 14. thou carest not for the person of any: and S. Iude saith of certaine false teachers, that they haue mens persons in admiration for aduantage sake, Iud. v. 16. and in this sense it is taken here, *Grynæus*. 4. The person then of man betokeneth some qualitie or condition in him, for the which he is respected: either naturall, as the gifts of the minde, sharpnes of wit, memorie, vnderstanding, or of the bodie, as strength, comelines, beutie: or such as are attained vnto by labour and industrie, as learning, knowledge of arts, wisdome: or externall in worldly respects, as if he be rich, honourable, of authoritie, or such like. 5. Further, some respect of persons is necessarily ioyned with the cause, as a fault in an aged man, or minister, or one that hath knowledge, is greater, then a slippe of a young man, or one that is ignorant: some respect of persons is diuided from the cause, as whether he be rich or poore, honourable or base: and in this sense persons are not to be respected: *Martyr*.

23. Qu. *How God is said not to accept the persons of men.*

The Apostle hauing made mention of the equall condition of the Iewes and Gentiles, both in punishment and reward, addeth this as a reason, because God is no accepter of persons, in respect of their nation and kinred: So S. Peter saith, *God is no accepter of persons, but in euery nation, he that feareth God, &c. is accepted with him*, Act. 10. 34, 35. here the respecting of persons is vnderstood of the nation or countrey: likewise S. Paul saith, Gal. 3. 28. that in Christ, *There is neither Iew nor Grecian, bond, nor free, male nor female:* that is, in Christ there is no respect of persons: Deut. 16. 19. *Thou shalt not accept any person, neither take any reward:* to preferre any for gifts or rewards, beside the merit of his cause, is to haue respect of persons: God then accepteth no mans person, he preferreth not any for his riches, countrey, honour, strength, or any other such qualitie, but iudgeth euery man, as his cause is, and as his works are: But thus it will be obiected on the contrarie:

1. *Obiect.* Moses entreateth the Lord to spare his people for Abraham, Isaak, and Iaakobs sake, Exod. 32. herein then the Lord had respect of persons.

Ans. Some giue this answer, that in temporall things, such as was the forbearing to punish the people, God may haue respect to persons, but not in eternall, *Mart.* But it may be better answered, that God had not respect to the persons of these Patriarks, but to his gracious promise, which he had made vnto them, as there Moses saith, *Remember Abraham, &c. to whome thou swarest by thy selfe. &c.*

2. *Obiect.* S. Paul would haue vs doe good to all, but specially to the houshold of faith, Gal. 6. 10. here the person is respected.

Ans. The person is not respected here, but the cause: for the faithfull are preferred, in respect of their faith, which is the cause, why they haue the preheminence.

3. *Obiect.* But God doth elect some vnto saluation, some are reiected, whereas all by nature are the children of wrath, and in the same common condition: to giue then vnequall things, as life or death, to those which are in the same equall condition, seemeth to be done with respect of persons.

Ans. 1. Some giue this solution, that there is no acception of persons *in donis gratuitis*, in gifts of gratuitie, and freely bestowed: as election, vocation, are of the free gift of God, he calleth and electeth whome he will: but a person may be accepted, in the distribution of that which doth of right appertaine vnto one: and so the Lord accepteth no mans person, but rewardeth euery one according to his worke. *Perer. disput. 6. numer. 42.*

2. *Beza* thus answereth, that in the decree of election, there can be no acception of persons: when God electeth some before they haue any beeing, and so are yet no person at all.

3. But this answer is more full and sufficient: there are three things to be considered in the accepting of persons. 1. when some externall condition is respected beside the merit of the cause. 2. and this is done contrarie to the law of equitie. 3. and not without iniurie done vnto an other, when of partiall affection, that is taken from one which is his right, and adiudged to an other: But none of these are seene in Gods election: 1. he respecteth not any condition or qualitie in them, which are elected: but he maketh choice of them, of his owne good pleasure. 2. he is not tied to any law, and so transgresseth no law. 3. he doth not wrong vnto any, in exempting some from destruction, which in the rigour of his iustice is due vnto all: like as *Augustine* putteth the case of two debters: if the Creditour doe forgiue his debt vnto one, and exact it of an other, he doth no

wrong:

wrong: it is free for him to doe what he will with his owne, Matt. 20. 15. *Parens, Faius:* so as *Augustine* well determineth, *ibi acceptio personarum recte dicitur, vbi ille, qui iudicat, relinquens causa meritum, &c.* there acception of persons is rightly saide to be, when he that iudgeth leauing the merit of the cause, doth finde somewhat in the person, for the which he giueth sentence with one against an other, &c. *lib. 2. ad 2. epist. Pelagian. c. 7.* But so doth not God, for he findeth no difference in the persons, but all beeing in the same cause of damnation, he of his owne free will forgiueth his debt vnto some, and requireth it of others.

4. *Obiect.* But it is an accepting of persons, as well, *cum æqualibus inæqualia tribuuntur, &c.* when vnequall things are giuen to those which are equall in cause: as when all are guiltie, and yet one is saued, an other condemned, as when the persons are vnequall, as the innocent condemned, and the guiltie freed: God seemeth in the first kind to haue respect vnto persons, freeing some from condemnation, which belongeth in the rigour of Gods iustice to all.

Answ. 1. It is not simply an accepting of persons, to giue vnequally where the cause is equall: but when this is done with respect vnto some qualitie in the person, as because he is rich, or honourable, or such like, and the other is not: But God doth not so, he electeth some before other, not for any respect to their persons, but of his meere grace and fauour. 2. betweene the decree of Gods election, and the execution thereof, there commeth the faith and pietie of the elect, which maketh a manifest difference betweene them and the reprobate, which freeth God from all partialitie, who iudgeth men according to the qualitie of their workes. See more afterward, 3. addition to the places of doctrine.

24. Quest. *Of the meaning of these words, v. 12. As many as haue sinned without the law, shall perish without the law.*

1. *Ambrose* exposition here seemeth somewhat strange, who vnderstandeth this not of the law of nature, but of the law of Moses, to the which the Gentiles were bound to giue assent: and therefore *duplici nomine fiunt rei*, they are guiltie two waies, because they did not giue assent vnto the law giuen by Moses, nor receiued Christ, &c. *Pererius* refelleth this interpretation, because the law of Moses did onely bind the Hebrewes, neither were any of the Prophets commanded to publish the law of Moses to the Gentiles, as afterward the Apostles were commanded to preach it to the Gentiles. But *Tolet* somewhat qualifieth and excuseth *Ambrose*, making this his meaning, that he speaketh onely of the Gentiles, who liued after the publishing and preaching of the Gospel, who then were bound to beleeue and to receiue the writings of Moses, and the Prophets, which prophesied of Christ: yet in this sense, he thinketh, that *Ambrose* expresseth not the Apostles full meaning, who speaketh generally of the Gentiles, both before, and at the comming of Christ.

2. *Chrysostome*, whome *Anselme* followeth, doth interpret, this to be iudged without a law, *leuius puniri*, to be more easily punished: for the Gentile hauing not the law as the Iew had, is thereby somewhat excused: But the Apostles purpose is not to shew any inequalitie of punishment betweene the Iew and Gentile, but onely howsoeuer they are vnequall in knowledge, yet because they are equall in sinne, they shall both indifferently be punished.

3. Some contrariwise, doe make the case of the Gentiles more grieuous: they shall perish without the law, meaning the written law, but the Iewes shall be iudged onely, that is, not punished eternally, but for a time, who afterward shall be saued: this opinion is imputed to *Origen, hom. 3. in Levit.* and he insinuateth as much in his commentarie vpon this place. *Augustine* refelleth this opinion, *concion. 25. in Psal. 118.* And it is euidently confuted by the saying of our Sauiour, Matth. 11. that it shall be more easie for the Sodomites in the day of iudgement, then for the vnbeleeuing Iewes: *Perer.* and they that haue done euill (whether Iew or Gentile) shall goe into euerlasting fire, Matth. 25. 46. Here then iudgement is taken for condemnation, as it is vsuall in the Scripture: as Ioh. 5. 29. *They that haue done euill shall come forth to the resurrection κρίσεως, of iudgement*, that is, condemnation. *Tolet.*

4. *Pererius* here maketh mention of the like opinion of certaine of their Catholikes, who by *iudging*, here vnderstand certaine transitorie paines in purgatorie, which such shall endure, but they shall not finally perish, because they hold the foundation, namely, faith in Christ: But *Pererius* confuteth them, because the Apostle speaketh of such Iewes, as beleeued not in Christ, and therefore did not hold the foundation.

5. *Gregorie* hath this obseruation vpon those words: he maketh two degrees of those

which shall be saued in the day of iudgement, and two likewise of them which shall be condemned: first, *alij iudicantur & regnant*, some shall be examined first for their life, and afterwards enter into Gods kingdome, such as repented them of their former sinnes, and did good workes: such Christ shall say vnto, *for I was hungrie, and ye gaue me meate, &c. alij electorum non iudicantur & regnant*, others of the elect, should not be iudged at all, but presently reigne with Christ: such are they that are perfect, as namely the Apostles, who are promised to sit vpon twelue seates, and iudge the twelue tribes of Israel. So likewise for them, that shall be condemned, some *sine iudicij examine condemnabuntur*, shall be iudged without any examination or iudgement, such are the infidels, which shall rise againe, *non ad iudicium, sed ad tormentum*, not vnto iudgement, but vnto torment: as it is saide in Psal. 1, *The wicked shall not stand vp in iudgement*: and here the Apostle saith of such, *they shall perish without the law*. But they which professed the faith, and yet liued not thereafter, *redarguentur vt pereant*, shall first be iudged and reproued, and then perish: like as in a commonwealth, the Prince *aliter punit ciuem delinquentem, aliter hostem rebellantem*, punisheth a citizen offending one way, examining his offence according to the law, and an enemie rebelling an other way, he vseth martiall law against such, giuing sentence presently to condemne them. But this obseruation of *Gregorie* seemeth somewhat curious: the Apostle intendeth not here any such thing, to shew any difference in the processe of iudgement betweene the Iewes and Gentiles, but that they both beeing in the same cause of transgression, shall be partakers of the same punishment: And that there shall be but one manner of proceeding in iudgement, both in rewarding the righteous, and in condemning the wicked, it is euident by that description of Christs comming to iudgement, Matth. 25.31.

6. *Augustine* here propoundeth this doubt, that whereas the Apostle saith, Rom. 4.15, *Where there is no law, there is no transgression*: how then can the Gentiles be found to be transgressors without the law? for answer hereunto, he maketh three kind of lawes: one is the written law, which is giuen vnto the Iewes, not to the Gentiles: and of this law speaketh the Apostle here, that they sinned without the law, and so shall perish without the law, that is, the written law of Moses: there is beside the law of nature, whereof the Apostle speaketh afterward, v. 14. *They hauing not the law, are a law vnto themselues*: against this law the Gentiles sinned, and by this law they shall be iudged: the third law is that which was giuen vnto Adam in Paradise, by which not onely he, but all his posteritie are found to be transgressors: and in respect of this law, euen infants are found trespassers, because of originall sinne: to this purpose *Augustine* in the place before cited.

25. Quest. *Of the occasion of these words, v. 13. The hearers of the law are not righteous before God, but the doers shall be iustified.*

1. Some take this to be a new argument to conuince the Iewes, that they could not be iustified by the law, because the keeping and fulfilling of the law is required to make one iust, which no man can doe: and so consequently beeing not iustified by the law, they must seeke to be iustified by faith. *Calu. Pareus.* But as yet the Apostle is not entred into that matter, to proue iustification by faith, and not by the law: he hetherto laboureth to conuince both Iewes and Gentiles, that they are vnder sinne.

2. Some take this to be the order: that the Apostle prooueth both Iewes and Gentiles to be equall, both *quoad naturam*, in nature, for God hath no respect of persons, v. 11, they are all alike by nature: and *quoad pœnam*, in their punishment they are equall, the one shall perish without the law, the other shall be iudged by the law, v. 12. then *quoad culpam*, they are equall in the fault, because neither of them are doers of the law. *Gorrhan.*

3. Some thinke, that here the Apostle meeteth with an obiection of the Iewes, who seeing the Apostle to equalize them with the Gentiles, might haue obiected, that they had the law, and so had not the Gentiles: the Apostle then answereth, that this did not helpe them, because they were hearers onely of the law, and not doers. *Martyr. Grynæus.*

4. *Tolet* thinketh, that this sentence is brought in as a probation of the 10. verse, *that glorie shall be to euery one that doth good*: otherwise that part should be passed ouer without proofe: and so he thinketh this clause not specially to be meant of the Iewes, but of the Gentiles also, because it is said, *the doers shall be iustified*, which was common both to the Iewes and Gentiles, not *the hearers and doers*, which was proper to the Iewes, who had the law written, which was read vnto them, and they heard it: *Faius* also thinketh this to be a proofe of the tenth verse.

Contra.

Contra. 1. But if S. Paul should proove here, that glorie shall be to euerie one that doth good, and be immediately inferreth, that the Gentiles doe by nature the things of the lawe, it would follow that by nature they might doe good, and so by their naturall workes obtaine glorie, which is not to be admitted. 2. that part concerning glorie to them which did good, had not so much neede of proofe, as the other, because there were verie fewe found among the Gentiles, that did such good workes, as should be recompensed with glorie and honour: and the Apostles principall intendment, is to conclude both Iewes and Gentiles to be vnder sinne. 3. and further that the Apostle speaketh of the written lawe here, it is euident, because that onely was heard: neither needed he againe to repeate, *hearers of the lawe, and doers*, it beeing mentioned before.

5. Wherefore, this rather is the coherence of this verse: that whereas S. Paul in the former verse, had shewed first the Gentiles without the lawe, and the Iewes vnder the lawe, to be sinners: he prooueth the latter part first: that the Iewes should be iudged by the law, because as long as they were hearers, and not doers, it could not helpe them, they should not thereby be approoued and iustified: and in the next verses following, he sheweth how the Gentiles should *perish without the law*, because although they had not the written law, yet they had the lawe of nature imprinted in them, which guided them to doe some things agreeable to the lawe, and so made them inexcusable. And thus this whole disputation of the Apostle hangeth well together, *Bucer. Aretius.*

Quest. 26. Of the meaning of these words, *Not the hearers of the Lawe, &c. but the doers shall be iustified, ver.* 13.

1. There are two kind of hearers: some onely heare with the eare, but vnderstand not: Matth. 13.13. *they hearing heare not, neither doe vnderstand:* and there is an hearing ioyned with vnderstanding, v. 15. *least they should heare with their eares, and vnderstand with their hearts:* of the first kind of hearing speaketh the Apostle here.

2. *Doers of the lawe:* the lawe is fulfilled two wayes: one is in *supposition*, that if a man could by his owne strength keepe the lawe, he should thereby be iustified: there is another fulfilling, which is by the perfect obedience of Christ, imputed to vs by faith: whereof the Apostle speaketh, Philip. 3.9. *Not hauing mine owne righteousnesse, which is of the lawe, but that which is thorough the faith of Christ:* of these the Apostle speaketh here, that in part doe themselues liue according to the lawe, and shewe their faith by their fruits, supplying that which is wanting in them by the obedience of Christ by faith.

3. There are two kinds of iustification: one is verily and indeede before God, which is by faith in Christ, Rom. 3.26. the other is in the opinion of men, Luk. 16.15. *Ye are they which iustifie your selues before men:* of the former the Apostle speaketh here, *Gryneus.* see further for the exposition of this place, controv. 7. following.

Quest. 27. *How the Gentiles which had not the lawe, did by nature the things contained in the lawe.*

This place is diuersly expounded. 1. Some doe here vnderstand the Gentiles converted to the faith of Christ, which doe naturally the worke of the lawe, that is, to beleeue in Christ, not that faith is naturall, but because, *duce natura credunt*, they beleeue, nature so guiding them: and while they beleeue, *opus legis ostendunt*, they shewe the worke of the Lawe: to this purpose *Ambrose*, whose meaning seemeth to be this, that the Gentiles which receiued the Gospel, were mooued by the light of nature, seeing the great miracles which Christ did, to acknowledge him to be the Messiah. But 1. this is an improper speech to say, that to beleeue is to doe the things of the lawe: neither is faith a worke of the lawe: for then he that is iustified by faith, might be said to be iustified by the lawe, which the Apostle euerie where opposeth and setteth one against the other: and faith is called the work of God, not of the lawe: as Ioh. 6. 29. *This is the worke of God, that ye beleeue, &c.* 2. Neither by the light of nature can any come to beleeue, but he hath neede of speciall illumination: *Iohn 6. 44. No man can come vnto me, except my father drawe him.*

2. *Augustine* likewise, *lib. de spirit. & liter.* c. 26. vnderstandeth this place of the Gentiles conuerted to the faith of Christ: and so also *lib. 4. con. Iuli. c.* 3. And thus he seemeth to proove it: because afterward, v. 26. he saith, *If circumcision keepe the ordinances of the lawe, shall not his vncircumcision be counted for circumcision?* here the Apostle speaketh of a Gentile conuerted: for otherwise how could he keepe the lawe? and it is like, that in all

these places the Apostle speaketh of the same kind of Gentiles: and they are said naturally to doe the things of the lawe, *quia vt crederint, ipsa in eis per Christi gratiam sanata est natura*, because that they might beleeue, their nature was healed by grace: to this purpose *Augustine*. But this exposition may be thus obiected against. 1. though it be admitted that afterward the Apostle speaketh of a Gentile conuerted to the faith, it followeth not that he should so meane here: for in this place the Apostle maketh mention of such Gentiles as had no other direction but the lawe of nature, and their conscience, and so are said to sinne without the law: but in the other place, he compareth with the Iewes such vncircumcised Gentiles which kept the ordinances of the lawe, and had the true circumcision of the heart, which they could not attaine vnto by the light of nature: And so *Origen* though before he vnderstand the vnbeleeuing Gentiles, qu. 21. yet there he thinketh the Apostle to meane the Gentiles conuerted: see qu. 43. following. Some thinke, that the Apostle is there to be vnderstood to speake by way of supposition, *if circumcision keepe the ordinances of the lawe*, not that it did, but if it did, *Calvin:* but it is there better referred to the conuerted Gentile, *Osiand.* see afterward question 43. 2. If *to doe by nature the things of the law*, were to doe it by *nature illuminated by grace and faith*, then were there no difference here betweene Iewe and Gentile: for the Iewe also did so keepe the lawe. 3. and whereas it is said, *they hauing not the law*, he sheweth, that they haue no other helpe, but the lawe of nature: whereas the conuerted Gentiles did such things by the instinct of grace and faith, rather then by the light of nature. 4. And whereas *Augustine* thus obiecteth, that if it be the lawe of nature which is written in their hearts, the Gospel should haue no priuiledge more then the lawe: which the Lord is said to write in their hearts, Ierem. 31. 33. It may be answeared: that the one is written in the heart, *ratione luminis naturalis*, by the meanes of the naturall light: the other is written, *ratione luminis fidei*, by the light of faith: and by the first naturall onely and morall duties are imprinted in the heart, by the other, beside these, all other mysticall points of religion, which nature cannot bring one vnto without faith: this is the priuiledge then of the Gospel, more then the lawe of nature hath, *Tolet.* And Ieremie speaketh there of a supernaturall inscription and writing in the heart by grace, the Apostle here of the naturall, *Pareus dub.* 14.

3. Some doe take the Gentiles here to be vnderstood not conuerted to the Gospell, but such as liued before the times of the Gospel: but beside the light of nature, had *auxilium diuinæ gratiæ*, the helpe of Gods grace, whereby they kept the morall precepts of the lawe: Thus *Thomas* interpreteth, and *Vega lib. 6. super decret. concil. Tridentin. c.* 21. so also *Tolet:* that they did the workes of the lawe, *non quidem sine fide & gratia*, but not without faith and grace, *annot.* 25. But this opinion is confuted by *Medina lib. 4. de certa fide c.* 7. and *Pererius disput. 8. numer.* 61. and it may be further refelled thus: 1. If that were S. Pauls meaning, that the Gentiles by their naturall light, helped by faith did keepe the lawe, they should not in this behalfe differ from the Iewes, who did keepe the lawe by the same meanes also, the light of nature assisted by grace. 2. the Apostle saith, *they hauing not the lawe, are a lawe to themselues:* but they which are ayded by grace, are not a lawe to themselues, they are guided and directed by grace.

4. Some here vnderstand such among the Gentiles, as had the true knowledge of God, such were *Melchisedeck*, *Iob*, the *Ninimites*, *Cornelius*. *Chrysost*. *Faius*. But these were not many among the Gentiles: the Apostle seemeth to speake more generally, of a great number among the Gentiles.

5. Some thinke that the Gentiles by the light of nature though they beleeued not in God, might doe workes of the lawe worthie of reward, to this purpose *Origen*, whose opinion is before confuted, qu. 21. *Lyranus* seemeth also to incline hereunto, *obseruatio legis naturalis cum fide & cultu vnius Dei, (ad quod inducit ratio naturalis) aliquo modo sufficit, &c.* the naturall obseruation of the lawe, with the faith and worship of one God, to the which naturall reason inuiteth, was some way sufficient to the Gentiles vnto saluation, &c. But nothing can be acceptable to God without faith: not that generall faith and knowledge of one God, but the knowledge of God in Christ: for he is the way and doore, and without him is no entrace into life.

6. Wherefore the Apostle here describeth the Gentiles in generall euen before the times of the Gospel, and such as had no other direction then by the lawe of nature: which they had, as the Apostle sheweth by these two arguments: both by the externall workes of the lawe,

lawe, and by the inward teſtimonie of their conſcience. But the Apoſtle ſaith not they fulfilled the lawe, they onely did certaine things, preſcribed in the lawe, *Martyr:* And he ſpeaketh rather, *de notitia naturali, quam de implenda legis facultate*, of the naturall knowledge which they had, not of any power or faculte to fulfill the lawe, *Calvin. Beza.* And he meaneth not all the Gentiles in generall, but the wiſer ſort among them as *Solon, Socrates, Ariſtides, the Scipioes, Catoes*, with other, who outwardly did ſome externall workes which the lawe commanded, though they wanted the inward obedience, *Pareus.*

Queſt. 27. *How any thing can be ſaid to be written in the heart by nature, ſeeing the minde is commonly held to be as a bare and naked table.*

v. 15. *Which ſhewe the effect of the lawe written in their heart:* It is the opinion of the beſt Philoſophers, as of *Plato in Philebo*, that the ſoule of man by nature is like vnto a booke wherein nothing is written, or like vnto a bare naked table, *Ariſtot. lib.* 3. *de anima. c.* 4. how then doth the Apoſtle here ſay, that the lawe is written in their heart?

Anſw. 1. *Plato* was of opinion, that all things were at the firſt written in the ſoule, but when it commeth into the bodie, is blotted out againe and forgotten: and vpon this ground that opinion is mentioned by the *Platoniſts*, that *ſcire eſt reminiſci*, to know is nothing els but to remember. But this aſſertion preſuppoſeth that the ſoule of man had a beeing without the bodie: and that there is a certaine promptuarie or ſeminare of ſoules, from whence the ſoules are deriued into the bodies: But this opinion is contrarie to the Scripture: which affirmeth that God formeth the ſpirit of man within him, Zach. 12.1. the ſoule of man is created within him, in his bodie, *infundendo creatur, & creando infunditur*, it is created by infuſion into the bodie, and iuſed by creation. 2. therefore a better anſwer is that whereas Ariſtole ſaith, μηδὲν ὑπάρχει ἐντελεχείᾳ γεγραμμένον, that nothing is written in the vnderſtanding: it muſt be vnderſtood actually: yet *potentia*, in poſſibilitie euerie thing is written there: becauſe the vnderſtanding is apt, and hath a capacitie to receiue and apprehend euerie thing. 3. neither is that *axiome* of Philoſphie generally to be vnderſtood, but to be reſtrained to ſuch principles, as are not engendred in the mind without inſtruction, experience, and obſeruation, as is the knowledge of arts, otherwiſe there are ſome principles, which are by nature imprinted in the ſoule, as firſt the naturall concluſions, which the ſoule apprehendeth of it ſelfe without any other demonſtration: as that God is to be worſhipped, parents are to be honoured, that good and honeſt things are to be deſired: ſecondly there are certaine κοιναὶ ἔννοιαι, generall notions, which are at the firſt apprehended onely by the ſenſe: as that the fire burneth, that the whole is greater then the part, and ſuch like, *ex Perer.*

Queſt. 28. *Of the Lawe of nature, what it is.*

It ſhall not be amiſſe by occaſion of theſe words of the Apoſtle, who ſpeaketh here of the lawe of nature written in the heart, a little to digreſſe, and briefly touch certaine queſtions of this matter: and firſt we will ſee, what this lawe of nature is, and of what precepts it conſiſteth.

1. It is euident by the Apoſtle here, that there is a lawe of nature: which he prooueth by two effects, the one externall in the performance of ſome things agreeable to the lawe, the other internall in the teſtimonie of the conſcience: But in this inward teſtimonie, there are two things to be conſidered: there is firſt that which is called συντήρησις, which is the comprehenſion of certaine practicall principles, and a naturall diſcerning betweene good and euill, iuſt and vniuſt: then there is συνείδησις, the conſcience, which either accuſeth one for doing euill, or excuſeth him in chooſing of that which is good: the *ſyntereſis* doth frame the propoſition, the *ſyneideſis* or conſcience, the aſſumption, as thus: the naturall lawe teacheth that parents muſt be honoured, and that they which diſobey parents are worthie of puniſhment: thus the propoſition is framed out of the principles of nature: then the conſcience of the guiltie perſon ſupplyeth the aſſumption: But we *Cham, Eſau, Abſolom*, haue diſobeyed our parents, therefore we deſerue puniſhment: and the like practicall ſyllogiſmes may be made in other commandements, *Gryneus.*

2. *Melanthon* thus defineth the lawe of nature: it is a knowledge of certaine principles belonging to the practiſe of life, and of the concluſions thence neceſſarily inferred, agreeable with the eternall rule of truth, which God hath planted in the mind of man, to be a teſtimo-

stimonie vnto man, that there is a God, which ruleth and iudgeth the actions of men, &c. In this description there are the former causes expressed of the law of nature. 1. the materiall cause, or the obiect thereof, wherein it is occupied, and whereof it consisteth: namely, of certaine practicall principles with the conclusions gathered thereupon: for the speciall scope of this naturall direction, is for the the practise of life, and not for speculation: and in this naturall knowledge, are not onely contained the first principles, as *parents are to be honoured*, but the conclusions thence diducted, as out of this principle in generall, euery one is taught by the light of nature in particular to conclude, that therefore he must honour his parents: 2. the formall cause is the agreement with the rule of truth, and the equitie of Gods written lawe: for the lawe of nature is a summarie abridgement of the morall lawe. 3. then the efficient cause, and author is God, who hath written and imprinted this law in the heart of man, as *Ambrose* thus defineth this naturall law, *quam Deus omnium creator singulorum hominum pectoribus infudit*, which God the Creator of all hath infused into euerie mans breast, *epist.* 71. 4. then the end is that it should be a testimonie of the diuine prouidence and iudgement, whereby he ruleth all things, and in the ende will iudge the actions of men. This description of the lawe of nature agreeth with the Apostles definition here, *it is the effect of the lawe written in our hearts*, the effect or worke sheweth the matter, *of the lawe*, the forme *written*, the efficient, for it is Gods writing: the ende is expressed afterward, their conscience accuseth or excuseth them,

Quest. 29. *What precepts the lawe of nature containeth and prescribeth.*

This may be shewed, both generally in the diuerse kinds of those things whereof these precepts consist, and in particular, by a seuerall induction and instance in the precepts of the morall lawe.

1. Man is bound to carrie himselfe vpright, both toward God that is aboue him, toward other men like himselfe, and toward such things as are inferiour vnto him, and vnder his rule and command: as within him his bodie, sense, affections, without him, honour, riches, pleasure, and such like. In all these, man receiueth some direction from the lawe of nature: for the first he is taught to loue God and feare him aboue all, as beeing the maker of all things: for the second, there are two naturall precepts: one affirmatiue, whatsoeuer you would that men should doe vnto you, doe vnto them: Matth. 7. 12. the other negatiue, *quod tibi fieri non vis, alteri ne feceris*, that which you would not haue done to you, offer not to another: for the third, euen Cicero by the light of nature could say, *animus imperat corpori vt Rex ciuibus, ratio libidini, vt seruis dominus*, the minde ruleth the bodie as the king his citizens, reason the lust, as the master gouerneth the seruants, *lib.* 3. *de repub.* which words are cited by *Augustine lib.* 4. *cont. Iulian. c.* 12. euen by naturall reason man hath some direction to guide himselfe in the desiring and coueting of the temporall things of this life.

2. Another generall demonstration there is of these naturall precepts: for man hath some naturall inclinations common to all other things, some incident onely to things that haue life, and some peculiar to humane nature: of the first kind, is the desire which euerie thing hath for it owne preseruation: and hence it is that a man naturally declineth all things which are hurtfull to his life, and is inclined by nature to preserue his bodie and life: as *Tullie* saith, *generi animantium omni est à natura tributum, &c.* it is giuen by nature vnto euerie liuing thing, to defend it owne bodie and life: of the second sort, is the procreation and education of children, which is by nature giuen vnto vnreasonable creatures: of the third kind are those things which specially belong vnto the nature of man, as a desire to knowe the truth, and to acknowledge God, and liue sociably with other men: so *Tullie* also saith, *eadem natura vi rationis hominem conciliat homini, & ad orationis & vitæ societatem, &c.* the same nature by the force of reason doth ioyne man to man, both in the societie of speach, and life, *lib.* 1. *de officijs.*

3. But more euidently shall it appeare what nature prescribeth, by particular induction in the seuerall commandements of the morall lawe.

1. Concerning the worship of the onely God: the heathen by nature had some knowledge thereof, as *Cyrillus lib.* 1 *cont. Iulian.* citeth *Pythagoras: Deus vnus est, &c.* God is one, not without the gouernment of the world, as some thinke, *sed in ipso est totus in toto orbe*, but he is in it, wholly in the whole, he considereth all generations, the beginning

of

of all things, the father of all, &c. the same father sheweth how *Orpheus* recanted his error of the multitude of Gods, and in the end ackowledged one onely God.

2. And as touching the adoration of images: *Strabo* writeth, that the Persians had neither altars, nor images: and when they warred against the Greecians they ouerthrewe and burned their temples with their images: the like *Cornelius Tacit.* writeth of the Germanes: *quod cœlesti maiestati parum conuenire putauerunt, &c.* that they thought it not agreeable to the celestiall maiestie, to include the gods within walls, or to resemble them to any humane shape; *Numa Pompilius* thought it vnlawfull, to ascribe any forme either of man or beast vnto God that was invisible.

3. Touching the abusing and profaning of the name of God: *Tullus Hostilius* was killed with lightening, and his house burned, because he attempted by certaine irreligious excorcismes to call vp *Iupiter Elicius: Theophrastus*, as *Plutarke* writeth, noted *Pericles*, that beeing sicke shewed vnto his friend, certaine enchanted toyes hanging about his necke.

4. And the Gentiles also obserued their Sabboths and dayes of rest: wherein it was of their blind and corrupt nature, that they added many superstitious obseruations of their owne: yet nature taught them, that some time was to be set apart for the worship of their gods.

5. The Gentiles also commended the honouring of parents, and condemned disobedience vnto them: therefore Solon beeing asked why he appointed no punishment for such as killed their parents, answered, because he thought that none would be so wicked to attempt any such thing.

6. Such was the hatred of the detestable sinne of murther among the Romanes, that for the space of 620. yeares from the first building of Rome none was found to haue beene killed within the citie walles by any priuate mans hand, as *Dion. Holicarnass.* obserueth.

7. Adulterie was odious by the light of nature among the Gentiles: as appeareth by the iudgement of *Pharaoh*, and *Abimelech* concerning Sara Abrahams wife, Gen. 22. & 20.

8. Theft by Draco his lawe was punished with death: Solon thought that too grieuous a punishment, and enioyned double restitution for theft: the *Indians* and *Scythians* because they had not houses to keepe their goods in, counted theft among the most grieuous offences: the like opinion they had of fraud and impostures: *Cato* beeing asked, *quod fenerari*, what it was to be an vsurer, answeared, *quid hominem occidere?* what is it to kill a man?

9. The Indians most seuerely punished those, which were taken in a lie: and generally among the heathen, they so detested falshood, and were iealous and suspicious of false testimonies: that, as *Cicero* saith, it was generally receiued, *vt vel amplissimi homines, ne in minimis rebus, &c.* that no not the most excellent men, euen in the smallest matters should giue testimonie in their owne cause: and for the same reason, they would not suffer any to be a witnesse against his enemie: for it was supposed he would make a lie to endanger him whom he hated.

10. The Gentiles also were not ignorant, that it was vnlawfull to couet the things of an other: as when Xerxes dealt with *Leonides* to haue revoulted, and promised to make him Monarch of Greece: he receiued this answer from him, If you had knowne, saith *Leonides*, what things are honest in mans life, *abstinuisses à concupiscendis alienis*, you would haue abstained from coueting other mens things. And thus by this particular induction, it is euident, how the effect of the morall law, is naturally written in the heart of man, and that the lawe of nature, if it be not blinded, commandeth the same things which the written lawe of God. *ex Gualtero.*

Quest. 30. *What the lawe of nature was before and after mans fall, and wherein they differ.*

In the lawe of nature, there are two principall things, first the vnderstanding and iudgement, in apprehending and conceiuing these naturall principles touching our dutie toward God and our neighbour: the other is in the will and affection, in giuing assent and approbation vnto those things so by the vndestanding conceiued: In both these there was greater perfection in the naturall light which Adam was created with, and that which is now remaining in his posteritie.

1. Concerning the vnderstanding: whereas the obiect thereof is either touching mysticall and diuine things apppertaining vnto God, or morall and ciuill duties. 1. In both these the mind of man is naturally obscured, that it doth not so clearely see, what is good or euill

uill in morall duties, much lesse in spirituall, as Adam did in the creation: for there are some mysteries concerning the Godhead, as of the Trinitie, of the creation of the world, and of the end thereof, of the power and omnipotencie of God, and such like, which Adam in his creation had a perfect knowledge of: but now such things by the light of nature cannot be attained vnto: they are reuealed by grace: as our blessed Sauiour saith, *this is life eternall, that they knowe thee to be the onely verie God.* 2. as some things we knowe not at all, by nature, which were infused to Adam: so these principles that remaine, are but darkely and obscurely now reuealed in nature, which were manifest to Adam, both in spirituall things, and morall duties: that as the *Apostle* saith, by this light of nature, they could but grope after God, Act. 17. 27. 3. An other defect in the vnderstanding is, that men by great difficultie and labour now attaine vnto these things, which Adam had infused without labour, whereof the Preacher speaketh, when he saith, *He that encreaseth knowledge, encreaseth sorrowe, Eccles.* 1. 18. 4. Curiositie is an other fault in the vnderstanding, when men are caried away from seeking after things profitable, and are tickeled with a desire, to search out hid and mysticall things, to high aboue their reach: as our parent Eue, when she began to listen to the serpents suggestion, was tempted to desire some accession and encrease of knowledge more then they had: therefore the Apostle would haue euerie one vnderstand according to sobrietie, Rom. 12. 4. 5. Now our vnderstanding is ouercast with a vanitie of mind, which breaketh out into idle, vaine, and vnprofitable thoughts, which was not in Adam: who before his fall, should haue beene occupied in nothing els, but in the meditation of God, and good things: according to which patterne, Dauid desireth that the meditations of his heart, might be acceptable vnto God, Psal. 19. 14. 6. Adam had the knowledge of good by experience, of euill by contemplation: But after his fall he had an experimentall knowledge of euill, which now remaineth in his posteritie: And these differences there are betweene Adams naturall vnderstanding, and ours.

2. In the will of man by nature, there are these defects and infirmities which Adam had not. 1. In spirituall and morall good things, the will hath no inclination at all, sauing in some ciuill things: but to will that which is good it hath no free will or power at all without grace: as the Apostle saith, 2. Cor. 3. 5. *We are not sufficient of our selues to thinke any thing.* 2. in generall the will consenteth to that which is good, but it fayleth in particular: as by nature man knoweth that it is euill to steale, murther, commit adulterie, and yet when it commeth to a particular act he approoueth and followeth the contrarie: as S. Paul saith, Rom. 7. 19. *I doe not the good thing, which I would, but the euill which I would not, that doe I:* But Adam both in generall and particular did knowe what was good, and might if he would himselfe, haue giuen consent thereunto. 3. Mans will is so froward by nature and peruerse, that when as naturally euerie one desireth to be happie, yet he willingly committeth those things against his intendment, which make him vnhappie: as a thiefe stealeth to keepe himselfe from famine, and so from miserie: and thus, *ne miser sit, malus fit, & ideo miserior est, quia malus est*, least he should be miserable, he becommeth euill, beeing so much the more miserable, because he is euill. And by this meanes, it falleth out, that he becommeth that which he intended not. 4. Further whereas the law of nature is, that a man should not offer that to another which he would not haue done to himselfe: yet now this naturall light is obscured with selfeloue, that a man will not haue wrong done to himselfe, yet he will wrong an other. 5. The lawe of nature is, that the reason should gouerne, and the affections should be subiect to reason: thus was it in Adan, so is it nowe: for the lust and concupiscence often preuaileth, and swayeth against reason. 6. the lawe is constant and vnchangeable: and the will of man following the light of nature altreth not, but now the will of man is mutable and changeable. 7. And whereas by the light of nature onely that which is good should be desired: now the will is carried to followe things apparently euill, as most notorious vices, of adulterie, drunkennesse, pride, and such like: which by custome men delight in, as *Augustine* saith, *peccata, quamvis magna & horrenda, cum in consuetudinem venerint, aut parua, aut nulla esse creduntur*, sinnes, though great and horrible, when they are growne into custome, are thought either to be no sinnes, or verie small, *Enchirid. c.* 80. And in these particulars it is euident how farre the naturall light now remaining, is declined from that perfection, which it had in the first creation of man.

Quest. 31.

31. Quest. *Whether the light of nature, though much obscured, can altogether be blotted out of the minde of man.*

Though the light of nature may be, and is much dimmed and ouercast by the corruption of mans prepostorous affections, yet that is most true, which *Augustine* resolueth vpon, *legem scriptam in cordibus hominum, ne ipsa quidem delet iniquitas*, the law written in the hearts of men, no not iniquitie and sinne it selfe can blot out: *lib. 2. confess. c. 4.* this conclusion may be further thus strengthened, and confirmed.

1. There are certaine generall principles and rules of nature, which doe reuiue and remaine in most wicked men: as euery one desireth to be happie: neither is there any so carelesse of himselfe, but would attaine vnto this ende, though he may be deceiued in the means: againe, euery one by nature knoweth, that euill is to be auoided, and therefore he would not haue any wrong offered vnto him by an other, because he taketh it to be euill: and he likewise knoweth, that good is to be desired, and therefore that which he would haue an other to doe vnto him, he desireth so to be done, because he thinketh it to be good. These generall rules and principles of nature, none are ignorant of: but when they come to draw out particular conclusions, out of these generall rules, there they faile, either beeing blinded in their iudgement, or corrupted by euill manners and custome: whereupon it commeth that men take those things in their practise to be good and commendable, which are euill: as among the Germanes, as *Cæsar* writeth, *lib. 6. de bell. Gall.* robberie was counted no fault: neither was the vnnaturall loue of boyes, among the Grecians and Romanes, held to be vnlawfull, and infamous. 2. An other proofe hereof, that the light of nature is not vtterly extinguished, is by the force and working of the conscience, which is readie to accuse the offender, and to prick and sting his soule: as Cain by this light of his conscience was driuen to confesse, that his sinne was greater then could be forgiuen. 3. An other argument hereof, which the Apostle also toucheth here, is the practise of naturall men, who did performe diuers commendable things by the light of nature, agreeable to equitie: as appeareth by diuers politike lawes, and positiue constitutions of the Gentiles: by the which these two assertions and conclusions of *Plato* are found to be true: *legem esse inventionem veritatis*, that the law is the inuention of truth: that is, the law of nature: and, *legē est imitationē veritatis*, the law is the imitation of truth: that is, positiue laws grounded vpon the law of nature.

32. Qu. *Whether ignorance of the law of nature in man doth make any way excusable.*

1. First, though the light of nature be now much darkned and obscured, yet thereby a man, notwithstanding this naturall darknes and ignorance, is left without excuse: as the Apostle saith, c. 1. 20. *to the intent, that they should be without excuse:* and the equitie thereof thus further appeareth: the Prophet Dauid saith, Psal. 79. 6. *Powre out thy wrath vpon the heathen, that haue not knowne thee:* and S. Paul, 2. Thess. 1. 8. *in flaming fire rendring vengeance vnto them that doe not know God:* But Gods iudgement is most iust, he would not punish men without their fault: seeing then, that euen they which know not God, shall be iudged, it remaineth, that their ignorance is not without their owne fault: that is an excellent saying of *Augustine, inexcusabilis est omnis peccator, vel reatu originis, &c.* euery sinner is inexcusable, either by originall guilt, or by voluntarie additament, whether we know, or be ignorant: for ignorance in them that would not vnderstand is sinne without doubt, in them that could not, it is the punishment of sinne: and so in both, *non est iusta excusatio, sed iusta damnatio*, there is no iust excuse, but damnation is iust, &c. *epistol.* 105. So both waies is the ignorant man left without excuse: for that perfect light of nature, which was giuen at the first to man, was lost by his sinne, so that this ignorance is the iust punishment of sinne: and that light of nature which remaineth, was by the Gentiles abused, that they would not vnderstand that, which nature reuealed.

2. Yet although the ignorance of the law altogether excuse not, as it serueth not the malefactors turne, to say he knew not the law of the Prince, against the which he hath offended; yet it doth somewhat extenuate the offence: for the faults committed by the ignorant, are lesse then those, which such fall into that haue knowledge, according to that saying of our blessed Sauiour, Luk. 12. 47. *The seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many (stripes:) but he that knew it not, and did commit things worthie of stripes, shall be beaten with few (stripes:)* for vnto him that is ignorant are wanting two things, knowledge, and a good will: but he that sinneth wittingly hath but one want, onely good will and inclination: and the one hath both *vo-*

luntatem facti & peccati, the will of the deede, and the sinne: but he that faileth of ignorance, hath onely a will to the deed, not to the sinne, though the deede be sinne: see further of this matter 4.chap.1. quest.57.

33. Quest. *That the light of nature is not sufficient of it selfe to direct a man to bring forth any vertuous act without the grace of Christ.*

It was the common opinion of the Philosophers, that there were the seedes of all vertues graft in the minde of man by nature: which seedes growing to ripenes were able to bring forth right vertuous actions. But the contrarie is euident, that this naturall seede is imperfect, and of it selfe vtterly vnable to bring forth any such fruit.

1. The Apostle saith, that he *which soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life euerlasting:* it is then the seede of the spirit, that sanctifieth to life euerlasting: he that is lead onely by the light of nature, soweth to the flesh, and the fruit thereof is corruptible: S. Iohn also saith, *he that is borne of God sinneth not, for his seede remaineth in him*, 1.Ioh.3.9. he then that is onely borne of nature, hath not this seede remaining in him, and therefore can not chuse but sinne.

2. If the morall law, without the grace of Christ, were of no efficacie to bring a man to righteousnes, but rather serued to reueale sinne, as the Apostle saith, Rom.4.13. *That the law causeth wrath:* and, Rom.7.11. *Sinne tooke occasion by the commandement, and deceiued me, and thereby slew me:* much lesse is the law of nature auaileable, to direct one vnto vertuous acts: but rather, it is an occasion to the wicked, that abuse it, of further stumbling: like as a light suddenly flashing vpon ones eyes walking in darknes, doth dazle them the more, and causeth him to stumble.

3. This further appeareth how vnsufficient this naturall light is, because in many thorough custome and continuance in sinne, their very conscience is corrupt, that they are not touched with any remorse for euill: but as the Prophet saith, Ier.3.3. *Thou hadst a whores forehead, thou wouldest not be ashamed:* so they grew to be impudent, and shameles in their euill doing: and as their conscience was seared as with an hoat yron, so their iudgement was blinded, taking good for euill, and euill for good, Isa.5.20.

4. If it be obiected, that the Gentiles did many commendable things: there are found among them many worthie examples of iustice, temperance, fortitude, yet these were farre from true vertues: for both these semblable vertues were obscured with many other vices, which raigned in them, and they aimed at doing such things at a wrong ende: they referred all this their endeauour either to their owne profit, or els to get praise thereby: so that they did ouercome other inferiour lusts & desires, with the predominant humour of couetousnes and ambition: like as in a bodie full of diseases and infirmities, there may be one, which may exceed the rest, & draw the other vnto it: which bodie notwithstanding is farre from perfect health, though the smaller infirmities are not felt, where a greater disease hath takē possessiō.

5. Now if our nature be vnsufficient to produce any good morall worke, much lesse is it able to direct a man vnto godly liuing: for the truth onely maketh one free, Ioh. 8.32. vnto such godly works, we had neede to haue the grace of God to direct vs: Psal.4.6. *many say, who will shew vs any good, but Lord lift thou vp the light of thy countenance vpon vs.*

34. Qu. *Of the testimonie of the conscience, and the accusing or excusing of the thoughts.*

v. 16. *Their conscience also bearing witnes, and their thoughts, &c.* 1. *Faius* thinketh that three effects of the conscience are here expressed, the first to testifie, that is, to propose the things done vnto the minde, then to accuse, and thereby to defend or excuse. But rather the first is the generall, to testifie and beare witnesse, which is expressed afterward in these two particulars, that according as the things committed are good or euill, so the conscience beareth witnesse by accusing, or defending: *Gorrhan. Parens.* 2. Their thoughts are said to accuse one an other, 1. *non cogitationibus inter se digladiantibus*, not as though the thoughts did at the same time striue together about the same fact, that some thoughts accused, and other excused. 2. nor yet is it meant of diuers men, as that the thoughts accused the vnbeleeuers, and excused the beleeuers, *gloss. interlin. Gorrh.* or the accusing thoughts concerned *puniendos*, such as were to be punished, the excusing *seruandos*, such as were to be saued. *Græca caten.* 3. but in one and the same man, as his facts were euill, his conscience accused, and as they were wel done, his conscience excused him: *Par. Tol.* 4. Some think that wherein euery iudgement there must be three, *actor, reus, iudex*, the actuarie, the guiltie person, and the iudge: that in diuers respects the conscience is all these: the conscience accusing is the

actor,

actor, the conſcience accuſed, is the guiltie partie, and the iudge alſo is the conſcience, *Faius:* But the partie accuſed, is rather the man himſelfe, whome his conſcience accuſeth or excuſeth, and the conſcience is the witnes: the iudge ſupreame is God ſitting in the conſcience: and the ſubalternate iudge is the light of nature imprinted in the heart: which *Lyranus* calleth *naturale iudicatorium hominis*, the naturall iudgement place of man: All theſe are here expreſſed by the Apoſtle, he ſaith, *the effect of the law is written in their heart:* the iudgement ſeate is the heart, the iudge, the naturall law their written, then the partie accuſed or defended are themſelues: and the witneſſe and giuer of euidence is the conſcience. 5. *Photius ex Oecumen.* here noteth, that the conſcience is not ſaid to iuſtifie or condemne, but onely to accuſe or excuſe: *ſententiam iudex ipſe fert*, the ſentence the iudge himſelfe giueth, &c. which is now for the preſent the euidence of naturall light in the ſoule: but the ſuperiour iudge is God himſelfe in the day of iudgement. 6. Here *Origen* diſputeth very curiouſly, what this conſcience ſhould be: and he reſolueth that the ſpirit of the conſcience, is an other thing beſide the ſoule, beeing ioyned vnto it as an inſeparable companion in the bodie: but if the ſoule of man be not ruled by it, it ſhall be ſeparated from the ſoule afterward, and the ſpirit ſhall returne to God, and the ſoule ſhall goe to torment: to this purpoſe he expoundeth theſe words of the vnfaithfull ſeruant, Matth. 24. 51. *He will ſeparate him, and giue him his portion with hypocrites:* as though the ſoule and the ſpirit ſhould be ſeparated a ſunder. *Contr.* True it is, that there are two faculties in the ſoule; there is in the minde the notion and apprehenſion of the naturall principles, which are graft in vs by nature, and then the conſcience in the heart, *Pareus:* but that theſe ſhould be diuers in ſubſtance, and that one may be ſeparated from the other, is a ſtrange conceit: for the very ſpirits and ſoules of the wicked ſhall be tormented in hell, not their ſoules onely: as S. Peter ſpeaketh of the ſpirits in priſon which were diſobedient in the daies of Noah, 1. Pet. 3. 19. & by ſeparating in that place our Sauiour meaneth, the cutting ſuch off, and ſeparating of them from the liuing.

35. Qu. *Why the Apoſtle maketh mention of the day of iudgement*, v. 16.

1. Some ioyne this verſe with the 13. *Not the hearers of the law, but the doers ſhall be iuſtified, in the day &c.* and all the reſt comming between they encloſe in a parentheſis: ſo *Beza, Pareus*, and the Greeke *catena:* Beza giueth this reaſon, becauſe if it ſhould be referred to the next words before, *their thoughts accuſing one an other, or excuſing*, which is ſpoken onely of the Gentiles, this generall iudgement ſhould be ſuppoſed to be onely for the Gentiles: But the ſame inconuenience will follow, if it be ioyned to the 13. v. which is ſpecially meant of the Iewes, that the day of iudgement would be thought onely to concerne them: it is therefore no good conſequent, becauſe the Gentiles are mentioned before, that this iudgement ſhould be onely for them: for how followeth it? the conſcience of the Gentiles ſhall in that day accuſe or excuſe them, therefore no mans conſcience els.

2. Wherefore this verſe is better annexed to the next words before, then to the other words ſo farre off: to the which they can not well be ioyned without great diuulſion of the ſentence, and ſuſpending of the ſenſe: the meaning then is this, not that the conſcience accuſeth not, or excuſeth none, till that generall day of iudgement: but 1. it is felt now, *ſed tum maxime omnium ſentietur*, but then it ſhall be felt moſt of all, *Oſiand.* ſo alſo *Lyran.* 2. And now many men beeing carried away with the delights of this life preſent, *cogitationes accuſatrices non audiunt*, doe not heare or regard their thoughts accuſing them: but in that day they ſhall be brought to light, euery mans conſcience ſhall touch him. *Mart.* 3. *Hactenus occultus eſt teſtis*, hetherto the conſcience is but a ſecret witnes, onely knowne to him that hath it; but then *omnibus apparebunt*, they ſhall be made manifeſt and apparant to all. *Tolet.* 4. and by this the Apoſtle ſheweth, *ne morte eas extingui*, that ſuch accuſing or excuſing thoughts are not extinguiſhed, no not by death: And *Origen* here well noteth, that the thoughts ſhall accuſe or excuſe them in the day of iudgement: not which they ſhall haue then, but which they haue now: for *cogitationum malarū quædam nota*, certaine marks of euill thoughts doe remaine in the ſoule, which ſhall be manifeſted then: *Origen. ſicut ſtilo in cera nota imprimitur*, as a ſeale leaueth a print in the waxe. *Haymo.*

36. Qu. *Why it is called* the day, *and of the application of other words*, v. 16.

1. *At the day. Gorrhan* is here ſomewhat curious: it is called *the day, propter occultarum manifeſtationem*, for the manifeſting of things ſecret: and the night, *propter improviſionem*, for the ſuddennes of his comming: as Matth. 25. 6. *At midnight there was a crie made:* it is called *the euen*, Matth. 20. 8. *propter terminum temporis*, for the ending of time: and *the*

morning, propter initium æternitatis, for the beginning of eternitie: Zeph. 3.5. *In the morning doth he bring his iudgement:* But here day is vnderstood generally for time, as it is taken in other places of Scripture. *Faius.*

2. *Shall iudge.* In this world the Lord sheweth sometime speciall iudgements, as he did vpon the old world, vpon Sodom and Gomorrha: but this shall be a day of generall iudgement, *Faius:* and he shall iudge the secrets of men, *non dæmonum*, not of deuills, they haue their iudgement alreadie. *Gorrhan.*

3. *According to my Gospel.* S. Paul calleth it his Gospel, in respect of his ministerie: it was the Gospel of Christ, *tanquã authoris*, as the author, and *Apostoli, vt prædicatoris*, the Apostles, as the preacher, *Lyr. my gospel, quod annuntio*, which I preach, *Haym.* so Ioh. 17.20. our Sauiour calleth his word, *their word*, that is the Apostles, because they were preachers of it.

4. *According.* 1. which some vnderstand of the manner of iudgement: that Christ shall giue sentence according to the doctrine of the Gospel: as *he that beleeueth in the Sonne of God hath eternall life, he that beleeueth not is damned: Pareus: Gryneus* referreth it to that doctrine of the Apostle, Gal. 5.20. *They that doe such things, &c. as idolatrie, witchcraft, and the like, shall not inherit the kingdome of God:* so he shall iudge beleeuers, both according to the Gospel of faith, and the wicked according to their works. *Pareus, dub.* 15. 2. some giue this sense, *according to my Gospel:* because the day of iudgement calleth men to repentance, and so belongeth to the Gospel, *Mart.* 3. but it is better applied to the certentie of the day of iudgement, that it shall certenly come, as Paul had preached, and that the world shall be iudged by Iesus Christ: for this is *portio Evangelij*, a portion of the Gospel, to beleeue that the world shall be iudged by Iesus Christ: *Calvin.* see more afterward of other things belonging to the day of iudgement among the places of doctrine.

37. Quest. *Whence the Iewes were so called*, v. 17. *Behold, thou art called a Iew.*

1. *Iustinus* imagineth, that the Iewes were so called vpon this occasion; he thus writeth, that there was one Israel a certaine king, that had two sonnes, to whome he distributed ten kingdomes, who after that diuision were all called Iewes, by the name of one *Iudas*, who died presently after that diuision was made. *lib.* 36.

2. *Cornelius Tacitus* writeth, that the Iewes came out of Creta, where was the hill *Ida*, or *Idæus*, as *Virg. l.* 3. *mons Idæus ibi*, there is the mountaine *Idæus:* whence he thinketh they were called *Idæi*, and by some corruption of speach, *Iudæi. Tacit. lib.* 5. *histor.* But the falsitie of both these fabulous reports, euidently appeareth out of the Scriptures: for they were thus named of *Iudas* one of the twelue Patriarks.

3. Some Christian writers were of opinion, that they were so called of *Iudas Macchabeus: Thomas* maketh mention of this opinion, but nameth not the author, *Catharinus* ascribeth it to *Iosephus:* but indeede *Ambrose*, if he be the author of the commentarie vpon this epistle, so affirmeth: thir conceit is euidently controlled by the Scriptures: for mention is made of the Iewes in the storie of Esther in diuers places, and Nehemiah 4. which were long before the times of *Iudas Macchabeus.*

4. But the originall of the name indeede was this: first this people, now called Iewes, were called Hebrewes of Heber, in whose time the languages were confounded, and the Hebrew speach was continued in his familie: after this they were called Israelites, of Israel their father, whose name was before called Iaakob, Gen. 32. And after Salomons time, the tribes were diuided into two kingdomes, tenne were vnder Ieroboam, and two with an halfe vnder Rehoboam: the tenne tribes went into captiuitie, and neuer returned againe: after that diuision, all they which were vnder the kingdome of Rehoboam, and his successors were called Iewes: these also went into captiuitie into Babylon, but after 70. yeares they returned: after which returne, not onely they which were of the tribe of Iudah, but all other of that nation, which returned with them, were called Iewes, because it was the more noble tribe: and that part of Palestina, which they inhabited, did belong vnto Iudahs lot: *Iosephus* thinketh, that this name was giuen vnto them, and to that region, *quando à Babylonia sunt reversi*, when they returned from Babylon, *lib.* 11. *antiquit. c.* 5. But indeede they were so called before, but not so generally, as afterward. Thus they had three names: they were called Hebrewes, that is, *transeuntes, passers, propter susceptionem præceptorum terrenorum*, for the receiuing of terrene precepts: Israelites, that is, seeing God, *propter contemplationem cœlestium*, for the contemplation of heauenly things: and *Iudæi*, that is, confessing, *propter confessionem diuinæ laudis*, for the confession of the diuine praise. *Gorrhan.*

5. It

5. It was the opinion of ſome that the Iewes were the ſame people, who were called *Solymi*, whome *Homer* mentioneth in his verſes, of whome the citie Hieruſalem ſhould be ſo called: *Tacit. lib. 5. hiſtoriar.* and *Ioſephus* citeth the ancient Poet *Cherillus*, who ſaith that theſe Iewes called *Solymi*, did ſerue *Xerxes* in his warres againſt Greece. *lib. 1. contr. Apion. Contra.* But theſe are meere coniectures: for theſe *Solymi*, as *Strabo* writeth, *lib. 1.* inhabited about the mountaine *Taurus*, who were in times paſt called *Mylies: Herodotus lib. 1.* thinketh they were a people of Aſia, called the *Lyſians: Plinie lib. 5. c. 27.* doth number them among other people in Aſia, that were long agoe extinguiſhed, whoſe countrey was next vnto *Iſauria, Pamphilia, Lycania. Pererius.*

6. Now whereas the name of a Iew was then a noble name, as now is the name Chriſtian, let it be obſerued, that S. Paul ſaith not, thou art a Iew, but rather, thou art called a Iew: they were ſo in name, rather then true Iewes in deede. *Chryſoſt.*

38. Queſt. *Of the priuiledges of the Iewes here recited by the Apoſtle.*

The Apoſtle reckoneth vp ſeuen ſeuerall priuiledges of the Iewes. 1. their name and profeſſion, to be called Iewes. 2. they reſted in the Law, placing all perfection therein, and admitting of no other doctrine: wherein they were deceiued: for ſo long as they were hearers onely of the law, and not doers, they were vnder the curſe. 3. they gloried in God, not truly, as they doe, which doe aſcribe the glorie and praiſe of their ſaluation to God in Chriſt: but their boaſting was vain-glorious, ſuch as was that of the Phariſie, Luk. 18. *I thanke thee God, &c.* 4. They knew the will of God, reuealed in the law: but they were ſo much the more inexcuſable, becauſe they knew their maſters will, and did it not. 5. *Thou alloweſt, or trieſt the things that are excellent:* they had a diſcerning iudgement by the knowledge of the law, to know good from euill, iuſt things from vniuſt. 6. Then that which was the cauſe of this their diſcerning, they were inſtructed in the law, and trained vp in the precepts thereof. 7. Then follow their titles, which they tooke vpon them: to be maſters, and teachers of others: a guide to the blind, a light of them which were in darknes: both of the Gentiles, which were blind in reſpect of other nations, and the more ſimple and ignorant Iewes. But theſe priuiledges did nothing profit them, becauſe they followed not that, which they taught others. *Pareus.*

39. Queſt. *How the Iewes are ſaid to commit ſacrilege, v. 22.*

1. They were not guiltie of ſacriledge in giuing the diuine worſhip vnto idols, as *Gorrh.* for the Iewes after their returne out of captiuitie, excepting ſome in the time of the Macchabees, who for feare were compelled to worſhip idols, were free from idolatrie: and if it had beene ſo, S. Paul would haue directly charged them with idolatrie, as he did before with adulterie. 2. Neither, is hereby vnderſtood *contemptus diuinæ maieſtatis*, the contempt of the diuine maieſtie: *Calv. Piſcat.* for that is afterward touched by the Apoſtle, v. 23. *Thorough breaking of the law diſhonoureſt thou God?* 3. Nor with *Origen*, is the meaning, *Chriſtum verum templum Dei violas*, thou doſt violate Chriſt the true temple of God: for in ioyning ſacriledge with idolatrie, he meaneth ſome externall ſinne: and the violence offered to the name of Chriſt is comprehẽded vnder blaſphemie, which is obiected, v. 24. 4. *Gryneus* vnderſtandeth it, of arrogating to their owne merits, that which was peculiar to the grace of God; *Pareus* of the polluting of Gods ſeruice with their inuentions: but ſome externall ſacriledge is ſignified, as is ſaide. 5. Some referre it to that particular ſinne of robbing and ſpoiling the houſe of God, as the ſonnes of Eli appropriated to themſelues the things offered to God: *Martyr.* but S. Paul ſeemeth ſpecially to touch the ſinnes of that age preſent: *thou art called a Iew.* 6. Some take this ſacriledge to be meant of buying and ſelling the Prieſts office, *Oſiand.* and in taking to their owne vſe, things ordained for the temple, *Lyran. Syriack interpret. Haymo:* But the Iewes which were at Rome, were not guiltie of thoſe abuſes committed againſt the Temple at Ieruſalem. 7. Therfore this ſacriledge was rather the couetouſnes of the Iewes, who *attrectabant idolathyta*, did handle things offered to idols, and ſo committed ſacriledge, in vſing thoſe things to their priuate commoditie, which were conſecrate to idolatrie, which by the law of God ſhould haue beene deſtroied: *Chryſoſt. Theophyl.* as the manner of the Iewes is at this day, to buie chalices and other implements, which are ſtolne out of the idolatrous Churches of the Romaniſts: this is called ſacriledge, becauſe ſuch things as were dedicate to idolatrie, no man was to conuert to his owne vſe: *Gualt.* and *Calvin* miſliketh not this ſenſe.

40. Quest. *How the name of God was blasphemed by the Iewes, and whether this testimonie be rightly alleadged by the Apostle.*

v. 24. *The name of God is blasphemed among the Gentiles through you, as it is written.* 1. There are two kinds of blasphemie, one is in word, wher the name of God is taken in vaine, whereof we haue an example, Levit. 24. when the blasphemer was stoned to death: *Gryn.* and here there is great difference betweene these two, *blasphemare, & blasphemiam dicere*, to blaspheme, and to say a blasphemie: he blasphemeth, which of set purpose profaneth and abuseth the name of God: but one may through infirmitie and perturbation of mind speake that which is blasphemie, and yet not blaspheme: as *Iob*, that complained, that God had peruerted or ouerthrowne him, Iob 18. 6. the other kind of blasphemie is, when that is giuen vnto God, which appertaineth not vnto him, as that he is cruell, vniust: or that is denied vnto him, which is due vnto him, as if any denie his prouidence, mercie, wisdome. *Fains.*

2. Here the Iewes are said to blaspheme God diuers waies. 1. they did both themselues *contumelia Deum afficere*, offer contumelie vnto the name of God, in blaspheming Christ, *& ad id alios inducunt*, and they teach others to doe so likewise, *Theoph. Gorrh.* 2. they blasphemed God in the contempt of his law, for he that willingly transgresseth the law, contemneth it, and the author of it: *Basil. reg. brev. resp.* 4. 3. and they did not onely blaspheme God themselues, *male viuendo*, in euill liuing, but *occasionem præbendo*, in giuing occasion to the Gentiles to speake euill of God, and of his religion, because he had chosen such a wicked and disobedient people: *Lyran.* and of this latter kind of dishonouring and blaspheming God, speaketh the Apostle here.

3. Now for the allegation it selfe. 1. some thinke that the Apostle borroweth this testimonie from the Prophet Isa, 52. 5. *They that rule ouer them, make them to houle, saith the Lord, and my name all the day continually is blasphemed:* so *Origen, Theophyl. Tolet:* but then two things will be here alleadged: 1. that the Apostle neither followeth the Prophets words: for here are neither *thorough you*, nor *among the Gentiles.* 2. nor yet keepeth his sense, for he speaketh of the blasphemie of the Chaldeans, who insulted against God, as though he were not able to deliuer his people. *Ans.* 1. First of all those words are in the translation of the Septuagint, which the Apostle followeth, as beeing best knowne vnto the Grecians and Romanes: and because there is *eadem sententia*, the same sentence and sense. *Lyran.* 2. And in that the Chaldeans blasphemed God, as though he either would not or could not deliuer his people, the occasion was ministred by themselues, who for their sinnes were carried into captiuitie, vpon which occasion their enemies blasphemed. 2. Some referre vs to that place, Ezek. 36. 23. *And I will sanctifie my great name, which was polluted among the heathen, among whome ye haue polluted it: Hierome, Osiand. Calvin.* where it is euident, that the Iewes by their euill life caused the name of God to be polluted among the heathen. 3. But the Apostle rather hath reference to both those places, not so much alledging a testimonie, as shewing the agreement of that prophesie to those times then present: that the Iewes by their euill life caused the name of God to be blasphemed and euill spoken of among the Gentiles. *Mart. Parens.*

41. Quest. *In what sense the Apostle saith, Circumcision is profitable*, v. 25.

Seeing the Apostle in other places vtterly reiecteth circumcision, as Gal. 5. 2. *If ye be circumcised, Christ shall not profit you any thing:* and, v. 5. *for in Iesus Christ neither doth circumcision auaile any thing, &c.* hence two doubts arise. 1. how the Apostle saith here, *Circumcision is profitable, if thou doe the law.* 2. seeing none could keepe the law, how could circumcision profit them.

Ans. 1. In those places the Apostle speaketh of circumcision then abrogated in the times of the Gospel: but here he hath respect vnto the times of the law, while circumcision was an ordinarie sacrament of the old Testament.

2. Circumcision was profitable, because *ex parte Dei*, on Gods behalfe, it was a seale of all his gratious promises, if on their part, they did performe the condition, which was to walke in obedience: this condition was added, to meete with their hypocrisie, which stood vpon the outward ceremonie, thinking it sufficient for them to be circumcised in the flesh: whereas circumcision without obedience, was no better then vncircumcision: and to stirre vp the faithfull to expresse their faith by their obedience, and to looke vnto Christ, in whom

their

their diſobedience was pardoned, and their imperfect obedience by his righteouſnes ſupplied. *Pareus.*

3. Thus *Auguſtine* diſſolueth this doubt, ſhewing that there were two kind of precepts giuen the Iewes: the morall, and ceremoniall: the morall were perpetuall, not onely concerning thoſe times, but they doe bind alſo now vnder the new Teſtament: the ceremonies were onely for thoſe times: *ſi obſeruabantur & intelligebantur, non modo nihil oberant, ſed proderant, tanquam & illi tempori & illi genti congruentia*, if they were obſerued, and vnderſtood, they did not onely not hurt, but they were profitable, as agreeable to thoſe times, and to that people: to this purpoſe *Auguſt. expoſit. inchoat. ad Galat.* this ſolution follow *Hugo Cardinal. diſtingue tempora, & ſalvatur Scriptura*, diſtinguiſh the times, and the Scripture is reconciled: here the Apoſtle ſpeaketh of the times before the manifeſtation of the Goſpel: ſo alſo *Gorrhan. hic loquitur pro tempore adventus Chriſti*, here he ſpeaketh of the time before the comming of Chriſt, there of the time after.

4. Some giue this ſolution further, that in thoſe times, *profuit circumciſio, ſed non ad ſalutem*, circumciſion profited, but not vnto ſaluation without the ſpirituall obſeruation of the law: *gloſſ. ordinar.* as *Hierome* in his commentarie vpon this place, (if he were the author) ſheweth that circumciſion was profitable to theſe ends: 1. *vt agnoſceretur populus Dei inter gentes*, that the people of God hereby might be diſcerned among the Gentiles: and therefore the people were not circumciſed in the deſert, becauſe they onely were there: (though other reaſons may be giuen thereof, *Mart.*) *deinde vt corpora tum agnoſcerentur in bello*, that the circumciſed bodies of the Iewes might be diſcerned in warre: further it ſignified their chaſtitie: and thereby Chriſt was ſignified, to come of the ſeede of Abraham, who ſhould make an ende of carnall circumciſion. Theſe and other ſuch profitable vſes of circumciſion may be alleadged. But the Apoſtle meaneth onely, the profitable vſe thereof, as furthering their ſaluation, as it was a ſeale of the righteouſnes of faith, and brought with it the circumciſion of the heart in the obedience of the law: *ſi Chriſto credas, & ſpiritualiter obſerves*, if thou beleeue in Chriſt, and ſpiritually keepe the law: *gloſſ. interlin.*

5. *Origen* hath two other expoſitions: the firſt is, that the Apoſtle ſpeaketh not here of carnall circumciſion, but of the ſpirituall circumciſion of the heart: which the Apoſtle ſpeaketh on afterward: and this circumciſion conſiſteth in ceaſing from ſinne, which is not ſufficient, vnleſſe alſo we doe the works of righteouſnes in keeping of the law: and his reaſon is, becauſe the Apoſtle ſaith, *If thou be a breaker of the law, thy circumciſion is made vncircumciſion: non eſt poſſibile carnalem circumciſionem in præputium verti*, it is not poſſible for carnal circumciſion to be turned to vncircumciſion: therfore ſuch vncircumciſiō the Apoſtle ſpeaketh not of. *Contra.* 1. the Apoſtle in this place ſpeaketh euidently of two circumciſions, the one carnall, which of it ſelfe is not profitable without the keeeping of the lawe, and the other ſpirituall, which is the circumciſion of the heart: of the former he ſpeaketh here, becauſe he ſaith to the Iewe, *thy circumciſion*, which was the circumciſion of the fleſh wherein they gloried: and the circumciſion of the heart, conſiſted not onely in ceaſing from ſinne, but in keeping alſo the lawe: it is in the ſpirit, and is acceptable to God, v.29. but a ceſſation from ſinne onely without obedience, is not accepted of God. 2. the meaning of the other words is, that ſuch remiſſion *facta eſt abominalis Deo, &c.* is become abominable vnto God, as if it were vncircumciſion, *Lyran. non plus valet, quam præputium*, it auaileth no more then vncircumciſion, *Gorrhan:* yea and *Origen* himſelfe ſo expoundeth afterward, *his circumciſion*, ſhall be turned into vncircumciſion, that is, *nihil profuturam*, it ſhall not profit him at all.

6. *Origen* hath an other expoſition: he thinketh that the Apoſtle may alſo ſpeake of ſuch circumciſion, as remained a while among the faithfull after the comming of Chriſt: that although the Apoſtle allowed not the Gentiles to be circumciſed, to whom he ſaith, Galat. 5. *That if they were circumciſed, Chriſt ſhould not profit them:* yet he beareth with the Iewes, to whom he ſpeaketh here, to be circumciſed, leaſt they might haue beene hindred from comming vnto Chriſt: ſo their circumciſion he maketh like, to Peters diſcerning of meates, which were ſome cleane, ſome vncleane by the Lawe, and to Pauls purifying himſelfe.

Contra. There is great difference betweene theſe ſpeaches, *circumciſion is profitable*, and circumciſion hindreth or hurteth not: After the Goſpel was preached, and ſome ceremonies of the Lawe yet in fact remained, beeing in right aboliſhed, the toleration of ſuch things

for a time, was no impediment to the beleeuing Iewes, but yet it furthered them not: no more then Timothie his circumcision did profit him, or Pauls purifying, which both were done not for any benefit to themselues: but least they might haue giuen offence, and so hindered others: But the Apostle speaketh here of the profit which circumcision brought: which was onely during the continuance of such legall sacraments, which were profitable vnto them then, as beeing seales vnto them of the righteousnesse of faith in Christ: so then circumcision with other legall rites was profitable vnder the lawe: but after the ceremonies were abolished, they became vnprofitable in the meane time betweene both, as they profited not such as beleeued of the circumcision, so they hindred not, if they did not repose their trust and confidence in them: Therefore of all these expositions I resolue of the first, that the Apostle here speaketh of circumcision, as it was an ordinarie sacrament vnder the lawe, not yet abolished.

Quest. 42. *How circumcision was availeable for infants.*

Obiect. If circumcision did not profit, except they kept the law: this doubt will be made that then it was not profitable at all vnto infants, who could not keepe the lawe.

Answ. 1. *Hugo* answeareth, that circumcision did not profit infants *ex virtute sua, sed ex virtute & fide parentium*, by it owne vertue, but by the vertue and faith of the parents: But although the beleeuing parents may obtaine graces by their faith for others: yet formally none are iustified before God, but by their owne faith, or some grace infused by the spirit of God: for as the parents sinnes cannot condemne the child, so the parents faith cannot saue the infant.

2, *Gorrhan* thinketh, that circumcision herein was avayleable, *quia peccatum originale delebat*, because it blotted out originall sinne: But it is euident by this place, that the circumcision of the flesh did not outwardly conferre grace: for then circumcision could neuer be turned to vncircumcision: that is to be of no more force without keeping of the law, then if they had not beene circumcised at all.

3. *Augustine*, as *Pet. Martyr* alleadgeth him, not citing the place, reporteth the opinion of some, which affirmed, that a man beeing once baptized, though he were an euill liuer, yet in the ende should be saued, but should suffer many things in this life: the like opinion the Iewes might haue of their circumcision: and so it might be profitable to infants, but more profitable to those, that also kept the law: But the Apostle denieth circumcision to be profitable any thing at all without keeping the law, because it is turned into vncircumcision: it is no more availeable, then if they were not circumcised at all.

4. Wherefore the best solution is, that the Apostle speaketh not here of infants, *sed de adultis*, but of those which were of yeares and discretion: that circumcision did not profit them, vnlesse they kept the law: as baptisme now is not any helpe vnto saluation to Christians, that lead an euill life: As for infants they were then saued by the couenant of grace sealed in circumcision, as now in baptisme.

43. Quest. *What vncircumcised the Apostle here speaketh of, whether such of the Gentiles as were conuerted to the faith, and what keeping of the law he meaneth.*

1. *Calvin* thinketh, that the Apostle saying, v. 26. *if the vncircumcision keepe the ordinances of the law*, speaketh *ex hypothesi*, by way of supposition, if any such could be found, that did keepe the law, which no man could: so also *Pareus, de obedientia plena loquitur, ad quam obligabat circumcisio*, he speaketh of the full and perfect obedience of the law, vnto the which circumcision did bind: and he speaketh *ex hypothesi*, by supposition, *if the vncircumcision keepe*. But it is euident, that the Apostle speaketh not by way of supposition, as of a thing impossible to be done, but supposing, if it were done: for then it would follow, that circumcision were not profitable at all, because he saith, *circumcision is profitable, if thou keepe the lawe:* if the Apostle should speake of the perfect keeping of the lawe, which is impossible, then all profitable vse is denied to circumcision: but he would not so much detract from that holy institution of God: circumcision indeede did bind them to keepe the whole law: but it did profit them, if there were an endeauour in them, and care to keepe the lawe, though they perfectly keepe it not.

2. But *Lyranus* here hath a verie vnsound assertion, that the Apostle should here speake of such vncircumcised Gentiles, which did the workes of the Lawe, *ex rationis naturalis dicta-*

dictamine, & erant Deo accepti, by the direction onely of naturall reason, and were acceptable to God: which cannot be, that any not hauing faith by the light onely of nature, should be accepted of God: for without faith it is impossible to please him, Heb.11.6.

3. The *interlinearie glosse* hath an other exposition, by the ordinances of the law, vnderstanding, *fidem Christi*, the faith of Christ, whom the lawe did foretell should come for our iustification: but faith in Christ is no worke or ordinance of the lawe, for the Apostle concludeth, that a man is iustified by faith without the workes of the lawe, Rom. 3.28. which were no good conclusion if faith in Christ were a worke of the lawe: yet I denie not, but the Apostle speaketh of such keeping of the lawe, as proceeded from faith.

4. Wherefore the Apostle here vnderstandeth such Gentiles as were conuerted to the faith, as *Origen* expoundeth, *qui ex præputio ad Christi fidem venerunt*, which came vnto the faith of Christ from vncircumcision: for the idolaters among the Gentiles, beeing not conuerted vnto Christ, could not doe the workes of the lawe: fayling in the first commandement, which forbiddeth idolatrie: such faithfull therefore among the Gentiles are vnderstood, which had the knowledge of God, *Faius.* such as Iob was: and to fulfill or keep the lawe here, is taken *pro legis seruandæ studio*, for the studie and endeauour to keepe the law, *Faius.* so also *Gryneus*, he saith in effect, *si Ethnicus aliquis fidei obedientiam præstaret*, if any Ethnicke or Gentile should performe the obedience of faith, he should condemne a Christian that onely is baptized, and performeth not such obedience: But here it will be thus obiected on the contrarie.

1. *Obiect.* The Apostle saith, v. 27. *If vncircumcision by nature keepe the lawe, shall it not iudge thee?* the Apostle then meaneth those, which by the light of nature onely keepe the lawe.

Answ. 1. Some doe thus expound, *ex natura per gratiam reparata*, by nature repaired by grace, *gloss. interlin.* so also *Gorrhan* saith, that this keeping of the law is vnderstood to be by faith: which is of nature, *preparative*, by way of preparation, but of grace *completive*, by way of perfection: for the illumination of the soule is of grace, the consent is of the will reformed by grace. *Contra.* 1. It is an erroneous assertion, that faith is partly of nature, partly of grace: it is wholly the worke of the spirit, 1. Cor.12.9. the will indeede consenteth, yet not by it owne naturall power: God, as *Augustine* saith, *ex nolentibus volentes facit*, of nilling, maketh vs willing: and the will concurreth, not actively, in any good worke, or formally: but passiuely and materially, as not working but beeing wrought vpon. 2. If nature should here be so taken, restoared by grace: there should be no difference in this behalfe betweene the Gentile and the Iewe: for euen the Iewe also by grace illuminating his nature was enabled to keepe the Lawe, though imperfectly: but the Apostle seemeth here to speake of somewhat peculiar to the vncircumcised Gentiles.

2. The Syriake interpreter in his annotations, thinketh that *by nature* is here onely opposed, to *the lawe*, and *the letter:* not excluding all other helpes, beside nature, but onely the helpe of the written law: but then, one that worketh by grace may be said to worke by nature: which are opposite the one to the other, c. 11. 6. *if by grace, then not of workes*, that is naturally done without the helpe of grace.

3. Wherefore the words are thus rather to be placed, *and that which is by nature vncircumcision, keeping the Lawe*, as the words stand in the originall: not thus, *vncircumcision, which by nature keepeth the lawe*: as the Syriah translatour placeth them, so, *by nature*, must be ioyned to *vncircumcision*, not to *keeping the lawe:* and it is a description of the Gentiles, which haue vncircumcision by nature, *Pareus.*

2. *Obiect.* The words of the Apostle are, νόμου τελοῦσα, *consummans*, as the Latine interpreter readeth, perfecting the law; which phrase *Origen* thus distinguisheth, from the former word φυλάττειν, to keepe the lawe, which the Apostle vseth, v. 26. he that liueth according to the letter of the lawe is said to keepe it, but he that keepeth it according to the spirituall sense, is said to perfect or accomplish it. *Contra.* But *Beza* here well obserueth, that both these are here taken for one: that the perfect keeping of the lawe is not here opposed to the imperfect keeping, but the keeping and obseruing of the lawe, is set against the not hauing care to keepe it, but to rest onely in the outward signe and ceremonie.

Quest. 44. *Of the explanation of certaine termes here vsed by the Apostle: and of the letter and the spirit.*

1. v. 26. Where the Apostle saith, *if vncircumcision keepe the lawe*, by a *Metonimie* he

he vnderstandeth the vncircumcised: the signe is taken for the thing signified: but afterward it is taken for the signe it selfe.

2. *His vncircumcision shall be counted for circumcision:* that is, it shall be as no circumcision: *Chrysostome* readeth, it *shall be turned into circumcision:* it shall be all one as if he were circumcised.

3. By the ordinances of the lawe, δικαιώματα, some vnderstand the ceremonies and rites of the law: But rather the morall duties of the lawe are thereby signified, which the Gentiles performed, having not the written lawe: otherwise the rites and ceremonies of the lawe they could not obserue without the knowledge of the written lawe.

4. *Shall iudge thee:* To iudge is taken three wayes. 1. *Personally*, as it is said, the Saints shall iudge the world, 1. Cor. 6. shall personally stand against them in iudgement. 2. *actually*, as to iudge may be taken to accuse, or testifie against: as it is said v. 15. their thoughts accusing them. 3. or by example, as it is said the Ninevites and the Queene of the South, shall iudge the Israelites: so is it taken here: the Gentiles going beyond the Iewes in example of life, shall condemne them, that is, shewe them to be worthie of iudgement, for their euill life, *Mart. Calvin, Pareus.*

5. What is meant by the letter and spirit, there are diuerse expositions. 1. Sometime *Augustine*, by the letter vnderstandeth the litterall sense of the lawe, by the spirit, the spirituall sense, *expos. in epist. ad Roman.* so also *Origen*, he transgresseth the lawe, *qui spiritualem eius non tenet sensum*, who keepeth not the spirituall sense: but euen the spirituall sense of the lawe, if it were apprehended onely, and the heart not thereby circumcised and reformed, was in the Apostles sense but literall. 2. some by the letter vnderstand *legem scriptam*, the lawe written, as separate from the grace of Christ: as the Syrian interpreter readeth, *scripturam*, the Scripture: which is so called because it was written in tables of stone, *gloss. interlin.* 3. But it is better here more specially applyed to circumcision: so that the *letter and circumcision*, are here taken *pro literali circumcisione*, for litterall circumcision, *Calvin. Pareus.* that is, the externall signe and ceremonie of circumcision onely according to the letter of the lawe, which was made *literalibus cultris*, with *literall*, that is, externall knifes, *Gorrhan.* and by the spirit is not vndestood the soule, as *Tolet*, following *Chrysostome:* but the efficacie of grace wrought in the soule by the spirit of God: and so *Augustine* taketh it els where, thus describing the circumcision of the heart, *quam facit non litera legis docens & minans, sed spiritus Dei sanans & adiuvans:* which not the letter of the law teaching and threatning, but the spirit of God worketh healing and helping, *lib. de spirit. & liter. c.8.* so then there is no difference, *quoad rem*, in respect of the thing which is propounded, betweene the spirit and the letter, *sed quoad animi affectum*, but in respect of the affection of the mind, and the inward operation of the spirit, *Mart.* for euen he that heareth the Gospell, but beleeueth it not, may be said to be a Gospeller according to the letter, not after the spirit.

6. By transgressing the lawe is meant the voluntarie breaking thereof, not the sayling therein, thorough ignorance or infirmitie, *Mart.* as *Origen* noteth Paul himselfe did not alwaies keepe the lawe: *non tamen fuit prævaricator legis*, yet he was not a prevaricator or transgressor of the lawe.

7. v. 28. *He is not a Iewe, which is a Iewe outward:* here must be vnderstood the word *onely*, he was not a Iewe indeed, that was onely so outwardly. And in this sense the Apostle saith els where, he was not sent to baptize, that is, onely, *Martyr.*

Quest. 45. *Of two kinds of Iewes; and two kinds of circumcision*, v. 28.

v. 28. *He is not a Iewe, which is one outwardly, &c.* 1. The Apostle here maketh a double comparison both of the persons, setting a circumcised Iewe not keeping the lawe, against an vncircumcised Gentile keeping of the lawe: and of the things betweene inward circumcision of the heart, and outward in the flesh onely, *Mart.*

2. And here there is a fowrefold *antithesis* or exposition. 1. From the formes, the one is within, the other without in outward appearance onely. 2. from the subiect, one is in the heart, the other in the flesh. 3. from the efficient, one is wrought by the spirit, the other is in the letter, it consisteth in literall and ceremoniall obseruations. 4. from the ende, the one hath praise of God, the other is commended onely of men, *Gryneus.*

3. Hence the Apostle prooueth by three arguments, that the spirituall circumcision is better

better then the carnall: 1. That is beſt, which is in ſecret and in truth, then that which is openly and in ſhewe onely: 2. and that which is wrought by the ſpirit, is more excellent then that which is in the letter. 3. and that hath the preheminence, whoſe praiſe is of God.

4. This diſtinction of ſpirituall and morall circumciſion, S. Paul hath out of Moſes, Deut.10.16. *Circumciſe the foreskinne of your heart*, Deut. 30.6. *The Lord thy God will circumciſe thine heart:* which the Apoſtle further deſcribeth thus, *Coloſſ.* 2. 11. *In whom yee are alſo circumciſed with circumciſion made without hands, by putting off the ſinfull bodie of the fleſh, thorough the circumciſion of Chriſt.* And as there are two kinds of circumciſion, ſo there is alſo a twofold vncircumciſion, as *Burgenſ.* noteth, *addition* 1. out of the Prophet Ieremie, c. 9. 26. *All the nations are vncircumciſed, and all the houſe of Iſrael are vncircumciſed in the heart:* there is then an vncircumciſion of the heart, and an other of the fleſh.

5. Yet this muſt not be ſo vnderſtood, as though there were two kinds of circumciſions, rather then two parts of one and the ſame circumciſion: which are ſometime ioyned together, both the inward and outward, as they were in Abraham: ſometime ſeparate one from the other: and this ſeparation is of two ſorts: it is either *ſalutaris*, healthfull, or not: for when the inward circumciſion is without the outward, it is profitable, as in Noah: but when the outward is, and not the inward, it is vnprofitable, as in Iudas Iſcariot.

6. *Origens* obſeruation ſeemeth here to be ſomewhat curious, thus diſtinguiſhing the circumciſion of the fleſh: that becauſe there is ſome part of the fleſh cut off and loſt, ſome part remaineth ſtill: the loſt and cut off part (ſaith he) hath a reſemblance of that fleſh, whereof it is ſaid, *all fleſh is graſſe:* the other part which remaineth is a figure of that fleſh, whereof the Scripture ſpeaketh, *all fleſh ſhall ſee the ſaluation of God:* But thus *Origen* confoundeth the circumciſion of the fleſh and the ſpirit, making them all one: Further, to ſhewe theſe two circumciſions of the heart and ſpirit, he alleadgeth how the Iſraelites were circumciſed againe by Ioſuah, (who was a type of Chriſt that circumciſeth the heart,) who were circumciſed before by Moſes in the deſert: wherein *Origen* is greatly deceiued: for it is euident by the text, Ioſuah, 5.5. that they which were circumciſed by Ioſuah, had not beene circumciſed before.

4. *Places of doctrine.*

1. Doct. v. 1. *In that thou iudgeſt another, thou condemneſt thy ſelfe:* he which doth giue ſentence vpon another for that wherein he is guilty, therein is a iudge againſt himſelfe: ſo Iuda did iudge Thamar, for her incontinencie beeing in greater fault himſelfe: and Dauid pronouncing ſentence of death againſt him, that had taken away his poore neighbours ſheepe, did by his owne mouth condemne himſelfe: *Piſcator.* ſee further *addition* 1. following. — He that is guilty of the ſame ſinnes cannot condemne another, but therin he alſo iudgeth himſelfe.

2. Doct. v. 11. *There is no reſpect of perſons with God, &c.* In that God freely without reſpect vnto any workes, electeth ſome vnto eternall life, it is done without reſpect of perſons: for though God decree vnequall things vnto thoſe, that are in equall caſe: for all by nature are the children of wrath: yet it followeth not, that God hath reſpect of perſons: for he doth it not either againſt any law, for God is not tied vnto any lawe: nor yet vpon any ſiniſter cauſe, either for feare, for there is none greater then God, to be feared of him: or fauour, for there are no merits or deſerts which God reſpecteth in his election: And when God commeth to giue the reward, then he diſtributeth vnto euerie man according to their workes: ſee further *addit.* 3. following. — No reſpect of perſons with God in the election of his.

3. Doct. v. 16. *At the day when God ſhall iudge:* here the certaintie of the day of iudgement is expreſſed, with the manner thereof. 1. who ſhall iudge, God. 2. whom, *men*, and what, not their open and manifeſt workes onely, but their ſecret things. 3. by whome, *by Ieſus Chriſt*, in his humane ſhape. 4. According to what rule, namely, the Goſpell, as he ſaith, Ioh. 12. that his word ſhall iudge them, *Gualter.* — Of the manner of the laſt iudgment.

4. Doct. v. 21. *Thou which teacheſt another, &c.* the carnall Iewe, though he did not himſelfe, as he taught, yet was not his teaching and doctrine therefore to be refuſed: ſo our Sauiour ſaith, Matth. 23. 3. *Whatſoeuer they bid you, obſerue and doe, but after their workes doe ye not*, *Mart.* — True doctrine not to be condemned for euill life.

5. Doct. v. 25. *Circumciſion is profitable, &c.* Baptiſme ſucceedeth in the place of circumciſion: as the Apoſtle ſheweth, Coloſſ. 2. 11. *In whom ye are circumciſed, &c. thorough* — Of the baptiſme of infants.

rough the circumcision of Christ, in that yee are bound in him thorough baptisme, &c. then like as infants were circumcised, so are they now to be baptised: but baptisme is not now tied vnto the eight day, as it was then: for by the libertie of the Gospell are we deliuered from the obseruation of the circumstances of the time and place.

Of the baptisme of the flesh and of the spirit.

6. Doct. v. 28. *Neither is that circumcision which is outward in the flesh:* as these were not two diuerse circumcisions, but two acts of the one and same circumcision, the internal and externall: so there are two acts in one and the same baptisme, there is the baptisme of the spirit, and the baptisme of water: which both are ioyned together in the lawfull vse: they haue the baptisme of the spirit to whom the Sacrament is vpon vrgent necessitie denied: but infidels, vnbeleeuers, and euill liuers haue onely the baptisme of water: for he that beleeueth not shall be condemned, *Pareus.*

7. So likewise in the Eucharist, there is an externall act of eating, and an internall: the vnworthie receiuers haue onely the latter, the faithfull, when they communicate haue both: and in case the Sacrament be denied, they may spiritually eat Christ without the Sacrament: our Sauiour saith, Ioh. 6. 54. *Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life:* And though they doe spiritually eate Christ, before they receiue the Sacrament, for otherwise they would not desire it, yet the Sacrament also must be celebrated for their further comfort, and strengthening, and the testifying of their faith, *Gryneus.*

Certaine additions to the former doctrines.

Addit. 1. Concerning the iudgement which a man giueth against himselfe, which is called αὐτοκαταχρισία, thus much may further be obserued out of the 1. verse: 1. *What it is:* namely the testimonie of ones conscience, of his owne guiltinesse before God. 2. *Whence it is:* partly by the prouidence of God, which striketh into a mans conscience this sense of sinne, partly by the force of the conscience it selfe, conuincing one of sinne. 3. *Of whom it is:* namely, of all men. 4. It is necessarie and profitable to diuerse ends. 1. to humble vs in respect of Gods iudgement: for if our conscience condemne vs, God can much more, who is greater then our conscience, 1. Ioh. 3. 20. 2. It is for our comfort, working in vs bouldnesse, if our hearts condemne vs not, 1. Ioh. 3. 21. 3. it will make vs not to be too seuere in iudging of others, our owne heart condemning vs.

Addit. 2. Out of the 5. v. concerning σκληροκαρδία, the hardnesse of the heart: we are to consider, 1. *What it is:* namely the contumacie and rebellion of the heart against the lawe of God. 2. *Whence it is:* originally by the corruption of mans nature: Sathan concurreth as the efficient: the occasion are the externall obiects: and God by his secret iudgement yet most iust hath an ouerruling hand herein. 3. the effect, is the treasuring vp of the wrath of God. 4. it is curable, not by a mans free will, *for it is not subiect to the lawe of God, neither can be, Rom.* 8. 8. but by the grace of Gods spirit, as Dauid prayeth, Psal. 51. 12. *Create in me a newe heart.*

Addit. 3. The accepting or respect of persons called προσωπολημψία, is when things equal are giuen to them which are vnequall, or contrariwise things vnequall to them which are equall, onely for their person: and the *person*, is the state, condition, or qualitie of a thing: now to knowe whether all accepting of the person be vnlawfull: first the diuerse kinds of persons and qualities must be considered, whereof there are 3. sorts. 1. some personall conditions there are which are annexed, to promises or comminations diuine, and humane: as faith, obedience in the elect, impenitencie, impietie, vnbeleefe in the wicked, this accepting of persons is not vniust: as Abraham was respected of God for his faith, so also Dauid, and Saul reiected for his hypocrisie. 2. Some personall respects are so annexed to the cause, as thereby it is aggravated or extenuated: as he that striketh a magistrate is worthie of greater punishment, then he, that striketh an other: and this respect of persons is also iust. 3. some personall respects are beside the cause: as riches, pouertie, in the case of adulterie, theft, and such like: and such accepting of the person is vniust: Secondly, the accepting of persons, is either in iudgement, when it is in the two first senses lawfull: but not in the third: or *extra iudicium*, out of iudgement: and it is of three sorts: 1. *dilectionis*, of loue, which in common duties is vnlawfull, as when a rich man is preferred before a poore man for his riches: which is condemned by S. Iames, c. 2. v. 2. 3. but in speciall and proper duties it is lawfull: as in preferring the loue of our parents before others. 2. *electionis*, of election or

choice

choice, as when men of qualitie and gifts are advanced to places of office, before them, which are not ſo qualified: this reſpect of perſons is lawfull, as beeing agreeable both vnto nature and to poſitiue lawes. 3. *donationis*, in matters of gift and donation; as one forgiueth his debt to one, not to another: this alſo is lawfull, becauſe here is no wrong done: a man may diſpoſe of his owne, as it pleaſeth him: ſee more hereof before, queſt. 23.

5. *Places of controverſie.*

Controv. 1. *Againſt the power of free will in good things.*

v. 5. *Thou after thine hardneſſe, and heart that cannot repent, heapeſt vnto thy ſelfe wrath, &c. Pererius* out of this place inferreth, that it is *in poteſtate hominis bene vel male agere*, in the power of man to doe well or euill, for it ſhould otherwiſe be vniuſt to puniſh a man for doing euill, and for want of repentance, whereas he can doe no other, *diſput. 2. in c. 2. numer. 23.*

Anſw. 1. That man hath free will to doe euill without any compulſion, violence, or conſtraint, it is confeſſed of all: but this is a freedome *à coactione*, from compulſion or enforcing, not *à neceſſitate*, from neceſſitie: a man cannot now chuſe but ſinne, becauſe his nature is enthralled by the fall of man, yet he ſinneth willingly: no man compelleth him: But vnto that which is good, man hath no will or inclination of himſelfe, but by the grace of God: as the Prophet ſaith, Ierem. 4. 22. *They are wiſe to doe euill, but to doe well they haue no knowledge*: and our Bleſſed Sauiour ſaith, *Ioh.* 15. 5. *Without me ye can doe nothing.* 2. yet though man cannot repent of himſelfe, nor yet doe any good thing, he is worthily puniſhed: becauſe man by his voluntarie tranſgreſſion, when it was in his power not to haue tranſgreſſed, did abuſe his free will giuen in the creation, vnto ſinne, and ſo enthralled him ſelfe and his poſteritie: Once therefore man had free will if he could haue kept it: but now that is become neceſſarie, to doe euill, which was before free: man therefore is iuſtly puniſhed, notwithſtanding this neceſſitie of ſinning, becauſe he loſt this libertie and freedome by his owne default. 3. And let it here further be obſerued, how *Pererius* beſide the falſitie of his aſſertion, is become a falſarie, in charging vs with vntrue opinions, ſuch as Proteſtants hold not: as firſt, that we ſhould ſay, *hominem ad vtrumq; impelli à Deo, &c.* that man whether to doe good or euill is compelled and enforced of God: whereas we abhorre and deteſt that as a moſt wicked hereſie, that God is the author of any euill, or the mouer, ſtirrer, or prouoker thereunto: Againe, he obiecteth that we hold that mans free will, is, *velut quoddam inanime, &c.* is a certaine dead thing without life, that it doth nothing of it ſelfe, but is a bare title without any matter: whereas we affirme, that man is not as a ſtocke, or ſtone, but hath a naturall power, to will, to elect, to deſire: but to will or doe that which is good, it hath no power: man willeth, deſireth, chooſeth, but to doe theſe things well it is of grace: in reſpect of the generall inclination of the will vnto the obiect it is actiue, but in reſpect of the goodneſſe of the will, in beeing mooued vnto that which is good, it is meerely paſſiue: ſee *Synop. pag.* 858.

Controv. 2. *Of iuſtification by the imputatiue iuſtice of faith.*

Whereas the Apoſtle ſaith, v. 2. *We know that the iudgement of God is according to truth: Bellarmine* hence thus reaſoneth againſt imputatiue iuſtice: Gods iudgement is according to truth, but ſo is not imputed iuſtice, it is not verily and in deede, and according to truth, but the habituall, infuſed, and inherent iuſtice is according to truth, *lib. 2. de iuſtificaton. c. 3.*

Contra. 1. *Bellarmine* doth miſtake the Apoſtles meaning: *for according to the truth*, is not *ſecundum realem exiſtentiam*, according to the reall exiſtence of a thing, but *ſecundum equitatem*, according to equitie.

2. So then, the iuſtice of Chriſt imputed by faith, is according to truth, that is, the rule of iuſtice, becauſe thereby full ſatisfaction is made for ſinne by faith in Chriſt: but that habituall and inherent iuſtice, is not according to the rule of iuſtice, becauſe it is imperfect, and thereby Gods iuſtice cannot be ſatisfied, *Parens.*

3. Controv. *Against the merit of workes.*

v. 6. *Who will reward euery man according to his works:* out of this place the Romanists contend for the merit of good works: the *Rhemists* vpon this place affirme, that life euerlasting is giuen for, and according to their good workes: there reasons and arguments are these.

1. The Apostle vseth the word ἀποδώσει, *shall render*, which signifieth a iust retribution, and so it is taken, Matth. 20.8. *Bellar. l. 5. de iustificat. c. 2.*

2. *Tolet. annotat. 6.* vrgeth that place, Matth. 25.34. *Inherit ye the kingdome prepared for you, &c. for I was an hungred, and ye gaue me meate, &c.*

3. Likewise it is thus obiected: God shall reward the wicked according to the merit of their euill workes, *Ergo* the righteous shall be rewarded according to the merit of their good workes.

Ans. 1. *Tolet. annot. 6.* rehearseth fiue seuerall answers, which he supposeth to be vsed by the Protestants. 1. some, he saith, by *his workes*, vnderstand Christs workes, according to the which God should reward the righteous. 2. some thus, he shall render vnto euery man according to their faith, which sheweth it selfe by their works. 3. some, he saith, thus interpret; he shall render *according to their workes*, that is, *post opera sua*, after their works. 4. some, say they shall be rewarded according to their works, but with the temporall blessings in this world, not with life eternall. 5. some graunt, that the righteous shall be rewarded according to their workes, if any could be found, that had such workes, which are worthie of reward: the like answers *Pererius* imagineth to be made by the Protestants, *numer. 39.* but neither of them name what Protestants they are, that thus answer: we insist vpon none of these solutions.

2. But we can otherwise satisfie all these reasons obiected.

1. The word ἀποδοῦναι, to render, signifieth not onely a iust retribution, but a gift of fauour, as in that place giuen in instance, Matth. 20.8. the reward is said to be rendred, not onely to them which had laboured first, which might seeme to haue deserued it, but vnto those that came at the last houre, to whome it was giuen of fauour: and therefore simply v. 14. it is expressed by the word δοῦναι, to giue.

2. In that place, Matth. 25. it is shewed, to whome, not for what the reward shall be giuen: good works are required as a condition in those, which are to be saued, not as a meritorious cause of their saluation: *Pareus:* for in the same place our Sauiour sheweth the originall and fountaine of their saluation, *Come ye blessed of my father, inherit the kingdome prepared for you, from the foundations of the world:* their saluation then dependeth vpon the free and gratious election of God, not vpon their works. *Faius.*

3. The argument followeth not from the merit of euill workes, to the merit of good workes: for there is great difference in the way of meriting betweene them. 1. good works are the gifts of God, and proceede from him: but euill workes haue their beginning from man. 2. good works are imperfect, and therefore merit not: euill workes are perfectly euill, and therefore are worthie of punishment. 3. good works are commanded, and so it is our dutie to doe them: and therefore thereby we doe not merit: but euill workes are forbidden, and there is no dutie but rather the transgression of dutie in doing them: *Gryneus.*

4. And concerning this place, it prooueth no merit of workes: the Apostle saith, κατὰ τὰ ἔργα, *according to workes*, not διὰ τὰ ἔργα, *propter opera, for workes:* so that this sheweth the measure rather then the merit of workes: As this phrase is taken, Matth. 9.29. *according to your faith be it vnto you:* and, Matth. 23.3. *according to their workes doe not.* And this phrase is thus expounded, Revel. 22.12. *My reward is with me to render vnto euery one,* ὡς τὸ ἔργον ἀυτοῦ ἔσται, *according as his worke is: Pareus:* so then *according to their workes*, noteth the qualitie, not the merit of their worke: that is, good workes shall be recompensed with reward, and euill workes with punishment. *Faius.* And mention is made here of works, that God shall iudge according as he findeth mens works, to shew that he is no accepter of persons, neither regardeth the outward appearance, but that which is in truth. *Gualter.*

And that it is not one and the same thing to reward for works, and according to works,

Gregorius

Gregorie well sheweth, *in Psal.149.v.9. aliud est secundum opera reddere, aliud propter ipsa opera reddere: in eo enim quod secundum opera dicitur, ipsa operum qualitas intelligitur, &c.* it is one thing to render according vnto works, an other, for works, for in that it is said according vnto works, the qualitie of the worke is vnderstood, that whose works appeare to be good, his recompence should be glorious, &c. *Perernus* thus answereth to this place of *Gregorie*, that he speaketh of the substance, quantitie, and qualitie of works in themselues, which beeing compared with the celestiall glorie, are not worthie thereof, but as they are considered in Christ, by whose vertue and merit they are made meritorious, so are they worthie of that euerlasting reward: to the same purpose also *Tolet.annotat.6.*

Contra. But *Gregorie* must be vnderstood to speake of the works of the faithfull, which receiue all their actiuitie, worthines, and acceptance from Christ: and the Apostle likewise speaketh of the faithfull, Rom. 8. 18. *I account that the afflictions of this present time, are not worthie of the glorie, which shall be shewed vs:* euen then the works and sufferings of the faithfull are excluded from meriting. *Faius.*

3. Now further that no works of the Saints are meritorious, it may further be shewed by these reasons: 1. there must be a proportion betweene the merit and the reward: but betweene our works, and the euerlasting reward, there is no proportion: the reward by many degrees exceeding the worthines of the best works. 2. there are no good works without faith: for without faith it is impossible to please God, Heb. 11.6. wherefore whatsoeuer is promised to works, *per fidem consequimur*, we doe obtaine by faith. 3. that which a man meriteth must be of his owne, not of his, of whome he meriteth: now our good works are of God, they are not of our selues: and therefore by them we can not merit at Gods hand. 4. that wherein men are endebted vnto God, can not merit: for then he should be endebted vnto vs, not we vnto him: for the wages is not of fauour, but of debt, Rom.4.4. But all which we can doe, is no more but our dutie, we owe our best seruice vnto God: as our blessed Sauiour saith, *When ye haue done all those things which are commanded you, say we are vnprofitable seruants, we haue done that, which was our dutie to doe*, Luk. 17.10. But here some will answer, that we are said to be vnprofitable seruants, onely in respect of God, because he is not profited, or furthered by our seruice: but yet good works are profitable to our selues. *Contra.* True it is, that good works are profitable, because thereby we testifie our faith, we doe good vnto others, and make our owne saluation sure, but it followeth not, because they are profitable, that therefore they merit eternall life: *Martyr.* they are as *Bernard* saith, *via regni, non causa regnandi*, the way vnto the kingdome, not the cause of the kingdome.

4. Controv. *Which are to be counted good workes.*

v.7. *Which by continuance in good works seeke, &c.* The Romanists doe not hold those onely to be good works, which are commanded by God, but such also as are enioyned by the Church, and the gouernors thereof. *Concil.Tridentin.sess.6.c.10.* And according to this rule they count the saying and hearing of Masse, going in pilgrimage, inuocating of Saints, praying for the dead, offering vnto images, good works.

Contra. There are two euident rules to examine good works by: 1. because God onely is good, and the fountaine and author of goodnes, therefore nothing can be good, but that which is according to his will, which is no where reuealed but in his word: then no worke can be good, vnlesse it be wrought according to the prescript of Gods word. 2. there can come no good worke from man, who is prone to euill, and to nothing but euill by nature: vnlesse then a man be regenerate and borne a new, which is by faith in Christ, he can doe no acceptable worke. Both these are euident out of Scripture, 1. that without faith it is vnpossible to please God, Hebr. 11.6. and whatsoeuer is not of faith, is sinne, Rom.14.23. 2. and that by faith we are regenerate and made the sonnes of God, Ioh.1.12. *As many as receiued him, to them he gaue power to be the sonnes of God, euen to them, that beleeue in his name:* All such workes then, as haue neither warrant out of Gods word, nor yet proceede from faith, such as all superstitious works are, so much commended and commanded in Poperie, are not to be counted good works. *Gualter.*

5. Controv. *Whether any good workes of the faithfull be perfect.*

1. The Romanists doe hold that some workes of the righteous are so perfect, that they doe not sinne so much as venially in them: they haue no blemish at all. *Concil. Tridentin.*

can.25.de iustificat.

Pererius vrgeth that act of Abrahams obedience in sacrificing his sonne, which was not onely *omnis peccati vacuum,&c.* void of all sinne, but it was perfectly good, as appeareth by that excellent promise, which the Lord made thereupon to Abraham: so it is said of Dauid, that he was a man according to Gods owne heart. *disput.4.in c.2.numer.33.*

Contra. 1. That act of Abrahams obedience was not rewarded for the perfection of the worke, but because it proceeded from faith: he beleeued God, and therefore it was counted vnto him for righteousnes. 2. And it is hard to say, whether Abraham did not cast some doubts in his mind, when he was first commanded of God to sacrifice his onely sonne: there might be some naturall reasoning within him, which notwithstanding he did ouercome by faith. *Ambrose* thinketh, *lib.1.de Abrah.c.8.* that when Abraham said to his seruants, *Tarie you here with the asse, for I and the child will goe yonder and worship, and come againe to you: captiose loquebatur, &c.* spake cunningly, or captiously, least his seruants should perceiue whereabout he went. 3. And, as for Dauid, he had many infirmities and imperfections, from some of which euen his best works might not be free: he was said to be according to Gods heart, both comparatiuely in respect of Saul, and others; and because he sought God vnfainedly, not in shew and hypocrisie as Saul did: otherwise that he was not simply according to Gods heart, the great sinnes, wherein he fell, doe declare.

2. But that there is some blemish, imperfection, and defect, euen in the best works of the Saints, (though we affirme not, as *Pererius* slandereth Luther, that all the workes of the regenerate are sinne) it is thus made euident out of the Scripture.

1. The Prophet Isai saith, *c.64.6. All our righteousnes is as stained clouts*, euen their best actions were defiled and polluted: to this place diuers answers are found. 1. *Pererius* out of *Augustine*, thus interpreteth; that *iustitia nostra diuinæ comparata iustitiæ, &c.* our righteousnes beeing compared to the diuine iustice, is like vnto a filthie and menstruous cloath: this is then spoken comparatiuely: to this purpose *August. serm.43.* *Contra.* And we herein concurre with *Augustine*, that although the worke of the Saints seeme very perfect and excellent before men, yet in regard of that perfection which God requireth of vs, they are found to come farre short: so that if they be compared with the iustice of God, not which he hath in himselfe, but which he commandeth and requireth of vs, our best works will appeare to be imperfect, and full of wants. 2. He vrgeth *Hieromes* exposition, who applieth this place to the incredulous Iewes after the comming of the Messiah, whose fained legall holines was as vncleane thing in the sight of God, because they beleeued not in Christ exhibited to the world. *Contra.* It is euident by the text it selfe, that the Prophet speaketh of that age then present, v. 10. *Zion is a wildernes, Ierusalem is a desert.* 3. Therefore *Pererius* insisteth vpon this third inpretation: that the Prophet speaketh of the hypocrites among the Iewes, and of their legall righteousnes, which was an vncleane thing, beeing not sanctified by the spirit of God: and the Prophet speaketh in the first person, as including himselfe, as the manner of the Prophets is, for humilitie sake condescending vnto the infirmitie of the people, and therein also shewing his charitable affection and compassion toward them. *Contra.* It is euident, 1. that the Prophet speaketh not onely of their legall obseruations, but of all their morall obedience whatsoeuer: for the words are generall, *All our righteousnes, is as a stained clout.* 2. neither doth he meane the hypocrites onely, but he comprehendeth all the people, excluding no not the better sort: as he saith, v. 8. *But now, O Lord, thou art our father:* and v. 9. *Lo we beseech thee behold, we are all thy people:* but the wicked and hypocrites are not alone Gods people, neither is God said to be their father: for the godly and faithfuls sake among them, they may be so counted, but not alone by themselues.

2. To this purpose may be vrged that place, Psal.143.2. *Enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified, &c.* Hence it is euident, that no not the iust in their best works are iustified in the sight of God: but the Lord can finde sufficient matter against them euen in their most perfect works: as Iob saith, *c.9.30. If I wash my selfe with snow water, &c. yet shalt thou plunge me in the pit, &c.*

Pererius here sheweth fiue reasons, why the iust desire, that God would not enter into iudgement with them: 1. because of the vncertentie of their election, and present iustice. 2. many of them may fall into deadly and great sinnes, which they are not sure, whether they be remitted. 3. yea and the best men haue their veniall faults, which can not alto-

ther be taken heed of in this life. 4. and euen in their best works, *plures negligentiæ immiscentur*, many negligences, and scapes are intermingled. 5. their good workes are of God, and not of themselues, and therefore they can not in the rigour of iustice expect a reward at Gods hand. *Perer. disput. 4. numer. 37.*

Contra. 1. Of these fiue causes, some are false, some are impertinent, and some directly make against him.

1. That the righteous and faithfull are not certaine of their election, nor of remission of sinnes, is false, and contrarie to the Scriptures: for S. Paul was both sure of his election, *desiring to be dissolued, and to be with Christ*, Phil. 1. 23. and of the remission of his sinnes, saying, *I was receiued to mercie*, 1. Tim. 1. 13. 2. That the righteous may at other times fall into other sinnes, is not the point in question, but whether they may faile in their best workes: neither is it to the matter, whether the goodnes of their worke be from God, or themselues: for no not from God haue they receiued any perfection of goodnes in this life. 3. And in that he confesseth many negligences to be intermingled in the good works of the faithfull, he graunteth as much as we desire, that the faithful are defectiue euen in their good works.

6. Controv. *Whether men ought to doe well for hope of recompence or reward.*

v. 7. *Which by continuance in well doing seeke glorie.* It is not to be doubted but that the faithfull may encourage themselues in their well doing, by looking vnto the reward set before them, as it is said of Moses, Heb. 11. 26. *He had respect to the recompence of reward:* and S. Paul saith, *I follow hard toward the marke for the price of the high calling of God in Christ*, Phil. 3. 14. and the same Apostle thus stirreth vp seruants to doe their duties to their masters, *Knowing that of the Lord ye shall receiue the reward of inheritance*, Colos. 3. 29. But here two things are to be considered: first, that men doe not onely or chiefly looke toward the reward, but the principall ende of their well doing, which they must propound vnto themselues, must be the glorie of God: secondly, they must haue an eye vnto the reward, not as wages deserued, but as a gift of fauour. Thus to expect a reward, as a due and deserued recompence, is mercenarie: which seemeth to be the opinion of the Tridentine Synod, *sess. 6. c. 11.* and *can. 31.* and of *Bellarm. lib. 5. de iustificat. c. 8.* and of the Rhemists, *annot. Heb. 11. 26.* though *Pererius* would distinguish here betweene *amor mercedis, & amor mercenarius*, the loue of the reward, and a mercenarie loue: But if they propound vnto themselues the reward, as merited and deserued by their works, it is a mercenarie loue, and so derogatorie to the glorie of God, who crowneth our good workes in mercie in himselfe, not of merit in them: *Chrysostome* here saith, *oportebat omnia propter Christum facere, non propter mercedem*, we ought to doe all things for Christs sake, not for the reward. *serm. 5.* See more of this question, *Synops. Centur. 4. err. 66.*

7. Controv. *Against iustification by works, vpon these words*, v. 13. *Not the hearers of the law, but the doers shall be iustified.*

This place because it seemeth in shew to be contrarie to these places, Gal. 2. 16. *That a man is not iustified by the workes of the law:* and, Gal. 3. 11. *No man is iustified by the law:* diuers expositions are framed of these words, which are much vrged by the Romanists to proue their iustification by workes.

1. *Ambrose* thus interpreteth these words: *the doers of the law shall be iustified*, that is, they which beleeue in Christ, whome the law of Moses promised, and in whome it commanded them to beleeue: for *nemo facit legem, nisi qui credit legi*, no man doth the law, but he which beleeueth the law: and therefore our Sauiour saith, Ioh. 5. *If ye had beleeued Moses, you would haue beleeued me, for he wrote of me.* But against this exposition it may be thus excepted: 1. the Scripture so vseth not to speake, *to doe the law*, that is, *to beleeue in Christ:* for by this meanes the law of faith and beleefe, and the law of works should be confounded, whereas the one is opposite to the other. 2. the Apostle is not yet entred into the disputation of faith. 3. and he speaketh generally of keeping the whole law, not of that part onely, which prophesied of Christ.

2. *Tolet* here maketh mention of an other exposition of some of their Catholikes, that the Apostle here meaneth, a certaine morall, or ciuill iustice in keeping of the law, which may be found in an vnbeleeuer: But he reiecteth this, by the Apostles words, *righteous before God:* which sheweth that he speaketh of true and perfect iustice in the sight of God.

3. Now whereas iustification, and to iustifie, may be taken three waies, either when a man

man before vniust is made iust: or when he is made more iust: or declared to be iust: as it is said, *Wisdome is iustified of her children*, that is, declared to be iust: *Augustine* taketh it here in the first sense, and he maketh this to be the meaning: not that men are made iust by keeping of the law, but first beeing iustified by God, then they are enabled and made fit to keepe the law: as he maketh it to be like vnto this speach, *homines creantur*, men are created, not that they were first men, and then created: but they are created to be men: so for the doers of the law to be iustified, what is it els, but they that are iust by faith, are iustified and made able to keepe the law? to this purpose *Augustine*, whome *Anselme* and *Thomas* followeth. But this exposition seemeth not to be agreeable vnto the scope of the Apostle, who goeth not about to prooue, that men must first be iust, before they can keepe the law: but that they are approoued before God, in doing according to the law: in not professing, but practising it.

4. In the second sense, the *Rhemists* in their annotation here, doe take it for the encrease of iustice, which they call the second iustification: the first iustification is by faith without works, the second is by workes: But *Pererius* reiecteth this glosse, as beeing not consonant vnto the scope of the Apostle here: for he speaketh not of the encrease of iustification, but simply of iustification: But beside this is a new deuise of the first and second iustification: the Scripture acknowledgeth but one iustification, Rom.8.30. *Whome he iustifieth, he glorifieth*: after iustification followeth glorification: that iustification then, which glorification followeth, is one whole and sufficient iustification, there commeth none other betweene.

5. Some take iustifying in the third sense, for declaring to be iust: as the word is sometime taken: as Prov.17.15. *He that iustifieth the wicked, and condemneth the iust, euen they both are an abomination to the Lord*: to iustifie the wicked here, is to declare him to be iust: so the doers of the law shall be iustified, that is, declared and pronounced iust in the day of the Lord in the presence of God, and all his holy Angels: thus *Perer. numb.* 52. *Tollet. annot.*13. so also *Bellarmine, in divino iudicio iusti iudicabuntur*, they shall be adiudged to be iust in the diuine iudgement: *lib.*2.*de iustificat.c.*15. *Contra.* 1. Let it be obserued here, that the Romanists approoue that interpretation of this word, which is vrged by Protestants, where S.Iames saith, c.2. that Abraham was iustified through workes, that is, declared to be iust: 2. but yet this acception of the word hath no place here: for this declaration of one to be iust, by works is before men: before God, there neede no such declaration, for he knoweth what is in man: but this iustification is before God, which the Apostle here speaketh of: it is therefore iustification in deede, and not the declaration of it onely.

6. Some thinke that the Apostle speaketh of the legall iustification, which is by works, which if any could doe, they should be iustified thereby: but it is impossible for any to keepe the law: *Calv. Pareus, Beza annotat.* But it is euident, that the Apostle speaketh not here of a thing impossible to be done, and of iustification vpon that suppossall, if any could be doers of the law: but he setteth this downe affirmatiuely and positiuely, that they which liued according to the law, should be iustified: as he said before, v. 6. *that God will reward euery one according to his workes.* And as the hearers of the law onely are not iustified, so the hearers and doers are iustified: but some heare the law in fact, verily, and in deede, therefore some also were verily and in deede doers of the law.

7. The meaning then of this sentence is the same with that, v.6. God will approoue, iustifie, reward them that doe the works of the law, whether Iew or Gentile: yet it followeth not, that a man is therefore iustified by the workes of the law: But God approoueth and rewardeth the workers, not the hearers or professors: so here the Apostle entreateth not of the cause of iustification, which is faith without the works of the law: but of the difference betweene such as shall be iustified, and such as are not, *Faius*: they onely, which haue a liuely faith, which worketh and keepeth the law in part, and supplieth the rest, which is wanting in themselues by the perfect obedience of Christ: they shall be iustified, not those which onely professe the law, and keepe it not: the Apostle then here sheweth, who shall be iustified, not for what.

8. But this place maketh nothing at all for iustification by works: 1. if a man is iustified by doing the works of the law, either he is iust before he doe the works, or not iust: if he be iust, then he is iustified before he doe those workes, then is he not iustified by those workes: if he be not iust, then can he doe no good workes whereby he is made iust: for the workes done before faith, as *Tolet* himselfe confesseth, *non possunt iustum efficere*, can not

make

make one iuſt. Here the Romaniſts haue no better anſwer, then to confeſſe, *fidem ſine operibus primam efficere iuſtificationem*, that faith without workes doth effect the firſt iuſtification: which is encreaſed by workes, which they call the ſecond iuſtification, *Tolet. ibid.* And thus they are driuen to conſent with Proteſtants, that iuſtification is by faith without works: as for that diſtinction of the firſt and ſecond iuſtification, the vanitie of it is ſhewed before. 2. If workes did iuſtifie, then it would followe, that the iuſtice whereby we are made iuſt, ſhould be an actuall iuſtice, not habituall: becauſe that is actuall which worketh, the contrarie whereof is maintained by *Bellarmine*, who prooueth by ſundrie reaſons, that one is formally made iuſt, not by an actuall, but an habituall iuſtice, wherewith the minde is endued, *lib.2. de iuſtific. c.* 15.

Controv. 8. *That it is not poſſible in this life to keepe the lawe.*

1. *Pererius diſput. 7. numer.* 55. taketh vpon him to prooue againſt *Calvin*, *legem divinam impleri poſſe*, that the lawe of God may be kept in this life, he meaneth by a man in the ſtate of grace.

1. Otherwiſe Dauid had not ſaid true, Pſal. 18.21. *I kept the wayes of the Lord, and did not wickedly againſt my God.*

2. S. Paul ſaith, he that loueth his brother, hath fulfilled the Lawe, Rom. 13.

3. What wiſedome were there in God to command things impoſſible vnto man: or what iuſtice to puniſh him for not keeping of that which was not in his power?

2. *Contra.* 1. Dauids keeping of the wayes of God, muſt be vnderſtood either of ſome particular act of his obedience, wherein he behaued himſelfe vprightly: as Pſal. 7.3. *If I haue done this thing, or if there be any wickedneſſe in mine hands:* or els it muſt be vnderſtood, of his faithfull endeauour, as farre as he was enabled by grace: for Dauids ſinnes, which are mentioned in the Scripture doe euidently ſhewe, that he did not keepe all the wayes of God.

2. If a man could perfectly loue his brother, as he ought, he might fulfill the lawe: but ſo can no man doe: and there is, as Hierome diſtinguiſheth, 2. kinds of iuſtice, or fulfilling the lawe: there is a perfect iuſtice, which was onely in Chriſt, and an other iuſtice, *quæ noſtræ competit fragilitati*, which agreeth vnto our frailtie, *dialog. 1. cont. Pelagian.* and thus may the lawe be fulfilled.

3. The commandements are not ſimply impoſſible: for man in his creation had power to keepe them if he would: Gods wiſedome is ſeene in giuing his lawe vnto man, beeing vnable in himſelfe to keepe it, that it might be a ſchoolemaſter to bring him vnto Chriſt, Galat. 3. 19. and his iuſtice appeareth in puniſhing man for tranſgreſſing that lawe, which ſometime he was able as he was created of God to keepe: and now may perfectly performe it by faith, in the obedience of Chriſt, who hath deliuered vs from the curſe of the lawe.

3. Now, that it is not poſſible for a man no not in the ſtate of grace to keepe the lawe of God, it is thus ſhewed out of the the Scripture.

1. S. Paul ſaith, Rom. 7.19. *To will is preſent with me, but I finde no meanes to performe that which is good:* a man regenerate now can doe no more, then S. Paul could, who confeſſeth that he was vnable to doe that which was good and agreeable to the lawe.

2. If a man by grace could keepe the law, by grace he hath power to redeeme himſelfe from the curſe of the lawe: for as he which keepeth not euerie thing contained in the law, is vnder the curſe: ſo he that keepeth all things which the lawe commandeth, is free from the curſe: but no man can redeeme himſelfe from the curſe of the lawe: for *Chriſt hath redeemed vs from the curſe of the lawe, Galat.*3.13.

3. Further, *The lawe is not of faith*, Galat.3.12. but if the lawe might be kept by grace and faith, then ſhould it be of faith.

4. And if a man regenerate were able to keepe the lawe, then it were poſſible for a man in this life to be without ſinne: for where no tranſgreſſion of the lawe is, there ſhould be no ſinne: for ſinne is the tranſgreſſion of the law, 1. Ioh. 3.4. ſee more hereof, *Synopſ. Centur. 4. err. 63. pag.* 916.

Controv. 9. *Whether by the light of nature onely a man may doe any thing morally good.*

Bellarmine hath this poſition, that a man, if no tentation doe vrge him, without faith, or any ſpeciall aſſiſtance from God, may by his owne ſtrength doe ſomething morally good,

ita vt nullum peccatum in eo admittat, so that therein he shall not commit any sinne, *lib.5. iustificat. c.5.*

That the falsitie of this assertion may the better appeare, 1. We must distinguish of the light that is giuen vnto man, which is threefold. 1. There is the light of nature, which Christ giueth vnto euerie one, that commeth into the world, as he is their Creator Ioh.1.9. this is giuen vnto all by nature: they are endued with a reasonable soule, and in the same by nature is imprinted this light. 2. there is beside this naturall light, an other speciall light and direction concurring with that naturall light, which though it be not so generall as the other, yet it is common to many vnregenerate men, that haue not the knowledge of God, as the Lord saith to Abimelech, Gen.20.6. *I kept thee that thou shouldst not sinne against me:* this common grace many of the heathen had, whereby they were preserued from many notorious crimes, which other did fall into. 3. There is beside these the grace of Christ, whereby we are regenerate, and enabled to doe that which is acceptable vnto God through Christ: of this grace we meane, that without it the light of nature is not sufficient to bring forth any good worke.

2. Secondly, we graunt, that this light of nature, beeing illuminated by the grace of Gods spirit, and lightened and perfected by faith, is able to bring men to performe good workes agreeable to the lawe: As is euident in the fathers before the flood, and after the flood in Noah, Sem, Abraham, and other of the faithfull, when as the lawe and Scriptures were yet vnwritten, that by the grace of God, which lightened their naturall vnderstanding, they wrought righteousnesse and pleased God.

3. But this must be receiued withall, that Gods grace and the light of nature doe not concurre together as cooperators and fellowe workers: but it is grace onely that worketh, the nature of man is wrought vpon: the spirit of God is onely actiue, the power of nature is passiue in all good workes: and therefore in this sense, we mislike that position of *Pererius, legem naturalem Christi gratia illustratam valere ad piè viuendum*, that the lawe of nature lightened by the grace of Christ avayleth to liue well: for thus the lawe of nature is made a ioynt worker with grace vnto godlinesse of life: we say it is wrought vpon by grace, it worketh not, but onely as a naturall facultie and agent: the spirituall goodnesse is all of grace.

4. But that no vertuous act or morall good worke can be performed by the light of nature onely without grace, it is euident out of these, and such other places of Scripture, Gen. 6.5. *The imaginations of the thoughts of mans heart, are onely euill continually.* Ioh.3.6. *That which is borne of the flesh is flesh:* Ioh.15.5. *Without me ye can doe nothing:* Rom.14.23. *Whatsoeuer is not of faith is sinne:* All these places euidently shewe, that there is no actiuitie, power, abilitie, or inclination to any thing by nature without grace: see further, *Synops. Centur.4. err.43. pag.845.*

Controv. 10. *Of the imperfection of the vulgar Latine translation.*

v.15. *Erasmus* noteth a great defect of the Latine translation in the reading of this verse: for whereas in the Greeke text, it is put absolutely in the genetiue case, *their thoughts accusing one another or excusing*, which is expressed by the genitive case, λογισμῶν, in the originall, because they want the ablatiue; the Latine translator putteth it in the genitiue; *cogitationum*, of their thoughts accusing or excusing.

Gorrhan would thus helpe this matter; that it must be referred to the word *conscience*, going before; their conscience bearing witnesse, that is, not onely the conscience of their workes, but euen of their thoughts: but the word (καὶ, *and*) comming betweene them, sheweth that these words doe not hang one vpon another; he saith this is *more Grecorum*, after the manner of the Greekes, which vse the genitiue for the ablatiue; but, seeing the Latines haue their ablatiue cases, wherein things absolutely spoken vse to be put, the Latine interpreter should haue followed the vse of the Latine tongue: therefore I say and conclude with *Erasmus* here, they which thinke the Latine interpreter did not erre, *vnum hunc locum, si possunt, expediant*, let them free this place, if they can.

Controv. 11. *That the Sacraments doe not conferre grace.*

v.25. *Circumcision availeth if thou keepe the lawe:* the opinion of the Romanists is, that circumcision did actually conferre vpon infants remission of sinnes, *& mundabat eos à pec-*

cato

cato originali, and did cleanſe them from originall ſinne, *Perer. diſput.17. c.2. numer.105.* ſo alſo *Gorrhan.*

Contra. 1. But the contrarie is euident here: for the Apoſtle ſaith, *If thou be a breaker of the lawe thy circumciſion is made vncircumciſion*, it was no more avayleable, then if they had no circumciſion at all: But if they had actually receiued remiſſion of ſinnes in circumciſion, it muſt needs be better then vncircumciſion, whatſoeuer defect followed afterward. 2. That which cleanſeth the ſoule, hath praiſe with God, v. 19. now the circumciſion of the fleſh, hath no praiſe with God, but the circumciſion of the ſpirit, the circumciſion then of the fleſh doth not cleanſe or purge the ſoule: to this purpoſe *Hierome, inviſibilia non indigent viſibilibus, viſibibilia indigent inviſibilibus, eo quod viſibilia ſunt imago inviſibilium, & inviſibilia ſunt veritas viſibilium*, inviſible things doe not neede viſible, but the viſible haue neede of the inviſible: becauſe the viſible are the image of the inviſible, but the inviſible are the veritie of the viſible: the circumciſion then of the fleſh needeth the circumciſion of the heart: but the circumciſion of the heart, needeth not the circumciſion of the fleſh: for the truth hath no need of the image, but the image hath need of the truth, &c. remiſſion of ſinnes then is not tied to the ſacrament, it may be conferred without it: but the ſacrament needeth the inward operation of the ſpirit to make it effectuall: as the Apoſtle ſaith, *cleanſing it by the latter of the water in the word:* the water is the inſtrument of cleanſing, but the efficient and working cauſe is the word; the ſacraments then conferre not grace, but the ſpirit in and with the Sacrament, and alſo without it worketh grace.

Controv. 12. *That the Sacraments depend not vpon the worthineſſe of the Miniſter or receiuer.*

This may be obſerued againſt that paradox of the old Donatiſts, who meaſured the ſacraments by the worthines of the Miniſter; vpon which ground they refuſed baptiſme miniſtred by heretikes, or euill liuers, and after ſuch baptiſme they baptized againe: the Donatiſts held baptiſme miniſtred by ſchiſmatickes or heretikes to be no baptiſme, *Auguſtin. lib. 2. de baptiſ. c. 6.* and the heretikes called *Apoſtolin*, denied, that wicked men could miniſter the Sacraments. *Bernard. ſerm. 66. in Cantic.*

Contra. 1. This place of the Apoſtle, *that circumciſion profiteth, if one keepe the lawe*, doth not fauour any ſuch opinion; for the Apoſtle ſpeaketh not of the dignitie and worthineſſe of the ſacraments, which dependeth vpon the inſtitution, *ſed de fructu*, but of the fruit thereof, *Mart. Gualt.* 2. neither the vnworthineſſe of the miniſter, maketh the ſacrament voide, for Iudas baptized with the reſt of the Apoſtles; nor yet of the receiuer; for he that eateth and drinketh vnworthily, *ſhall be guilty of the bodie and blood of the Lord*; if his vnworthineſſe made it no Sacrament, he ſhould not be guilty of ſo great a ſinne; But the vnworthineſſe both of the one and the other maketh the ſacrament void, and without fruite vnto themſelues.

Controv. 13. *Againſt the Marcionites, and other, which condemned the old Teſtament, and the ceremonies thereof.*

The Marcionites among the heathen reiected circumciſion, and condemned the author of the old Teſtament for the ſame; and the Stoiks among the heathen denied the ſame, as beeing an invention not beſeeming God, who thus obiected as *Origen* ſheweth in this place. 1. It was not a thing anſwearable to the clemencie and goodneſſe of God, to command infants ſo to be wounded and cruelly handled in their infancie. 2. If the foreskinne of the fleſh be a ſuperfluous part, why was it made, if it be not, why ſhould it be cut off. 3. by this meanes many were terrified from taking vpon them that religion, which God deſired to be propagated, both for the ſhame and painfulneſſe of circumciſion; and ſo it fell out, to be *impedimentum religiovis, non inſigne*, an impediment rather, then an argument, and cognizance of religion.

Theſe obiections are thus ſufficiently anſweared by *Origen*. 1. He ſheweth againſt the Gentiles, that circumciſion was had in honour euen amongſt them, and therefore they had no reaſon to ſcorne and deride that, as a thing diſhoneſt among the people of God, which was of great eſtimation among them; for among the Egyptians, who were moſt addicted of all other people to ſuperſtitious rites, and from whom all other nations borrowed their ceremonies, there was none giuen to the ſtudie of Aſtrologie, Geometrie, but was circumciſed, ſo were all their Prieſts and Miniſters of ſacred things.

2. Againſt thoſe which profeſſed Chriſt, and yet refuſed the old Teſtament with all the rites

rites thereof: he sheweth the conueniencie of circumcision, that seeing we were to be redeemed by the blood of Christ, before that price was paid for our redeemption, it was necessarie for them, which were instructed in the lawe, *vnumquemq; pro se velut ad imitationem quandam futuræ redemptionis sanguinem suum dare*, euerie one for himselfe to giue his blood, in imitation of the redemption to come: but now seeing the blood of Christ hath beene offered for vs, it is not now necessarie that euerie one for himselfe should offer the blood of circumcision.

3. Then he commeth to answear the particular obiections. 1. If you blame God, for imposing so hard a thing vpon infants, why also doe ye not finde fault, that Christ was circumcised the 8. day, *vulnera passionis excepit*, was wounded in his passion, and shed his blood. 2. And if this bloodie Sacrament terrified men from their religion, then *exempla martyrum prohibebant homines accedere ad fidem*, by the same reason the example of martyrs much more should haue hindered men, from comming to the faith. 3. And though there had beene no other mysterie in circumcision, it was fit, that the people of God should carrie some badge and cognizance to discerne them from other people: and if the amputation or cutting off some part of the bodie were requisite, what part was more fit then that, *quæ obscæna videbatur*, which seemed to be obscene? 4. And whereas they obiect, if it be not a necessarie part, it should not haue beene created, if necessarie, it should not be cut off, they may be answeared by the like: they will not denie but that the procreation of children is necessarie: then by this reason, virgins, and all vnmarried persons, and such as haue made themselues chast for the kingdome of God, should be blamed, *quia necessarijs naturæ officijs non ministrant*, because they doe not giue their seruice to the necessarie offices of nature. 5. And so he concludeth thus: As there were many washings and baptismes in the lawe, before the baptisme of Christ: many purifyings, before the purifying by the spirit: many sacrifices, before that alone sufficient sacrifice was offred vpon the crosse: so *multorum sanguinis effusio processit*, the shedding of the blood of many went before, vntill the redemption of all came by the blood of one: And here the Apostle stoppeth their mouthes, saying, that circumcision was profitable: how then doe they reiect it, as a thing vaine and vnprofitable? to this purpose *Origen* vpon this place.

Controv. 14. *Against the Anabaptists, which reiect the Sacraments of the newe Testament.*

Whereas the Apostle saith, v. 28. *Neither is that circumcision, which is outward in the flesh:* the Anabaptists take occasion by these, and such like words, to condemne all the Sacraments of the newe Testament, and the outward ministerie thereof, in like manner S. Paul saith, 1. Cor. 7. 19. *Circumcision is nothing, nor vncircumcision, but the keeping of the commandements.*

But their obiection may be answeared out of this place, where the Apostle had said a little before, v. 25. *Circumcision is profitable, if thou doe the lawe:* The Apostle then condemneth not outward circumcision simply, but if it be externall onely, and not ioyned with the inward circumcision, *Mart.*

Controv. 13. *That the want of baptisme condemneth not.*

v. 29. Seeing the Apostle saith, that the outward circumcision is not that which hath praise of God, but the inward in the spirit, and the like may be said of baptisme which succeedeth in the place of circumcision: then it followeth, that like as many circumcised in heart were saued, without the circumcision of the flesh, so also many hauing the spirituall baptisme of the soule by faith in Christs blood may be saued, the outward sacrament beeing not by them contemned or neglected, but by some vrgent necessitie denied: as *Ambrose* saith, concerning *Valentinian* the younger, Emperor, who deceased without baptisme, *Christus te baptizavit, quia humana officia defuerunt*, Christ baptized thee, where other humane offices were wanting, &c. and againe, *deterſa labe peccati ablutus ascendit, quem sua fides lauit*, he is ascended to heauen beeing washed from his sinne, whom his owne faith washed. *Ambros. tom. 5. de obit. Valentin.* The like may be affirmed of infants the seede of the faithfull, that they dying without baptisme, Christ baptizeth them: they are within the couenant of grace, and so stand according to Gods promise, *I will be thy God, and the God of thy seede*, Gen. 17. 7. Like as then the want of circumcision was no barre vnto infants vnder the lawe, no more is the want of baptisme to infants now.

Controv. 16.

Controv. 16. *That the wicked and vnbeleeuers eate not the bodie of Chriſt in the Sacrament.*

It is the receiued opinion of the Romaniſts, to iuſtifie their groſſe error of Chriſts carnall preſence in the Sacrament, that euen the wicked are partakers of the bodie of Chriſt: But they may be conuinced here: for as circumciſion, and ſo alſo baptiſme outward in the fleſh, is not profitable: ſo neither is the outward participation in the Euchariſt; vnleſſe the receiuer doe alſo ſpiritually eate and drinke Chriſt: And further our Sauiours owne words confute them, Ioh. 6.54. whoſoeuer eateth Chriſts fleſh, hath eternall life: But the wicked and vnbeleeuers haue not eternall life: therefore they cannot eate Chriſts bodie: So *Cyprian* ſaith, *qui verba tenus, &c. they which in word onely, beeing drie in heart, and withered in ſoule, are partakers of the gifts: lambunt quidem petram, ſed inde mel non ſugunt*, doe indeede licke as it were vpon the rocke (with their tongue) but they ſucke no hony out of it: *ſerm. de cœna Domini.* ſee further of this controverſie, *Synopſ. Centur. 3. err. 28. p. 564.*

6. Morall obſervations.

Obſerv. 1. *Thou art inexcuſable that iudgeſt an other:* this teacheth vs that we ſhould not be too curious and ſtrict examiners of other mens faults but looke into our ſelues: *Auguſtine* hath an excellent place concerning this matter, *lib. 2. de ſerm. Domini. c.* 30. to this effect; *When neceſſitie driueth vs to reprehend an other, we muſt bethinke our ſelues, whether it be ſuch a vice, which we neuer had, or now haue not: if we neuer had it, cogitemus & nos homines eſſe, &c. let vs conſider that we are men, and might haue had it. But if we had it and haue it not now, tangat memoriam communis fragilitas, &c. let vs remember the common frailty of man, and ſo let compaſſion goe before our reprehenſion, &c. if we find that we are in the ſame fault, non obiurgemus, ſed congemiſcamus, let vs not rebuke him, but mourne together with him, &c.* This counſell of Auguſtine agreeth notably with that ſaying of S. Paul, *Galath. 6. 1. Brethren, if any man be fallen by occaſion into a fault, &c. reſtoare ſuch an one with the ſpirit of meekeneſſe, conſidering thy ſelfe leaſt thou alſo be tempted.*

Obſer. 2. v. 2. *Know that the iudgement of God is according to truth:* this maketh againſt ſecuritie, that men doe not flatter themſelues, as though they ſhould eſcape vnpuniſhed committing things worthie of puniſhment, ſeeing the iudgement of God is true, *Pareus.*

Obſerv. 3. v. 4. *The bountifulneſſe of God leadeth thee to repentance:* let licentious perſons take heede, that they abuſe not Gods long ſuffring and patience: which is ſhewed to them to bring them to repentance: for as *Valerius Maxim. lib. 1. c. 1. Deus tarditatem ſupplicij grauitate recompenſat*, God wil recompenſe the ſlowneſſe of his puniſhment with the greatneſſe of it, *Piſcator.*

Obſerv. 4. v. 6. *Who will reward euerie man according to his workes:* let vs ſtudie then to approoue our faith by our workes, that the Lord may iudge vs worthie to be rewarded in Chriſt, when he commeth to iudgement.

Obſerv. 5. v. 15. *Their thoughts accuſing or excuſing:* it is euident then, that no not in the moſt wicked, *excuti poſſe conſcientiam*, that the conſcience can be ſhaken off, as appeared in *Saul, Iudas, Caligula, Iulian*, though the conſcience may lie aſleepe for a time, yet in the end it will be awaked: let vs therefore alwaies ſtudie for the peace of conſcience: as S. Paul did, who ſaith Act. 24. 16. *And herein I endeauour my ſelfe alwayes, to haue a cleare conſcience, toward God, and toward men, Olevian.*

Obſerv. 6. v. 16. In that Chriſt Ieſus ſhall iudge the ſecret actions of men, it teacheth vs, that no man ſhould be encouraged to ſinne, becauſe of the ſecrecie of the place, or ſilence of the night: for all things are manifeſt in Gods eyes, Heb. 4. 13. *Piſcator.*

Obſerv. 7. And ſeeing Chriſt ſhall be our iudge, who was iudged for vs, and redeemed vs by his blood: and ſhall iudge according to his goſpell, which ſaith, that whoſoeuer beleeueth in him ſhall be ſaued: the faithfull may be of good comfort, wiſh for that day, and loue the appearing of Chriſt, which ſhall be a day of refreſhing vnto them, *Gualter.*

Obſerv. 8. v. 24. As the Iewes through their euill life cauſed the name of God to be blaſphemed among the Gentiles: ſo now carnall Chriſtians giue occaſion to Turkes, Iewes, Papiſts, and other aduerſaries to ſpeake euill of their profeſſion: It is the part therefore of all that profeſſe the goſpel of Chriſt, ſpecially of thoſe which are by office teachers, that they giue no offence by their evill example of life: but both in doctrine and conuerſation ſet forth the word of God.

The

The third Chapter.

1. *The text with the diuers readings.*

v. 1. What is then the preferment (*or excellencie*)of the Iew? (*what preferment hath the Iew.L.V. but that it should be put in the dative, whereas it is in the genetive in the originall*) or what is the profit of circumcision?

2 Much euery manner of way: the first (or chiefe) *is* because *Be.V.*(not, *first surely because,L.B.G. for then the word* ὅτι, *because, should seeme to be superfluous*) vnto them were credited *Be.*(rather then,*comitted.B.G.R,the word is* ἐπιστεύθησαν,*credita,credited*)the oracles of God.*U.Be.G.*(*the words of God.L.R.B.T. but* λόγια *signifieth more then words: the words of God became faithfull.T.but the Greeke word is put passiuely, were credited,and therefore it is not of an actiue signification.*)

3 For what if some (*though some, B. G. some of them. L. B. but the word is* εἰ, *if, and of them,is not in the originall*) did not beleeue? shall their vnbeleefe make the faith of God without effect? (not *hath their incredulitie made, &c. for the Greeke word* καταργήσει, *is in the future tense*)

4 God forbid: (*or, farre be it of,* μὴ γένοιτο, *absit. B.V.T.*)yea let God be true,(*not, but God is true,L.R.the word is in the imperatiue,*γινέσθω) and euery man (*the sonne of man.T.*) a lyar,as it is written,That thou mightest be iustified in thy words,and ouercome,(*be pure, T.but the Greeke word* νικήσῃς, *signifieth to ouercome*)when thou iudgest. *B. Par.* (*not iudged.B.L.V.when they iudge thee. T. but the word* κρίνεσθαι *beeing of the meane voice, may as well be translated actively as passively, and the rather because he speaketh afterward of Gods iudging the world.Beza.*)

5 But if our vnrighteousnes commend the righteousnes of God, what shall we say? is God vnrighteous,which inflicteth wrath?(*executeth wrath, L. taketh vengeance, B. which punisheth,G.inferreth punishment.B.Par. immittit iram, sendeth his wrath. T. inducit iram, bringeth in his wrath,that is, punishment*)I speake according to man.*V.L. Or.* (*as a man.G. as the sonne of man.T.after the manner of man.B.Be.*)

6 God forbid: (*farre be it,or let it not be.Or.*) els how shall God iudge the world? *Or.* (*this world.L.R.*)

7 For if the veritie of God hath(*more, B.*) abounded thorough my lie(*in my lie. L. so is the originall, but the preposition* in, *is taken for through*) why am I yet condemned as a sinner?

8 And not rather, as we are blasphemed, *orig.* (*as some speake euill of vs. Be.V. but the word in the orig.is in the passive, as we are slanderously reported. B.* and some affirme that we say,let vs doe euill,that there may come good? whose damnation is iust,*or.*(*whose damnation is reserued for iustice.T.*)

9 What then?are we more excellent?no,in no wise:for we haue already(*or before*)prooued,*G.*(*or pronounced. T.* not *before accused. Be. B. L. shewed by rendring the cause.V. the word properly so signifieth, to giue a reason, or shew the cause*)all both Iewes and Gentiles to be vnder sinne.

10 As it is written, There is none righteous, no not one. (*there is not any iust.L.R. but the word* εἷς,*one,is here omitted*)

11 There is none that vnderstandeth: there is none that seeketh(*after,B.*)God.

12 They haue all gone out of the way:they are together become vnprofitable: there is none that doth good,no not one.(*vnto one.Or.*)

13 Their throat is in an open sepulchre: with their tongues they haue deceiued: *B.Or.* (*vsed their tongues to deceit.Be.G.*)the poison of aspes is vnder their lippes:

14 Whose mouth is full of cursing and bitternes:

15 Their feete are swift to shed blood:

16 Destruction(not *hearts griefe. B. the word is* σύντριμμα, *contrition, destruction*) and calamitie *V.B.G.*(*miserie,B.vnhappines.L.griefe.T.*)are in their waies,

17 And the way of peace they haue not knowne.

18 The feare of God is not before their eyes. *Or.* (not, *there is no feare of God before their eyes, for the Greeke word* οὐκ,*not,is an adverb.*)

19 Now we know,that whatsoeuer the Law saith, it saith to them, which are vnder the

Law,

Law, (*in the law, Or.*) that euery mouth may be stopped, and all the world may be culpable *G.* (*obnoxious. V. Be. subiect. L. R. endamaged. B. subiect to condemnation. B. the word is* ὑπόδικος *which signifieth to be vnder the sentence, that is, guiltie*) vnto God.

20 Therefore (not, *because, L. B. because that, V. for it is a conclusion inferred out of the former words*) by the works of the Law shall no flesh be iustified in his sight: (or *before him. L.*) for by the Law *commeth* the knowledge of sinne: (*by the law sinne is knowne. T.*)

21 But now is the righteousnes of God made manifest without the Law, hauing witnes of the Law and the Prophets:

22 *To wit*, the righteousnes of God by the faith of Iesus Christ toward all (*vnto all. B. G. but the word is* εἰς πάντας, *in omnes, toward all*) and vpon all that beleeue: (*the righteousnes of God by faith, &c. L. V. T. but it is better to ioyne it by way of exposition to the former verse: for this righteousnes by faith is the same which in the former verse he called the righteousnes of God*) for there is no difference (*these words some make part of the next verse the 23. Geneu. but in the original they ende the 22. verse.*)

23 For all haue sinned, and are depriued of the glorie of God. *G. Be.* (or *come short, as of the marke*, not, *haue neede of the glorie of God. L. B.* or *are destitute, V. T. for that doth not sufficiently expresse the meaning of the word* ὑστεροῦνται, *which is (to come short.)*

24 But are iustified (*beeing iustified. L. Or. but the participle must be resolued into the verbe*) freely by his grace, thorough the redemption that is in Christ Iesus:

25 Whome God hath set forth *to be* a propitiation through faith in his blood, for the shewing of his righteousnes, by the forgiuenes of the sinnes which were past before,

26 Through the patience of God (*by the space which God gaue vs by his long suffering. T. but this is interpreted, rather then translated*) for the shewing of his righteousnes in this present time (*at this time. G. B. L. T. but in the originall there is* νῦν, *nunc, now, that is, this present*) that he might be iust, and a iustifier of him, which is of the faith of Iesus. *Or.* (*of Iesus Christ. L. of our Lord Iesus Christ. T.*)

27 Where is then the boasting? *reioycing. G.*) it is excluded: by what law? of works? nay but by the law of faith.

28 Therefore we conclude *G.* (*or collect or gather. B. V. as by reason and argument, so the word* συλλογιζόμεθα *signifieth*, not, *we thinke. L. or hold. B.*) that a man is iustified by faith without the works of the Law.

29 Is he God of the Iewes onely, and not of the Gentiles also? yes euen of the Gentiles also:

30 For it is one God, which shall iustifie (*iustifieth. L. T. but the word in the originall is in the future tense*) the circumcision of faith (*through faith. T.*) *but the preposition here is* ἐκ, *of*) and the vncircumcision through faith.

31 Doe we then make the Law of none effect through faith? (not *destroy the law through faith. L. B. for the same word was vsed before, v. 3. shall their vnbeleefe make the faith of God without effect*, not, *destroy it*) God forbid: yea we establish the Law.

2. The Argument, Method, and parts.

IN this Chapter the Apostle proceedeth to proue, that the Iewes notwithstanding certaine priuiledges which they had, yet because of their vnbeleefe were no better then the Gentiles, and so he concludeth all vnder sinne, and vnable to be iustified by their workes, whereupon it followeth, that they must be iustified by faith. This chapter hath three parts:

The 1. from v. 1. to v. 9. wherein he remooueth certaine obiections which might be mooued by the Iewes, which are three in number.

1. *Obiection* is propounded v. 1. in making the case of the Iewes and Gentiles alike, he should seeme to take away all priuiledge from the Iewes: the answer followeth, in graunting their priuiledge, v. 2. and confirming the same by the constancie of Gods promises, v. 3. which he prooueth by certaine testimonies out of the Psalmes, v. 4.

2. *Obiection* is propounded, v. 5. and it ariseth out of the testimonie before alleadged; that if God be declared to be iust, when he iudgeth and punisheth mens sinnes, then he should not do well to punish that, whereby his iustice is set forth, v. 5. the answer followeth,

v.6.taken frō the office of God,he can not be but most iust,seeing he shall iudge the world.

3. *Obiect.* v. 7. which ariseth likewise out of the former testimonie cited out of the Psalme: if by mens lies Gods truth is commended, then the liar is vniustly punished: the answer followeth,v.9.the Apostle calleth it a blasphemie, and worthie of iust damnation, if any shall iustifie themselues in their euill doing,and of purpose doe euill,to set forth the iustice of God, v.8.

The second part is from v. 9. to 21. where he prooueth the Iewes and Gentiles both to be vnder sinne,which is propounded, v. 9. prooued by particular induction of their sinnes grounded vpon some testimonies of Scripture, v.10.to 19. then applied to the Iew, as well as to the Gentile, by three arguments, v. 19. 1. from the relation which the law hath to those which are vnder the law: 2. then from two ends,that euery mouth may be stopped,all occasion of boasting may be taken away: 3. and that all the world may be found culpable.

The third part followeth,wherein the Apostle prooueth that all must be iustified by faith in Christ: which he prooueth by a distribution, either by the workes of the law, or by faith: not by the law by the contrarie effect,v.20.

Then he confirmeth the other part, that we are iustified by faith without the law, which proposition is contained v.1.22,23. by shewing the causes of iustification, and who are iustified, euen all that beleeue,and why,v.23.

Then this proposition is confirmed, 1. by shewing all the causes, the efficient principall the grace of God,then Christ by his blood, the instrument is faith, the formall cause remission of sinnes,the ende the setting forth of Gods iustice, v. 24, 25,26. 2. by the effects, in excluding all boasting, v.27. 3. the conclusion followeth, v. 28. 4. which is confirmed, 1. by remooving an absurditie, because God otherwise should seeme to be God onely of the Iewes,v.29.30. 2. by preuenting an obiection,v.31.

3. *The questions and doubts discussed.*

1. Quest. *Of the priuiledges of the Iewes,and their preheminence before the Gentiles.*

v. 1. *What is the preferment of the Iew? &c.* Whereas the Apostle seemed in the end of the former chapter to make the Iewes and Gentiles equall,and had extenuated the circumcision of the flesh; now it might be obiected by the Iew that by this meanes, they should haue no preheminence or preferment more then the Gentile had: the Apostle then meeteth with that secret obiection,and sheweth,wherein consisted the excellencie of the Iew.

1. The Iewes had many priuiledges,which the Gentiles had not: as 1. they were called to be the peculiar people of God, and the Lord professed himselfe to be their God. 2. in that nation continued the true knowledge of God, euen vnto the comming of Christ. 3. of them came many holy Patriarks and Prophets, that were in high fauour, and acceptance with God. 4. among them and for their sakes the Lord wrought many miracles and wonders. 5. they had many visions, propheſies,and dreames. 6. God gaue vnto them the Sacraments and sacrifices,as circumcision, the Paschal lamb. 7. the Messiah was promised to descend of that nation. 8. But the Apostle omitteth these, and specially insisteth vpon this,that the law and oracles of God were committed vnto them.

2. *Chiefly,or first, because vnto them were credited, &c.* This word πρῶτον, *Erasmus* taketh for to signifie the order of the Apostles speach,as before c. 1. 8. but there the Apostle beginneth his epistle,which he doth not here. 2. Some referre it to the number of the priuiledges rehearsed by the Apostle,whereof this was the first, and the rest follow in the epistle: But the Apostle maketh mention of no other priuiledge but this. 3. *Origen*, whome *Sedulius* followeth, hath here reference to the Gentiles,that vnto the Iewes first were committed the oracles,then to the Gentiles: but the promises here spoken of, were onely made vnto the Iewes. 4. Therefore this word *first*, here signifieth *chiefe:* that this was the chiefe priuiledge and immunitie which the Iewes had.

3. And the Apostle giueth instance of this, that they had the Scriptures; 1. because it was most generall, *& multa concludit*, and concluded many things beside. *Tolet.* 2. herein consisted a chiefe difference betweene the Gentiles, which had but the law of nature to direct them: and the Iewes, which had also the written law of God. *Perer.* 3. and the Apostle omitteth their temporall priuiledges,insisting vpon a spirituall, as beeing more pretious and durable. *Gorrham.*

4. By

4. By oracles, τὰ λόγια, some seeme to vnderstand onely the law, which was giuen by Moses, as *Chrysostome, Theodoret:* but thereby are signified all the propheticall writings, which the Iewes had, both the law and the Prophets: *glossa interlin.* though speciall reference be made to the law: as S. Steuen saith, that Moses receiued *the liuely oracles*, Act. 7. 38. *Pare.*

5. But it will be obiected, that God also to others communicated his oracles, as to Pharaoh, Nabuchadnezzer, which were not of Israel: it may be answered, that 1. God did impart those things not to many of the Gentiles, but to a few, 2. and that of some particular things: 3. neither were such oracles and visions committed to their trust, but onely for a time reuealed: 4. and that for his peoples sake, rather then their owne.

6. In that the Apostle saith, ἐπιστεύθησαν, the oracles of God were committed to their credit, or credited vnto them: 1. the *Syrian* interpreter is deceiued, who maketh it the nominatiue, that the oracles of God were credited or beleeued. 2. and *Origens* obseruation is much like, that the oracles of God were committed vnto them, which did vnderstand and beleeue them: but the letter of the law, was giuen to all: for by the words following, v. 3. *what though some did not beleeue*, it is euident, that the Apostle here speaketh of a generall priuiledge, which was not made void, by some mens vnbeleefe. 3. *Erasmus* saith, that those oracles were committed vnto them, *aliis magis profutura, quam ipsis*, to profit other rather then themselues: as though they were committed vnto them to keepe for others vse: But *Beza* noteth better, that they had those things committed vnto them, *non vt alienæ rei depositum*, not as an other mans thing laid to pledge, but as their owne proper treasure, if they could haue vsed it well. 4. And indeede, they were faithfull keepers of the Scriptures, preseruing them from falsitie and corruption, and are to this day, though they vnderstand them not: and in the daies of our Sauiour, when many other corruptions both of life and doctrine were obiected against them, yet they were not charged to be falsifiers of Scripture. *Faius.* 5. *Chrysostome* hath here a good note, *nusquam illorum virtutes, sed Dei beneficia in illos enumerat*, the Apostle doth not recken vp their owne vertues among their priuiledges, but he counteth the benefits of God toward them. 6. And this word, *is credited*, (which the Apostle vseth els where, as 1. Cor. 9. 17. *the dispensation is credited*, or *committed vnto me*) maketh for the credit of those, to whose fidelitie these oracles were committed: *facit ad honorem personæ, cui confidimus*, it maketh for the honour of the person, which we trust: as *Ambrose* saith, *maximam fuisse laudem Iudæorum, &c.* it was a great praise for the Iewes, that they were counted worthie to receiue the law. 7. And this word of *crediting*, sheweth, that what was committed vnto them, *exigendum cum vsuris*, was to be exacted with vsurie: *Gorrhan.* God would require an account of them of his law, which he had credited, and committed vnto them, as is shewed in the parable of the talents. *Hugo.* 8. This then was the priuiledge and preheminence of the Iewes; that they were first *depositarij, tum oeconomi*, first keepers of Gods oracles committed vnto them, and afterward stewards and dispensers of them: *Calv.* for the Apostles preached the word of God vnto the Gentiles, as it is prophesied, Isa. 2. 3. *The Law shall goe forth of Sion, and the word of God from Ierusalem:* and so our blessed Sauiour saith, Ioh. 4. 22. that *saluation is of the Iewes.*

9. But this further here is to be obserued, that whereas v. 1. the Apostle propounded two questions, one of the preheminence of the Iewes, the other of the profit of circumcision; he insisteth onely vpon the first, and omitteth the other: both because he had answered before, concerning circumcision that it is profitable, if one keepe the law, c. 2. 25. and he hasting to other things, reserueth that matter to a fitter place, c. 4. *Pareus.*

2. Quest. *How mens vnbeleefe can not make the faith of God without effect.*

1. By the word ἀπιστία, here is rather vnderstood their perfidiousnes, rebellion, and falling away from God, then the not beleeuing of his promises, *Beza:* and by the faith of God, is meant his veritie and constancie in keeping his promises: as Psal. 33. 4. *All his workes are faithfull: Pareus:* the Apostle then vnderstandeth, *fidem datam*, faith giuen by God, *Bez.* and the truth of his promises, *Bucer:* now, as the former obiection might be made by the Iewes, that if their case were no better then the Gentiles, then they should haue no preheminence at all: so this second obiection might be mooued by the Gentiles, that although God for his part had made vnto the Iewes many gracious promises, yet they by their default, had depriued themselues of the benefit thereof: to this obiection then the Apostle maketh this answer, that their vnbeleefe could not make the faith and promise of God of no effect.

2. This some expound of the absolute promises of God: for some of his promises are absolute, as those made to the fathers, of the giuing of the lawe, and of the comming of Christ: some were conditionall, as that they should for euer inherite the land of Canaan, if they walked in Gods commandements: the first is called by the schoolemen, *prophetia prædestinationis*, the propheſie of *predestination*, the other the propheſie *comminationis*, of commination: and diuerſe will haue the firſt kind to be here vnderſtood, as *Lyranus*, *Caietan*, *Perer. Faius. Pareus* reiecteth this interpretation, becauſe all the promiſes of the Lawe and Goſpel haue annexed the condition of obedience or faith.

3. Some giue this ſenſe, by faith, vnderſtanding the beleeſe of the faithfull repoſed in Gods promiſes: that the infidelitie of ſome could not evacuate the faith of others: *Origen*. but by the words following, *let God be true*, ſhew that the faith of God, that is, made by him, not faith repoſed in him, is here ſignified.

4. Some thus expound, *quantum ad Deum*, that God for his part is readie to keepe his promiſes, if men performe the condition: but if they by their infidelitie depriue themſelues of the promiſe, the fayling is in themſelues and not in God, *Pareus dub.* 1. But this doth not fully ſatisfie, for if the promiſes of God ſhould haue beene altogether evacuated, though not by any inconſtancie in God, but their infidelitie, yet they ſhould haue beene without effect: which the Apoſtle denieth.

5. *Chryſoſtome* thus inferreth: that their incredulitie is ſo farre from laying any fault vpon God, *vt maiorem illius oſtendat bonitatem*, that it more commendeth his goodneſſe, when he ſeemed to honour thoſe which diſhonoured him: So alſo *Beza*, the goodneſſe of God is ſo much the more commendable, *quanto indigniores ſunt, quorum miſeretur*, the more vnworthie they are, that he hath mercie on: But to the incredulous the promiſes of God were of no effect: they were depriued, Heb. 4. 1.

6. Therefore it muſt be obſerued, that the Apoſtle ſaith not *all*, but, *ſome, what though ſome did not beleeue*, *Gualter*. they then which beleeued not *non præiudicabant cæteris*, did not hinder or were preiudiciall to thoſe which beleeued, *gloſſ. ordinar.* he ſignifieth, *ſemper manſiſſe quoſdam, &c.* that there were alwaies found among them in that nation, that beleeued in Gods promiſes, and therefore the promiſes of God are not evacuate, *Calvin*. like as, though the Sunne ſeeme not to riſe vnto thoſe, which are blind, yet he doth riſe vnto thoſe, that are of perfect ſight, *Gryneus*. as then the Sunne ſhould riſe, though no man could ſee it: yet God hath ordained, both that the Sun ſhould giue light, and ſome ſhould enioy it: So God would ſhewe himſelfe true and ſtedfaſt in his promiſes, though all men ſhould fall away from him: yet he hath ordained, that as he keepeth truth in his promiſes, ſo there ſhould be alwaies ſome in the Church, which ſhould beleeue them.

Queſt. 3. *How God is ſaid to be true.*

1. The vulgar Latine readeth, *God is true*, and ſo ſome of the fathers haue followed that reading, as *Cyprian epiſt.* 55. *ad Cornel.* and *Ambroſe lib.* 3. *de fide, c.* 3. and ſo the Syrian interpreter: but in the originall Greeke, it is in the imparatiue, γινέσθω, let God be true: which *Origen* thinketh muſt be vnderſtood, *non præceptive*, by way of precept, but *pronuntiative*, as pronouncing, that God is true: And here it is taken in the ſame ſenſe, as when we ſay in the Lords prayer, *let thy name be hallowed:* then *fiat, let him be*, is here all one, as *manifeſtetur*, let him be manifeſted to be true: *ſit nobis verax, intelligatur*, let him be true to vs, that is, be ſo taken and vnderſtood to be: *Photius:* ſo alſo *Baſil lib.* 4. *cont. Eunom.*

2. Now this difference is betweene *veracitie*, and *fidelitie*, the firſt is *circa verba*, about words, that no vntruth be vttered, the other is *circa pacta*, concerning couenants and promiſes, in keeping and performing them: faithfulnes and fidelitie alwaies includeth veritie: but there may be *veritie* in ſpeaking, without fidelitie, when as truth is onely vttered without any promiſe to performe any thing: But here veracitie is taken for fidelitie: as Pſal. 86. 15. the Lord is ſaid to be great in kindnes and truth. *Tolet.*

3. Now the Lord is ſaid to be true, 1. not onely *effective*, becauſe he effecteth his promiſes, which he made to Abraham, as concerning the land of promiſe, and concerning Chriſt, *Haymo:* but *eſſentialiter*, he is eſſentially true and conſtant in himſelfe, he can not lie. Man is ſaide to be true, becauſe he will not ſometime lie, though he may and can lie: But God is ſo true, that he can not lie: neither doth this argue an impotencie of nature in God: for as in a man *poſſe mentiri*, to can, or be able to lie, argueth an infirmitie, rather then power; ſo in God it ſheweth his power, that he can not lie, becauſe it is contrarie to his nature. *Faius.*

4.

4. It will be obiected, that God ſent a lying ſpirit into the mouthes of Ahabs falſe prophets: how then is God true, that ſendeth forth a lying ſpirit? *Anſ.* Sathan was indeede the author of that lying, and offered himſelfe to goe: God onely permitted and ſuffered him, *& efficaciam erroris dedit*, and gaue way, and efficacie of error, and by his iuſt iudgement deliuered Ahab ouer to be deceiued, and deluded by them: God was no way acceſſarie vnto the act of lying. *Faius.*

5. This ſaying of the Apoſtle, *God is true*, though it be not cited out of any ſpeciall text of Scripture; yet it may be collected out of diuers places, vnto the which it is agreeable: as, Numb. 23. 18. *God is not as man, that he ſhould lie.* Pſal. 85. 15. *God is great in kindnes and truth.* Pſal. 36. 6. *Thy truth reacheth vnto the clouds.* Pſal. 89. 33. *I will not falſifie my truth.* Ier. 10. 10. *The Lord is the God of truth, he is the liuing God, and an euerlaſting king:* Out of all theſe places, or any of them may this ſentence be alleadged. *Pareus, Perer.*

4. Queſt. *How euery man is ſaid to be a lyar.*

1. Foure waies is a man giuen to lying. 1. by the circumſtance of his nature, becauſe he is mutable, and readie to alter and change his purpoſe. 2. by the prauitie and peruerſnes of his will, in not keeping that which he hath promiſed. 3. in the vanitie of his minde, in delighting in lies, and giuing eare vnto fables. 4. in his malice, in inventing and deuiſing lies many times to beguile and deceiue. *Gryneus, Martyr.*

2. *Hugo* thus diſtinguiſheth theſe kinds of lying: there is *triplex vanitas*, a threefold vanitie, which a threefold lying followeth: there is *vanitas eſſentiæ*, the vanitie of mans nature and eſſence, which is to be mutable and changeable: and this is common to man with all other creatures, and hence is the firſt kind before ſpoken of: then there is *vanitas miſeriæ*, the vanitie of miſerie and wretchednes, which is incident to all liuing things: ſuch is the miſerie of mans nature, that neither he can doe what he would, neither yet often will doe that which he can: hence is the peruerſnes of the will, in not performing and keeping that which is promiſed, which is the ſecond kind before ſpoken of: the third is *vanitas culpæ*, the vanitie of ſinne: which is proper onely to the reaſonable creature: hence are the two laſt kinds before ſpoken of, either to giue eare vnto lies, or to deuiſe them.

3. But there is great difference betweene *mentiri, & mendacium dicere*, betweene lying, and telling of a lie: one is ſaid to lie, when he doth it *animo fallendi*, with a mind to deceiue: one may tell a lie, and yet not lie himſelfe: when he reporteth that which is falſe: as many ſuch falſe and fabulous things, are found in *Herodotus* and *Plinie*. *Faius.*

4. *Auguſtine* diſtinguiſheth a lie into three kinds: there is *perniciоſum, officioſum, iocoſum*, a pernicious lie, which is to deceiue, and to doe hurt; an officious lie, which is made to preſerue an others life; and a lie made in merriment in ſport: none of theſe lies can be iuſtified, but the firſt is the worſt. But here is no place at large to handle theſe things: I referre the Reader to the queſtions vpon the 9. Commandement in *Hexapla vpon Exodus, chap.* 20.

5. Queſt. *Whether euery man can be ſaid to be a liar.*

Origen here mooueth this doubt, if euery man be a liar, then Paul alſo was a liar, and Dauid, for they were men.

1. *Hierome* vpon this place, would haue this generall particle, *all*, to be reſtrained, and to be taken for the moſt part: as when S. Paul ſaith, *All ſeeke their owne:* and, Pſal. 14. 5. *All are gone out of the way.* But it is euident v. 12. of this chapter, that the Apoſtle vnderſtandeth all, without any exception.

2. Some by *omnis*, euery one, vnderſtand the Iew, or ſuch as were incredulous: *gloſſ. ordinar.* But *Beza* well maketh a difference betweene ἄπιστος, diſobedient, vnfaithfull, which he affirmed onely of ſome, and ψεύστης, a liar, which he aſcribeth to all without exception.

3. An other anſwer is, that in reſpect of God, all men are ſaid to be liars, becauſe God onely is immutable: But in this ſenſe, not onely men but Angels ſhould be ſaid to be liars, for they alſo are mutable and changeable beeing compared with the Creator.

4. There are then two anſwers, which will fully ſatisfie: 1. the Apoſtle ſpeaketh of men, as they are in themſelues by nature, ſo euery one is apt and prone vnto lying, not as they are regenerate and renewed by grace, and ſpeake by the ſpirit of God, as Dauid, and Paul did: *Pareus:* this ſolution followeth *Auguſtine* in his commentarie vpon the 116. Pſalme, *Eue-*

ry man is a lyar, if man be considered in himselfe, *sed gratia Dei verax efficitur*, *but by the grace of God he is made true:* and againe, he alleadgeth that place in the Psalme, *I said, ye are gods, &c. in tantum non erit homo mendax, in quantum homines erunt diij*, as men are gods, so they are not liars: So before him *Origen* vrging those words of our Sauiour, Ioh. 10.35. *If he called them gods, to whome the word of God was, &c.* but the word of God came vnto Dauid, and vnto Paul, *non vtiq; homines erant, sed diij:* therefore they herein were not men, but gods. 2. This must be vnderstood, of a generall proenes and inclination by nature vnto lying, not of the very act it selfe of lying: It followeth, because euery man is naturally a liar, that therefore morally he should be a lyar in act: *Pareus:* so then euery man is said to be a liar, *quia mentiri potest, quamvis non mentiatur*, because he may and can lie, though alwaies he doe not lie. *Tolet.*

6. Quest. *How the Prophet Dauid is to be vnderstood, saying, Euery man is a lyar, Psal.* 116.11.

1. Some doe thus interpret, *nihil est firmum vel stabile in rebus humanis*, nothing is firme or stable in humane matters, *Theodoret:* to the same purpose also *Euthymius*, *fallax est humanæ vitæ felicitas*, the happines of mans life here is deceitfull: But this beeing a most true position, how could the Prophet say, *I said in my hast*, as correcting his hastie and vnaduised speach, in thus saying.

2. Some preferre this sense: that Dauid beeing much troubled and perplexed with his manifold afflictions, and sometime tempted with diffidence, doth correct himselfe, and confesseth, that God notwithstanding was true, though all men were liars: *Perer.* but it is euident by the Prophets words, that this is not a correcting, but a corrected speach, which he spake in his hast.

3. *Origen* deliuereth a third sense: that Dauid hauing reuealed vnto him the truth by faith, saying a little before, *I beleeued, and therefore I spake*, doth thankfully acknowledge, that he had receiued the reuelation of the truth from God, whereas all other men, as Philosophers, and the wise among the heathen, were liars: their writings were full of error, and falshood: But that by all, he vnderstandeth not onely the vnbeleeuing Gentiles, but all men in generall, is euident, v. 12. following, as hath beene shewed before.

4. *Calvin*, whome the *Genevens.* follow, thus expoundeth, *nihil esse certi neque ab homine, neque in homine*, that there is no certentie, neither from man to be looked, nor yet in man: but this beeing a most true and aduised assertion, why then should the Prophet there say he spake it in hast: for so the word there signifieth, as likewise Psal. 31.22. *I said in my hast, I am cast out of thy sight.*

5. *Vatablus* thinketh that Dauid meaneth those, which said, when Saul persecuted him, that he should neuer enioy the kingdome, and therefore he trusting to Gods promises, saith they were all liers: But why then should Dauid say, *I said in my hast:* as confessing, that he thus spake in his heat and hast?

6. Wherefore the meaning of the Prophet Dauid there is this, that beeing oppressed with his manifold and great afflictions, he had some distrustfull thoughts, in so much, that he began to thinke, that euen Samuel and Nathan, which had made vnto him such promises concerning the kingdome, were but men, and had spoken as men vnto him: And this sense may be confirmed by the like place, Psal. 31.22. cited before, *I said in my hast: Iun. Cajetan. Iansenius.*

But two obiections will be made against this interpretation. 1. If Dauid be thus vnderstood, this allegation should seeme to be impertinent: for the Apostle groundeth vpon that saying of Dauid, as a certen and vndoubted axiome, which Dauid their vttered in hast. *Ans.* 1. It is not necessarie to graunt, that S. Paul citeth this place out of that Psalme: the like saying is found, Psal. 39.5. *Euery man is altogether vanitie.* 2. but it may safely be admitted, that the Apostle hath reference to this very place, Psal. 116. and yet he keepeth the Prophets sense: for though Dauid were deceiued in the particular application to Samuel, and other Prophets; yet the speach was true in generall, *euery man is a liar:* here was Dauids error, that he tooke them to speake as other men: this generall ground of Dauids speach the Apostle followeth here.

2. *Obiect.* The word there vsed *bechaphzi*, *Vatablus* translateth, *in præcipiti mea fuga*, in my hastie flight: the vulgar latine, *in excessu meo*, when I was beside my selfe for feare: it neede not be translated, *in my hast.* *Ans.* 1. The word *chapaz* signifieth indeede all these, to

make

make haſt, to be aſtoniſhed, to mooue for feare, to precipitate: but the more vſuall and proper ſignification, is to make haſt: as Exod. 12. 10. *Ye ſhall eate it in haſt:* Pſal. 104. 7. *they haſt away.* 2. and whether it be tranſlated in my haſt, or in my feare, the ſenſe is all one: that Dauid ſpake thus in his heat and paſſion. 3. and that it is not meant of his externall flight of bodie, but rather of the acceleration and haſt of his affections, is euident by the like place, Pſal. 31. 22. *I ſaid in my haſt, I am caſt out of thy ſight.*

Queſt. 7. *Of the occaſion of theſe words, cited out of the 51. Pſalme, that thou mighteſt be iuſtified, &c. againſt thee onely haue I ſinned.*

The words in the 51. Pſalme immeadiatly going before are theſe, v. 4. *Againſt thee onely haue I ſinned, and committed euill in thy ſight:* how Dauid is ſaid to haue ſinned onely againſt God, it is diuerſely ſcanned.

1. *Gregorie* thus expoundeth: *tibi ſoli peccavi*, againſt thee onely haue I ſinned, *quia tu ſolus es ſine peccato*, becauſe thou onely art without ſinne; man is not ſaid to ſinne againſt man, *quia eum aut par, aut grauior culpa inquinat*, becauſe either he is defiled with the ſame or a greater ſinne: But though euerie man be a ſinner, this is no reaſon, but that one man may treſpaſſe againſt another.

2. *Origen* thus expoundeth Dauid by theſe words of S. Paul, 1. Cor. 2. 15. *the ſpirituall man diſcerneth all things, yet he is iudged of none:* therefore *againſt thee onely haue I ſinned:* becauſe others cannot iudge me, *quia ſpiritualis ſum*, becauſe I am ſpirituall, &c. But Dauid in this act was not ſpirituall, but carnall.

3. *Caietan* thinketh that Dauid ſo ſpeaketh, becauſe he was king, and had no ſuperiour iudge, to whom he was ſubiect: and therefore he is ſaid onely to ſinne againſt God: becauſe he onely was his ſuperiour Iudge: But Dauid ſtandeth not here vpon any perſonall prerogatiue, he ſetteth forth the qualitie of his offence.

4. An other expoſition which *P. Martyr* mentioneth is, he ſaith he ſinned onely againſt God, becauſe he ſinned againſt his lawe: for although he had treſpaſſed againſt Vrias, and Bathſhebe his wife, yet thoſe were ſinnes none otherwiſe, then as they were prohibited by Gods lawe: But in this ſenſe not onely Dauid, but euerie one beſide ſhould be ſaid to ſinne againſt God.

5. Some giue this ſenſe: *againſt thee onely*, that is, chiefely: he had ſo profaned Gods couenant, abuſed his benefits, cauſed the name of God by this his fall to be blaſphemed, that he had offended God moſt of all, *Mart. Gualter.* But they are two diuerſe things, to ſinne onely againſt God, and chiefely to offend him.

6. Wherefore, Dauid here hath relation to the ſecreſie of his ſinne, which was caried ſo politikely, that the world perceiued it not: yea Ioab, though he was priuie to Vrias death, yet knew not the cauſe, *Vatab. Iun.* and thus before them *D. Kimhi:* this ſenſe is warranted, 2. Sam. 12. 12. where the Lord ſaith, *thou didſt it ſecretly, but I will doe this thing before all Iſrael.*

Queſt. 8. *Of the diuerſe acceptions of this word, iuſtified.*

1. *Iuſtice*, is taken diuerſe wayes. 1. it is vſed to ſignifie a generall conſent and concurrence of all vertues, which we call righteouſneſſe: in this ſenſe Iob is called an vpright and iuſt man, Iob. 1. 8. 2. it properly ſignifieth that ſpeciall vertue, which is ſeene in giuing vnto euerie one their own, as Luk. 18. 3. *doe me iuſtice againſt mine aduerſarie.* 3. it is taken for the goodneſſe of God, in performing vnto vs though vnworthie, that which he hath promiſed: as S. Paul ſaith, 2. Timoth. 4. 8. *which the Lord the iuſt Iudge ſhall giue me at that day, &c.*

2. So likewiſe to *iuſtifie* is vſed in a diuerſe ſenſe. 1. it ſignifieth to declare or manifeſt one to be iuſt: as it is ſaid, Matth. 11. 19. *Wiſedome is iuſtified of her children.* 2. to abſolue or pronounce innocent, Rom. 8. 33. *It is God that iuſtifieth, who ſhall condemne?* 3. we are ſaid to be iuſtified by faith, that is, to be reputed and counted iuſt by the righteouſneſſe of Chriſt applyed and imputed vnto vs by faith. 4. and it is alſo vſed of that inchoate and imperfect righteouſneſſe, which is in the regenerate: as Reuel. 22. 12. *He that is iuſt, iuſtificetur adhuc, let him be iuſtified ſtill, Beza. Gryneus:* here it is taken in the firſt ſenſe, God is ſaid to be iuſtified, that is, declared, acknowledged to be iuſt.

Quest. 9. Of the meaning of these words, *That thou mightst be iustified in thy words, and ouercome when thou iudgest.*

1. Some doe specially apply these words vnto Christ: as *Augustine, vidit futurum iudicem iudicandum*, he sawe that the Iudge to come should be iudged, *tract. in Psal.* 60. to the same purpose *Gregory* expoundeth, that Christ was iustified in his words, and ouercame when he was iudged of Pilate and the Iewes, there was no guile found in his mouth: *Hugo* addeth, that he ouercame when he iudged and triumphed ouer Sathan, and all the infernall powers vpon the crosse: But in this sense there should be small coherence in Dauids words: for he confessing his sinne, saying, *against thee onely haue I sinned*, adding further, *that thou mayest be iustified, &c.* hath relation to his present state, how God should be iustified in forgiuing his sinne: and the Hebrewe word is taken actiuely, *when thou iudgest*, not when thou art iudged, so that it cannot fitly be applyed to Christ beeing iudged.

2. Some giue this sense, *Against thee only haue I sinned, vt dum ego & omnes peccamus, &c.* that while I and all other sinne, thou onely mayest appeare to be iust, *gloss. ordinar.* so also *Osiander*, *agnosco me nihil agere sine peccato*, I confesse, that I doe nothing without sinne, to thee onely belongeth the praise of all goodnesse: But Dauid speaketh not of other mens sinnes here, but of his owne, and not of all his, but this speciall sinne, which he had committed, neither doth he meditate of the iustice and goodnesse of God in generall onely, but as he had experience of his goodnesse, in the particular remission of his sinne.

3. Some by *words*, here vnderstand Gods promises, which he had made to Dauid, touching the continuance of the kingdome in his seed, and the comming of the Messiah: which promises some might thinke God would revoke because of Dauids sinne, and therefore God, though men so iudged of him, that he would alter his promises, yet he would shewe himselfe iust in keeping his word with Dauid: *Thomas, Lyranus, Tolet, Perer.* But Dauid maketh not mention here of any such particular promises: but such, as other sinners also vpon their repentance, might haue comfort in, as he saith, v. 13. *I will teach thy way vnto the wicked, and sinners shall be conuerted vnto thee.*

4. *Calvin* and *Pareus* thus interpret; that Dauid confessing his sinne, acknowledgeth God therein to be iust, whatsoeuer he should lay vpon him for his sinne, that howsoeuer men might murmure against God, and so iudge him vniust, yet his iudgements were most vpright: and so God should be pure when he was iudged of men, or to reade it actiuely, when he iudged sinners for their sinne: But in this sense, it should not seeme to be much pertinent to S. Pauls purpose; who would proue by this place, that the Lord is true and iust of his promises, though men doe faile in their obedience.

5. *Theodoret* and *Euthymius* thinke, and so likewise *Iunius*, that Dauid hath speciall relation to that conference, that Nathan had with Dauid, 2. Sam. 12. and the punishment there denounced: confessing it was iustly inflicted vpon him: and so God was iustified in his words and speaches, which Nathan had in his name with Dauid.

6. Yet further, as I denie not, but that Dauid hath speciall reference vnto that iudiciall proceeding, which the Lord had with Dauid, when he sent his Prophet Nathan: it is more agreeable to the Apostles purpose, to vnderstand this of Gods promise made to Dauid by Nathan, that his sinne was forgiuen him, then of the iudgment there inflicted: that God notwithstanding Dauids sinne, yet would keepe his promise toward the elect for the remission of their sinnes: and so *Vatablus* will haue it depend vpon the 2. verse, *wash me from mine iniquitie, that thou mayst be iustified, &c.* or *Lyranus* immediately after these words, *against thee only haue I sinned*, vnderstandeth to be supplyed, *remitte mihi*, forgiue me: Thus *Beza* also referreth it to Gods gracious promise of remission of sinnes: And so it is best agreeable to the Apostles purpose, who sheweth by this testimonie, that the vnbeleefe of some maketh not the faith of Gods promises of no effect: and as before the Apostle set the truth of God, against mans lying: so here in this sentence, mans frailty appeareth on the one side, in Dauids sinne, and Gods truth and constancie in forgiuing the same, *Tolet.*

7. Now whereas the Apostle followeth the Septuagint, *and ouercome when thou art iudged:* but out of the Hebrewe it is thus interpreted, *and mayst be pure when thou iudgest*, first the Apostle retaineth the receiued translation which was much accounted of, specially seeing it kept the sense of the originall: for he which is pure and blamelesse, ouercommeth in right iudgement, *Faius.* and God being pure and free from the accusations of the wicked, there-

therein ouercommeth their murmurings, againſt his iudgements, *Pareus:* ſecondly, the other word ἐν τῷ κρίνεσθαι, in iudging, may as well be in the meane voice as the paſſiue: and ſo may be taken actiuely, *when thou iudgeſt*, as ſome read paſſiuely, *when thou art iudged*, *Beza*, *Pareus*.

Queſt. 10. *Whether a man may doe evill, and commit ſinne to that ende, to ſet forth Gods iuſtice.*

This doubt is mooued by occaſion of the Prophets words: becauſe after he had ſaid, *I haue done euill in thy ſight*, it followeth, *that thou maiſt be iuſtified:* to the which theſe anſwears may be made, 1. Dauid wen he ſinned did not propound this as the ende to himſelfe thereby to ſet forth Gods iuſtice, but this euent followed: this word *that*, doth not then ſhewe the cauſe, but the order rather and euent of the thing, *Perer.* where is not relation to Dauid, that he did it to this end, but vnto God, who turned this euill vnto good. 2. or theſe words, *that thou maiſt be iuſtified*, are not to be referred, to the words immediately going before, but to the 3. verſe, *I knowe mine iniquities*: Dauid therefore ſheweth not, *quo fine prius fecerit malũ*, with what intent he did euil before, *ſed quo fine nunc faciat bonũ*, but with what end he now did well in confeſſing his ſinne, namely, that God might receiue glorie thereby. 3. *Vatablus* alſo referreth theſe words vnto the 2. verſe, where he ſaith, *waſh me thoroughly from my ſinnes*, and then theſe words in ſenſe are to be annexed, that *thou maiſt be iuſtified, &c.* this was not then *finis peccati*, *ſed precationis*, not the ende of Dauids ſinne, but of his prayer: that God in forgiuing his ſinne might appeare to be iuſt and true of his promiſes in forgiuing the ſinnes of the elect.

Queſt. 11. *Of the meaning of the 5, 6, 7, 8. verſes.*

1. Now followeth the third obiection, iſſuing out of the former: for if Gods iuſtice and truth in keeping his promiſes doe appeare in remmitting the ſinnes of the faithfull, that notwithſtanding their ſinnes, yet he is faithfull in performing his promiſes: then it would followe, that our vnrighteouſneſſe commendeth the iuſtice of God: and hereupon enſue three other inconueniences. 1. That God ſhould be vnrighteous in puniſhing that which maketh for his glorie. 2. nay he ſhould not be ſaid, to be ſo much as a ſinner, by whom the the glorie of God is promoted, v. 7. *Why am I yet comdemned as a ſinner.* 3. and it would followe, that if by our ſinnes the iuſtice of God were ſet forth, we ſhould ſtill commit ſinne and doe euill, that good might come thereof, the ſetting forth of Gods glorie, *Gorrhan.*

2. Whereas the Apoſtle ſaith according to the Greeke text, I ſpeake κατ ἄνθρωπον, according to man, *Origen* ſeemeth to approoue and followe another reading: as though it ſhould be κατ ἀνθρώπου, againſt man: for the Greeke prepoſition κατὰ, with an accuſatiue caſe ſignifieth *according*, but with a genitiue, *againſt:* and ſo he would ioyne it to the former words, *is God vnrighteous*, *which inferreth*, or *inflicteth puniſhment againſt man.* But there is an other word λέγω, I ſpeake, which ſhould be quite cut off in this ſenſe: beſide this phraſe, *I ſpeake according to man*, is vſuall with the Apoſtle: which he vſeth vpon diuerſe occaſions. 1. to decline envie, when he is forced to ſpeake of himſelfe, and his owne doings, he thus ſpeaketh according to the wiſedome of men, 1. Cor. 15. 31. 2. Cor. 11. 16. 2. ſometime he vſeth this forme of ſpeach, when he taketh ſomewhat from the common vſe of men, for a more liuely demonſtration of that, which he hath in hand, Rom. 6. 19. 1. Cor. 9. 8. 3. ſometime according to man, is as much as according to the fleſh, and after the guiſe of carnall men: and ſo the Apoſtle here ſpeaketh in the perſon of a carnall man, *Beza, annot.*

3. But whereas, *v.* 7. the Apoſtle ſaith, *why am I yet condemned as a ſinner*, the moſt interpreters agree to make it a part of the ſame obiection: that God ſhould ſeeme vniuſt in puniſhing ſinners by whom his glorie is ſet forth: *Tolet* maketh it rather an anſwear to the obiection: that S. Paul prooueth by two arguments, that God is not vnrighteous, one by his office, that he is iudge of the world, the other by the execution of his iuſtice, that if God were not iuſt, *I ſhould not be puniſhed as a ſinner:* but the former words going immediately before, *if the veritie of God, hath more abounded thorough my lie vnto his glorie*, ſheweth that it is part of the obiection, which alſo is continued ſtill in the verſe following; *And, &c. why doe we not euill, &c.*

4. By veritie here v. 7. is not vnderſtood, the veritie of doctrine; and by a lie, erroneous and falſe doctrine: as *Origen* here ſheweth by diuerſe particular inſtances, of the falſe poſi-

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tions of the Philosophers, how the veritie and truth of God, hath thereby more manifestly appeared: But by veritie rather the iustice of God and constancie in keeping his promises is vnderstood, and by a lie, the perfidiousnesse of men, whereof the Apostle spake before, v. 3.

5. Now to this obiection the Apostle maketh 4. answers. 1. he reiecteth this impious calumniation, as blasphemous, and absurd, thinking it worthie of no better answer, saying, *God forbid.* 2. he addeth a reason taken from Gods office: he is the iudge of the world both present and to come, who doth both gouerne the world in equitie, and shall as the supreame iudge giue vnto euerie man according to his workes: he therefore cannot be vniust. 3. to the last part of the obiection he saith, first, that they doe blaspheme the Apostle, v. 8. in raising such a flaunder of him, as though he should teach any such doctrine, that men should doe euill, that good may come thereof. 4. then he saith, their *damnation is iust*: which words some doe vnderstand actiuely, that the Apostle condemned such positions referring *whose* to the obiections: but it is better vnderstood passiuely of their persons, that for this their blasphemie, they deserue to be condemned of God, *Pareus.*

6. Thus the Apostle answeareth pithily, to these cauills and obiections, repelling them, that howsoeuer men may imagine, yet God is most iust in punishing of sinners, though thereby his glorie is set forth. So that thus much is insinuated in the Apostles answer: that it followeth not, that God should therefore forbeare the punishment of the wicked, because by their iniquitie, his iustice and goodnesse is more set forth, because it is not of their sinne, that any good commeth thereof, but of Gods goodnesse: they *per se*, by themselues are no causes of the setting forth of Gods glorie, but *per accidens*, by an accident: God thereby taketh occasion to manifest *his iustice* in their condigne punishment, as he did in the destruction of *Pharaoh*: his *wisedome* as he did vse the malice and envie of Iosephs brethren, to effect his purpose in bringing him to honour: *his clemencie*, in doing good to his Church, as by Iudas treacherie Christ was deliuered vp to death, for the redemption of the world: But therefore none of their sinnes were excused, because they had no such intent to set forth Gods glorie, but God who brought light of darknesse, was able by their works of darkenesse, to manifest the light of his truth, *Pareus.*

Like as when the Iudge condemneth a malefactor, his vprightnesse appeareth in his iust condemnation: and the greater the disease is, the more commendable is the skill of the Physitian in healing it: yet no thankes is due either to the malefactor, for the one, or to the diseased patient for the other, *Mart.* So likewise, that mans sinne setteth forth the goodnesse of God; it is not of the nature of sinne, *sed ex infinita bonitate, sapientia, & potentia Dei*, but of the infinite goodnesse, wisedome, and power of God, who can turne mens sinnes to his further glorie. *Perer.*

And further, here we are to distinguish betweene *malum culpæ, & malum pœnæ*, the euill of the offence, and the euill of punishment: the first simply and by it it selfe maketh not to Gods glorie: but the punishment of sinne, which is occasioned by sinne, God ordaineth for the declaration of his iustice, *Lyran.*

Quest. 12. *Whether none euill is to be done at all, that good may come thereof.*

1. This is a most true conclusion in diuinitie, that no euill must be done or sinne committed, that some good may be caused thereby: for the contrarie the Apostle here condemneth, and saith their damnation is iust, that thus obiect, *Why doe we not euill, that good may come thereof:* the reason hereof is this, no sinne is eligible, for whatsoeuer is eligible, and to be made choice of, is good, but sinne is no wayes good, for then it should not be sinne, yet sinne may be the occasion of the further setting forth of Gods glorie: as the offences of theeues and murtherers may be the matter for the iustice of the iudge to worke vpon, and diseases are occasions for the skilfull Physitian to shewe his skill: yet as therefore a man will not choose to be diseased, that the Physitian may growe famous in healing him, so neither are sinnes to be of purpose committed, that Gods iustice should be thereby set forth, *Mart.*

2. But here the former distinction taketh place betweene *malum culpæ, & malum pœnæ*, the euill of sinne, and the euill of punishment: the first is no wayes to be chosen: a lesse sinne is not to be committed to avoide a greater: for if no euill is to be done for a good ende, then the lesse euill or sinne, is not to be committed to avoide a greater: for the avoiding of euill is also a good thing, *Caietan.* But of other things, which are not euill in their nature, but

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are counted euill in respect of temporall losse, there one may make choice of the lesse, *Parens:* as Dauid did rather chuse to haue the pestilence sent vpon the land, then famine, or captiuitie: and here that similitude of *Gregorie* may haue place, *vt qui murorum ambitu clauditur vndiq;, &c.* as he that is compassed and closed in with a wall, that he cannot escape, there taketh his flight, *vbi brenior murus inuenitur*, where the wall is the lowest: so of such temporall euills a man may make choice of that which bringeth the least inconuenience.

3. And concerning the first sort of euills, there is also a kind of choice to be made: when there is a necessitie: as when one is driuen to such a streight, as that hauing taken a rash oath to doe an vnlawfull thing, and the oath beeing made, he must either breake his oath, and so commit periurie, or keepe his oath, and so breake charitie: it is the lesse of the two euills, to breake a wicked oath, then to fulfill it, as Herod did in putting Iohn Baptist to death: for in violating the oath, *creatorem offendimus*, we doe but offend the Creator, but in performing a cruell and bloodie oath we both transgresse Gods commandements, as also offer wrong vnto our brother: thus was it decreed *Concil. Toletan. 8. vbi periculi necessitas compulerit, &c.* where the necessitie of the danger compelleth: which necessitie is, when a thing is once committed, and cannot be vndone againe, as in taking a rash oath: which necessitie, or perplexitie, as *Caietan* well noteth, is not *ex parte rerum*, on the behalfe of the things: for it is not necessarie for a man, if it were in his power either to sweare falsly, or to breake charitie: but it is *ex parte hominis*, on the behalfe of man, who cannot revoke and vncall that which he hath once done, *Caietan.*

4. But against this position the example of Lot will be obiected, who to preserue the young men from the beastly rage of the Sodomites, would haue prostituted his daughters vnto them: if this fact were not good, why doth S. Peter call him iust Lot, 2. Pet. 2. if it were, then one may doe good that euill may be occasioned thereby.

Concerning this act of Lot, there are diuerse opinions: some doe commend and iustifie it, as *Ambrose lib. 1. de Abraham. c. 6. Chrysostome hom. 43.* so also *Thomas. Caietan.* Some doe blame Lot in so doing, and disallowe this fact: as *August. qu. 42. in Genes. Lyran. Gloss. interlin. Tostatus. Lyppom. in catena.* and this seemeth to be the better opinion: as *Augustine* determineth, *noli facere magnum scelus tuum, dum magis horresc is alienum*, doe not make thine offence great, while thou feareſt an others sinne: yet two things doe excuse Lot, his zealous care to preserue the young men from violence, and his perplexed, and troubled minde, not well considering what he did: And whereas S. Peter calleth him iust Lot, that is not vnderstood in respect of this particular fact, but of his vpright life, who was not touched with the vncleane conuersation of the citie, but grieued thereat.

5. Here further may be noted a certaine ouersight of *Gregorie*, who disputing this point, that of two euills the lesse is to be chosen, giueth this instance that the Apostle saying, *to auoide fornication, let euerie one haue his wife, concessit minimo, vt maiora declinaret*, he permitted the lesse (euill,) to auoide the greater: so he thinketh it not to be without fault to marrie, though it be lesse: and he would prooue it by these words of the Apostle, *I speake this by permission, not by commandement, non est sine vitio, quod ignoscitur, & non præcipitur*, that is not without fault which is pardoned, not commanded, *Gregor. lib. 32. Moral. c. 27.*

Contra. 1. If it were an euill or sinne to marrie, then God should be the author of sinne, who was the institutor of mariage: if men do abuse the mariage by their intemperancie, that is their fault, not any euill in the thing: 2. The Apostle doth not pardon them their mariage, but he permitteth them to marrie as a thing lawfull for all, if they will vse the remedie, but not necessarily imposed by way of commandement: for they which haue the gift of continencie are not bound to marrie. 3. the Apostle then in allowing to marrie to auoide fornication, doth not preferre the lesse euill before the greater, but prescribeth the remedie, which is good to preuent the greater inconuenience of euill, which would followe, if the remedie were not vsed.

13. Quest. *Whether God doe not euill, that good may come thereof, in reprobating the vessels of wrath, to shew his power.*

Obiect. 1. The Apostle saith, Rom. 9. 22. *What and if God would to shew his wrath, and make his power knowne, suffer with long patience the vessels of wrath prepared to destruction?* here God should seeme to doe that which is euill, as to prepare the vessels of wrath to destruction, for a good ende, namely, to declare his power.

2. Like-

2. Likewise to permit and suffer euill to be done in the world, to exercise his iudgements, or declare his prouidence seemeth to be euill, as when he suffered Iosephs brethren to sell him into Egypt, that Iacobs familie by this meanes might be prouided for: for he which suffereth euill to be done, when he may hinder it, seemeth to consent vnto it, and so is accessarie thereunto: as a Magistrate sinneth in suffering adulterie, murther, and other sinnes to goe vnpunished.

Ans. Concerning the first obiection, it is not euill, that some are vessels of wrath prepared to destruction: 1. because it is Gods will, which is alwaies iust and holy: yea Gods will is a perfect rule of iustice. 2. and that which tendeth to Gods glorie, can not be euill, as God getteth himselfe glorie in the condemnation of the wicked. 3. that which is lawfully done, can not be euill: but God in reiecting some, doth that which he may doe by lawfull right, to dispose of his owne as it pleaseth him; as no man can reproue the potter in making some vessels of honour, some of dishonour of the same piece of clay. 4. but seeing in the ende Gods reiecting and reprobating of some, namely such as by their sinnes deserued eternall death, appeareth to be most iust, it must needs also be good, for that which is iust, is good.

2. To the other obiection of Gods permission, it may be likewise answered, 1. to permit euill to be done, and to consent to euill, doe not necessarily follow one the other: he that permitteth, onely hath a will not to hinder, but he that consenteth, approoueth that which is done. 2. and that God consenteth not to that which he permitteth is euident, because he punisheth sinne, which he suffreth to be done. 3. God in permitting euill to be done, onely consenteth to that good which he draweth out of euill, and for the which he suffreth the same to be done. 4. the case is not like betweene God permitting euill to be done, and the Magistrate: for 1. God is free, and is not tied to any lawe, but the Magistrate suffring euill therein doth contrarie to Gods lawe, or mans. 2. Man oftentimes of some sinister affection suffreth euill, either because he is hindered by some greater power, and cannot punish it, or he is corrupted, and so winketh at sinne: but none of these are incident to God. 3. If the Magistrate propound vnto himselfe some good ende, in vsing connivence in some sinnes, yet he is not sure to effect it as God is. 4. Beside it belongeth vnto the Creator, to giue vnto his creatures freely to worke according to their nature: for otherwise he should restraine the ordinarie course of things: But this no way concerneth the Magistrate in his connivence. *ex Pareo.*

Quest. 14. *In what sense the Apostle denieth the Iewes to be more excellent then the Gentiles, v.9*

v.9. *What then, are we more excellent?* there is a double sense of these words, some thinke that this is spoken in the person of the faithfull which were vncircumcised, as though they were more excellent then the Iewes, which abused the blessings which the Lord had bestowed vpon them: but if the Apostle had spoken here of the vncircumcised, he would not haue named himselfe, as one of them, *are we more excellent?* therefore the other sense is better, that the Apostle speaketh here in the person of the Iewes, least they might haue gloried too much, in their preheminence and prerogatiues which the Apostle had yeelded vnto them before the Gentiles, v. 1.

2. Now the Apostle in denying vnto the Iewes that excellencie, which he before had yeelded vnto them, v.1. is not contrarie to himselfe: for the reconciling whereof, 1. Some thinke, that S. Paul before spake of the excellencie of the Iewes beyond the Gentiles, before the comming of Christ, but here of their state in the Gospell, when they had no such preheminence, as the Apostle saith, Colos. 3. that in Christ there is neither Iewe nor Gentile: But *Thomas* refuseth this, because that euen in the state of the law, the Iewes transgressing against the lawe, were no better then the Gentiles, as Ezech. 5. 10. *She hath changed my iudgements into wickednesse, more then the nations, &c.* 2. Some giue this solution, that then preheminence was in respect of the promises, on Gods behalfe, which he made vnto the Iewes, but in respect of their owne nature, they were sinners as well as others, *Thomas, Pererius.* they had no preheminence, by their owne merits: to this purpose, *Gualter, Hyperius, Aretius*, with others: But *Tolet* refuseth this vpon this reason, because in this sense neither should a Christian man haue any preheminence before a Gentile, seeing the one meriteth more at Gods hand, then the other: these things wherein they excell, *non meritis proprijs acciperunt*, they haue not receiued by their owne merits, *annotat.6.* 3. The preheminence

minence then before graunted, and now denied, is neither in respect of the diuers times, nor of their persons, but of the cause in hand, that although the Iewes had some ciuill and Ecclesiasticall prerogatiues, they had the law & circumcision, which the Gentiles had not, yet concerning their manner of iustification before God, it was all one, the Iew was no more iustified by works then the Gentile, but both of them were iustified onely by faith. *Par. Tol.*

15. Quest. *Of the meaning of certaine phrases, which the Apostle vseth,*
v. 9. We haue alreadie prooued, and, *vnder sinne.*

1. The Greeke word is προητιασάμεθα: 1. some translate, *criminati sumus, we haue accused: Greeke schol. Beza, Pareus:* but it had beene sufficient to haue said, we haue shewed both Iewes and Gentiles to be vnder sinne, this was a sufficient accusation it selfe, without any such expresse addition, that he had accused them: *Tolet.* 2. *Perenius* maketh this the sense, I haue alleadged this as a cause, that all are vnder sinne, namely as the cause and occasion, why the Iewes in the matter of iustification are not preferred before the Gentiles: *Per. Haymo:* but that the Apostles speach should be imperfect, saying thus much in effect, we haue shewed this as the cause, that all are vnder sinne, not shewing whereof it should be a cause. 3. *Tolet* deuiseth an other sense, expounding it by the passiue, we haue beene all accused that both Iewes and Gentiles are vnder sinne: but the Greeke construction will not suffer this sense, for *Iewes and Gentiles*, is put in the accusatiue, and so can not answer vnto the word, *accused.* 4. Some thus interpret, *causis redditis ostendimus*, we haue shewed by rendring the cause, why all should be vnder sinne: that the Apostle had not onely shewed this, but rendred also the cause: *Chrysost. Ambr. Sedul. Erasm. Vatabl.* but *Beza* thinketh that the word is not found in that sense. 5. Wherefore the best interpretation is this, *euincimus probauimus*, we haue prooued before, *Oecumen. Genevens.* we haue sufficiently shewed by reason, that all are vnder sinne: so also the Syriac interpreter readeth, *pronunciauimus*, we haue pronounced: and *gloss. interl. rationibus ostendimus*, we haue shewed by reason.

2. *Vnder sinne*, which signifieth three things, 1. that although the act of sinne doe passe, yet there remaineth still a blot in the soule and conscience, and a guiltines of sinne, as Iosu. 22. 17. we are not clensed from the wickednes of *Peor* vnto this day. *Perer.* 2. to be vnder sinne, is *teneri reatu*, to be held guiltie of sinne, *Pareus:* to be subiect vnto the curse and malediction due vnto sinne, *Piscat.* and so guiltie of euerlasting damnation. 3. and beside it signifieth the seruitude vnder sinne, that they doe walke and liue in sinne, and can not be deliuered from the tyrannie thereof, *Tolet.* as to be vnder the law, is to be in subiection, thraldome, and vnder the curse of it, *Pareus.*

16. Quest. *Whence the Apostle alleadgeth these testimonies, v. 10. to 18.*

1. All these allegations according to the vulgar Latin edition, are taken out of the 13. Psalme, where all those sentences stand together in this order, wherein they are cited here: And one *Lindanus* a Popish writer, would prooue hereby the Hebrew text to haue beene corrupted by the Iewes, because onely v. 10, 11, 12. are there found *Psal.* 14. according to the Hebrew originall, and he affirmeth that he had seene an Hebrew copie thought to haue beene *Augustins* the Monke that was sent into England, where these eight verses doe stand in the Hebrew text, as they are here alleadged by S. Paul. But *Pererius* misliketh this assertion: 1. he vrgeth *Hieromes* opinion who was more auncient then that *Augustine*, who findeth not all these sentences in the Hebrew. 2. it is not like that the Iewes could all conspire to corrupt the Greeke text, who otherwise are found to haue beene alwaies most carefull to preserue the Scriptures vncorrupted: neither had they any reason to rase out any of those sentences, seeing therein is contained no manifest prophecie of Christ. 3. and concerning that Hebrew copie, *Ioannes Isaac* sometime professor of the Hebrew tongue at *Colan*, writing against *Lindanus*, thinketh it was patched together by some vnskilfull Hebrician, who might turne the Latine into Hebrew.

2. *Pererius* thinketh that the Hebrew text is not corrupted in that place, yet he would haue the vulgar Latine translation to be retained, because of the antiquitie thereof, which inserteth all those verses in the 14. Psalme: But if he acknowledge the Hebrew to be perfect, and the Latine translation to put in more, then is in the Hebrew, why should not the Latine text be corrected according to the Hebrew?

3. Therefore the truth is, as *Hierome* thinketh, *præm. l. 16. comment. in Esaiam.* that this whole text is not taken out of the 14. Psalme, *sed partim ex Isaia, partim ex Psalmis esse*

contextum, but is framed together partly out of the Prophet Isai, partly out of the Psalmes: the 10,11,12, verses here are alleadged out of the 14. and 53. Psalme: the first part of the 14.v. is out of the 5. Psal.v.10. the second out of the 140. Psal.v.3. the 14.v. out of the 10. Psal.v.7. the 15,16,17.v. out of Isa.59.7,8. the 18.v. out of Psal.36.1. *Pareus*: the same is also affirmed by *Origen*, that these testimonies are cited partly out of the Psalmes, partly out of the Prophet Isai: but the 16.v. *Destruction and calamitie are in their waies*, he saith, *non recordor vbi scriptum sit, &c.* I remember not where it is written, but I thinke it may be found in some one of the Prophets, &c. this may seeme strange, that *Origen* so diligent a searcher of the Scriptures, should not finde where these words are, seeing they follow in the very same place of the Prophet Isai, as *Hierome* also obserueth.

4. But that is well obserued by *Origen*, that whereas S. Paul doth not follow the very same words which are in the Psalme, *puto dari in hoc Apostolicam authoritatem*, I thinke (saith he) that this is done by Apostolike authoritie, to teach vs, when we vse the testimonie of Scripture, *sensum magis ex eo, quam verba rapiamus*, that we rather take the sense, then the words, &c.

17. Qu. *Of the matter and order obserued by the Apostle in citing these testimonies.*

In these testimonies the Apostle first sheweth the sinnes of men, then their punishment: their sinnes either of *omission*, in leauing some duties vndone, to v.13. then of *commission*, in committing such things as were euill, to v.16. the sinnes of omission, are either concerning faith, or manners: concerning faith three waies, *nec credunt per fidem*, they neither beleeue by faith, there is none iust, *nec intelligunt per scripturam*, neither doe they vnderstand by the Scripture, nor seeke God *per inuestigationem*, by searching after him, v.10,11. Concerning manners, 1. they decline out of the way, in turning away from God. 2. they are become vnprofitable, that is, to their brethren. 3. neither doe they good, that is, to themselues, v.12.

The sinnes committed are of two sorts, *ad inducendum alios in errorem*, to bring others into error; *ad incutiendum terrorem*, and to smite into them terror: the first is done three waies, 1. openly in corrupting with euill words, *their mouth is an open sepulchre*. 2. secretly in deceiuing, *they haue vsed their tongues to deceit*. 3. in cloaking their malice with fained words, *the poison of aspes is vnder their lippes*.

They doe strike terror into them, 1. *mala imprecando*, in wishing euill, their mouth is full of cursing. 2. *necem intentando*, by threatning death and destruction, there is bitternes in their mouth. 3. in shedding of blood.

Then followeth their punishment, which is of two sorts, 1. *pœna & non culpa*, a punishment, and no fault, either eternall, *destruction*, or temporall, *calamitie*, with the meritorious cause, *in their waies*. 2. there is a punishment, which is both a punishment, and a sinne: which is first their wilfull ignorance and blindnes, v.17. *they haue not knowne the way of peace*: then their obstinacie, *the feare of God is not before their eyes. Gorrhan.*

But this distribution may seeme to be too curious: we therefore will content our selues with this plaine enumeration of sinnes, which are here set downe by the Apostle. 1. he accuseth all men of iniustice, and vnrighteousnes, *there is none righteous*, v.10. 2. of ignorance and blindnes, *there is none that vnderstandeth*, v.11. 3. of apostasie and falling away from God to abominable idolatrie, v.12. 4. of deceit and craft. 5. of cursing and bitternes, v.13. 6. of crueltie, *their feete are swift to shed blood*. 7. they are turbulent and enemies to peace, v.17. 8. they are prophane, casting off all feare of God, v.18. *Pareus.*

18. Quest. *How none are said to be iust, seeing Noah and other holy men are reported to haue beene iust in their time.*

1. *Origen* thinketh, that whereas the Scripture saith, *in thy sight shall no man liuing be iustified*, it is spoken by way of comparison, that none compared to God, are iust: and so *Lyranus* thinketh, it is vnderstood *de iustitia perfecta*, of perfect righteousnes: there may be *iustitia politica*, a politike and ciuill iustice, in liuing according to the rule of nature, and *iustitia legalis*, a legall iustice, in keeping Moses ordinances, but no perfect iustice. *Contra.* If this were the meaning, then they which are iustified by faith in Christ should be here also included: for they beeing compared to Gods perfect and exact iustice, can not be said to be iust: but the Apostle speaketh not of faith, he sheweth onely, what men are by nature. 2. And by the same reason, doe we also reiect an other interpretation of *Origen*, that no man liuing here is iustified before God, that is, in this life none can be pronounced to be iust: But although in the next world our iustice shall be perfected, yet it is begun here; otherwise we

should

ſhould neuer come there.

3. *Chryſoſtome* vnderſtandeth this to be ſpoken onely of the Iewes, which are noted of three things: 1. that they all had tranſgreſſed. 2. they onely committed euill, and wrought no good. 3. they did it with all vehemencie and endeauour: ſo alſo *Anſelme* thinketh, that Paul ſpeaketh of the Iewes. 4. Some vnderſtand contrariwiſe onely the Gentiles, and vncircumciſed, *Greeke ſchol.* and *Theodoret* thinketh, that Pſal. 14. there is ſpeciall reference to the rayling of *Rabſacah*, which is declared Iſa. 36. But the words of the Prophet are generall: and he intendeth by this Scripture to prooue, that all both Iew and Gentile were vnder ſinne. 5. *Ambroſe* and *Auguſtine* thinke that theſe words are vttered onely of the euill and wicked ſort, not of the righteous, ſo alſo *gloſſe ordinar.* But the Apoſtle generally concludeth of all, that they are vnder ſinne, and that they had neede of the grace of God.

6. *Pererius* mentioneth an other expoſition that ſome would haue it vnderſtood of veniall, that is, the ſmaller offences, which no man liueth without, but euery one is ſubiect vnto: But the Apoſtle reckoneth vp afterwards many grieuous ſinnes, as *their throat is an open ſepulchre, their feete are ſwift to ſhed blood, &c.* theſe were not ſmall offences, but moſt grieuous and groſſe ſinnes. 7. *Pererius* thinketh that this is ſpoken by an *hyperbole*, none are ſaide to be iuſt, that is the moſt, ſo that a few onely are excepted.

8. But the Apoſtle vnderſtandeth vniuerſally all men, that there is none iuſt: as afterward he concludeth, v. 19. *that all the world be culpable before God*: and whereas ſome men are called and counted righteous, that is *ex gratia*, by grace: but yet by nature all both Iewes and Gentiles are ſinners: that they can not by their owne works be iuſtified, but onely by grace and faith in Chriſt. *Faius. Tolet. annot.* 10.

9. *Origen* here maketh a queſtion, how it could be ſaide, that there was none neither among the Iewes, nor Gentiles, that did any good: ſeeing there were many among them, which did cloath the naked, feede the hungrie, and did other good things: he hereunto maketh this anſwer; that like as one that laieth a foundation, and buildeth vpon it a wall or two, yet can not be ſaide to haue built an houſe, till he haue finiſhed it: ſo although thoſe might doe ſome good things, yet they attained not vnto perfect goodnes, which was onely to be found in Chriſt. But this is not the Apoſtles meaning onely to exclude men from the perfection of iuſtice: for euen the faithfull & beleeuers were ſhort of that perfection, which is required: he therefore ſheweth what men are by nature, all vnder ſinne, and in the ſtate of damnation, without grace and faith in Chriſt: if any performe any good worke, either it is of grace, and ſo not of themſelues, or if they did it by the light of nature, they did it not as they ought, and ſo it was farre from a good worke in deede. *Perer. num.* 37. *Tolet. annot.* 10:

19. Queſt. *Of the particular explication of the ſinnes, wherewith the Apoſtle here chargeth both Iewes and Gentiles.*

v. 10. *There is none righteous:* in the Pſalme it is, there is *none that doth good*; but the ſenſe is the ſame, for he that is righteous doth that which is good, & he that doth not good, is not iuſt or righteous, ſo he proueth the *antecedent*, by the *conſequent*. *No not one:* though this be not in that place of the Pſalme, according to the Hebrew, it is added for a more full explanation, to ſhew, that none are excluded: ſome vnderſtand this of iuſtification by faith in Chriſt, there was none which beleeued in him: *gloſſ. interlin. Gorrhan.* but the Apoſtle ſheweth, what euery one was by nature: otherwiſe there were alwaies ſome in the world, to whome the Lord gaue faith and beleefe in him.

v. 11. *There is none that vnderſtandeth*: the Apoſtle here omitteth ſome words of the Pſalme: for there it is ſet downe affirmatiuely, the Lord looked downe from heauen, whether any would vnderſtand: but S. Paul keeping the ſenſe, *Beza*, expreſſeth it by a negation: *Pareus*. The Apoſtle condemneth them all of ignorance, which is the mother of prophanes: *Tolet* vnderſtandeth this peculiarly of the Gentiles who were idolaters, and had not the right knowledge of God: ſome doe ſpecially refer it to their ignorance concerning Chriſt, that they did not know him to be God. *gloſſ. interlin. Gorrhan.* But it is more generall: they had no knowledge of God at all, no true and effectuall knowledge, which might bring them to the ſeruice and obedience of God. *Mart.*

There is none that ſeeketh God. This *Tolet* ſpecially vnderſtandeth of the Iewes, who though they knew God, yet they did not ſeeke him, to liue according to his commandement: but it is more generall, comprehending both Iewes and Gentiles: ſome haue particular reference to Chriſt, that they did not ſeeke to know him, whome they might haue found

out to be God by his miraculous workes: *gloss. interl.* But the Apostle comprehendeth more times, then that onely wherein Christ liued: *Lyranus* hath here a corrupt gloss: they did not seeke God, *per opera meritoria*, by the merit of their works: but so God shall neuer be found: the prophannes then of men in general is here set forth, that had no care to seeke vnto God, and to depend vpon him, but they were addicted to themselues, and their owne lusts, conforming themselues vnto this present world, Rom. 12.2. *Gryneus.*

v. 12. *They haue all gone out of the way.* They fell away, beeing destitute of grace from the way which leadeth vnto life, vnto the broad way, that bringeth vnto euerlasting destruction: *Gryneus:* and they *became vnprofitable*, beeing cut off from God, as the branch from the vine, they could bring forth no fruit: *Tolet.* the Hebrew word signifieth to *rot* and *corrupt*, so they became as rotten and corrupt branches, *Pareus. There is none that doth good, no not one:* here none are excluded: some thus giue the sense, none sauing one, namely Christ, *gloss. interlin. Gorrhan*, and so *Augustine* before them: but the originall will not beare that sense: the words are, *none vnto one*, that is, no not one.

v. 13. *Their throat is an open sepulchre.* 1. They are *instar voraginis*, like vnto a gulph to destroy men, and therefore are compared to a sepulchre. 2. and an open sepulchre, *quod tetros spargit odores*, which sendeth forth stinking smells: so they doe vtter filthie and vaine words. 3. and they are likened to an open sepulchre, *quia vsus scelerum, verecundiam sustulit*, their custome in sinne hath taken away all shamefastnes and modestie, they are impudent in their sinne. *Origen.* 4. and as an open graue can neuer be satiate, but it receiueth one bodie after an other; so they doe still seeke to deuoure men, and as it were eate them vp, with their filthie and slanderous tongues. *They haue vsed their tongues to deceit:* when they can not openly deuoure, they attempt to doe it by craft and deceit. *gloss. interlin.*

The poison of aspes is vnder their lippes. The biting and venemous tongue is thus resembled: 1. because this serpent doth *morsu inficere*, infect and poison by biting. *Gryneus.* 2. it is *insanabile*, a poison incurable: *gloss. interlin. Pellic.* 3. and they are incorrigible and intractable, like as the serpent stoppeth the eares, and will not heare the voice of the charmer.

v. 14. *Their mouth is full of cursing and bitternes.* 1. Their mouth is said to be *full*, because *ex pleno oris vasculo*, out of their mouth, as a full vessell doe continually flow forth bitter and cruell words. *Origen.* 2. as they haue gall and bitternes in their heart, Act. 8. 23. so they doe vtter it with their mouth, *Gryneus.* 3. thus the Apostle sheweth how they abuse all the instruments of speaking, their throat, their tongues, their lippes, their mouth, *Tolet.* 4. And as before they were giuen to flatterie and deceit, so they sometime brake forth into open blasphemie both against God and man. *Calvin.* 5. *Haymo* specially referreth it to the bitter and blasphemous words, which the Iewes vttered against Christ: charging him to haue a deuill, and crying out against him to be crucified.

v. 15. *Their feete are swift to shed blood.* 1. The Apostle hetherto alleadged those testimonies out of the Psalmes, now he citeth the Prophet Isa; because in the mouth of two or three witnesses euery word shall be established: *Faius.* 2. by the feete are vnderstood their affections, as *Origen* expoundeth, *consilium quo agimus iter vitæ*, the counsell, whereby we take in hand the trauell of this life: and hereby their readines is signified, vpon euery occasion to shed blood. *Tolet.* 3. as Doeg by his false tongue caused many innocent Priests to be slaine, *Gryneus.* 4. and, by this phrase, *of shedding*, is shewed how they doe vilipend the blood of the Saints, powring it out as water. *Gorrhan.*

v. 16. *Destruction and calamitie are in their waies.* 1. Whereas the word is σύντριμμα, contrition, *Origen* vnderstandeth it of their sinne and disobedience, whereby they doe *astrere iugum domini*, cast off and beat in pieces the Lords yoake: so also the *Greeke scholiast*: as by the *way*, he vnderstandeth life, so by *contrition*, sinne; whereby the life is worne, as the way is beaten with trampling. 2. some vnderstand it passiuely of the destruction and calamitie, which was brought vpon them by the Romanes: *gloss. interlin. Haymo, Gorrhan.* 3. but it is better taken actiuely, for the destruction and calamitie, which they bring vpon others: they are the authors and deuisers of nothing but mischiefe: *Gryn. Calv. Pare.* as the Romane histories doe write of *Hannibal*, who in his dreame following one, that was sent of Iupiter to be his guide into Italie, seemed to see behind him an huge serpent, deuouring and destroying all as he went: whereby was signified the horrible vastitie, which he should bring vpon Italie.

v. 17. *The way of peace they haue not knowne.* 1. *Origen* vnderstandeth Christ to be this

way

way of peace, whome they acknowledged not: so also *Haymo, Gorhamgloss.* but thereby is signified their turbulent nature, who delighted in warre, and filled the world with tumults and troubles: *Grynæus, Parens:* and although some among the heathen did seeke to preserue the peace and tranquilitie of the common wealth, yet it did not helpe them any thing toward their euerlasting peace. *Osand.*

v. 18. *The feare of God is not before their eyes.* 1. As the feare of God is the beginning of true wisdome, and pietie, so the want of that feare giueth way vnto all impietie: and therefore, *sine retinaculo currunt ad malum*, they runne into all kind of mischiefe without any stay. *Lyran.* These doe not say, there is no God, yet they doe not feare God: *August. ex Beda:* and so are giuen ouer to all impietie.

20. Quest. v. 19. *Whatsoeuer the law saith, what is here vnderstood by the law, and how diuersly this word is taken.*

Hierome, epist. 151. noteth this word *Law*, to haue sixe seuerall significations in the Scripture: 1. it is taken precisely for the Law giuen by Moses, which contained both morall precepts, iudiciall, and ceremoniall: as Ioh. 1. 17. *The Law was giuen by Moses.* 2. the *law* signifieth not the precepts onely, but the historie of the old Testament: as S. Paul calleth Abrahams historie concerning his two sonnes, the law, Gal. 4. 22. 3. the booke of the Psalmes is called the law, Ioh. 15. 25. *It is written in the law, they hated me without a cause.* 4. the propheſie of Isai is called the law: 1. Cor. 14. 21. *In their law it is written, by men of other tongues, &c. will I speake vnto this people*: which testimonie is taken out of Isa. c. 28. 11. 12. 5. the spirituall sense and meaning of the old Testament is called the law: as the Apostle saith, *The Law is spirituall*, Rom. 7. 6. the law is taken for that naturall light which is imprinted in the minde by nature: as S. Paul saith, c. 2. 14. *The Gentiles which haue not the law, are a law vnto themselues.* Here then by the Law, the Apostle generally vnderstandeth the old Testament, as the booke of the Psalmes, and the Prophets.

21. Quest. *It saith to them which are vnder the law: who are here vnderstood to be vnder the law.*

1. *Origen* taketh here the law, for the naturall law, vnder the which not onely the Iewes, but the Gentiles also are vnder: and this he would proue by two reasons, 1. because it followeth afterward, *that euery mouth may be stopped:* but the mouthes of the Gentiles could not be stopped by the written law, which was not giuen vnto them. 2. the Apostle also saith afterward, that by the law commeth the knowledge of sinne: which is not the written, but the naturall law: for both Cain, and the brethren of Ioseph did confesse and acknowledge their sinne, before yet there was any law written. *Contra.* 1. The Apostle inferreth not, that euery mouth is stopped by the written testimonies, but that generall word is vsed, least the Iewes should thinke themselues excluded: so then not that writing, but the thing written, that all men are sinners, serueth to stoppe all mens mouthes, and especially the Iewes: it conuinceth both Iewes and Gentiles; the Iewes both for the manner, because the written law, was giuen vnto them, and for the matter also, they were sinners: the Gentiles it conuinceth, for the matter, they were guiltie of all these sinnes. 2. Though *law* be there taken generally both for the naturall and written law, by the which came the knowledge of sinne (and yet both Cain and Iosephs brethren had beside the naturall law, instructions receiued from their fathers:) yet in this place it is euident, that the Apostle meaneth the written and speaking law, *whatsoeuer the law saith.*

2. *Origen* beside hath here an other strange conceit, he thinketh that not onely men, but Angels and spirits are here saide to be vnder the law, because they also haue a law and rule giuen them to be ordered by: but seeing the Angels are not saued by faith in Christ, which the Apostle treateth of here, & he saith directly, *that by the works of the law no flesh shalbe iustified in his sight*, the angels can not be said to be vnder the law, for they are not in the flesh.

3. *Theodoret* here hath this distinction: that the *law* saith thus to them which are vnder the law, *sed non de ijs*, but not onely, of them: for the Prophets haue many comminations concerning the Egyptians, Babylonians, and other nations: *Pererius* also hath this obseruation, that whē as any propheſie is directed against other nations, they are touched by name: but those things, which are set downe in generall and absolutely without any such particular direction, doe properly appertaine vnto those who are vnder the law, &c. And although the Scripture make mention of other nations, yet the speciall intent thereof is to profit the Church of God: *Faius.*

4. Now the occasion of these words of the Apostle is this: the Iewes hearing these generall sentences, setting forth the iniquitie of the world, might thinke, that the Gentiles were specially meant, and so shift them off from themselues: Therefore the Apostle sheweth, that these things were specially directed to the Iewes: and that by these three arguments. 1. from the relation, which the law hath to them, to whome it is giuen; it seemeth specially to concerne them: therefore, because the Scriptures wherein these things were found written, were giuen vnto the Iewes, to them they were specially directed. 2. from the end, *that euery mouth should be stopped:* if the Gentiles should be vnderstood, and not the Iewes also, then they might haue somewhat to glorie in, and to exalt themselues against God: therefore, that all occasion of boasting should be taken away, euen the Iewes are conuinced by these testimonies to be sinners. 3. an other ende is, that not onely all occasion of boasting should be taken away, but that the whole world should be found ὑπόδικος, guiltie and culpable before God: *Chrysostome* by this word vnderstandeth him, *qui sibi ipsi ad defensionem non sufficit*, who is not sufficient or able to defend himselfe: but it signifieth more, one that is guiltie and subiect to condemnation. *Pareus.*

5. *Tolet* thinketh not this to be the occasion, to meete with such a secret obiection of the Iewes, for they could not be ignorant (saith he) but that whatsoeuer was written in the Scriptures, was spoken to them: but rather to shew the reason, why they could not be iustified by the law, because the law, which was giuen vnto them, condemned them: *annot. 11. Contra.* The Iewes did know that the Scriptures did speake vnto them, but not of them, they might flatter themselues, as though such things were vttered against the Gentiles: and therefore as *Augustine* saith, *in Iudæis confringenda erat superbia, &c.* the Iewes pride was to be taken downe: *exposit. epist. ad Galat.* and both these may very well stand together, that an obiection of the Iewes is met withall, and a reason also shewed, that the law which condemned them, could not iustifie them.

6. But the Psalme, whence the Apostle alleadgeth his first words, toucheth those which said, *there is no god*, Psal. 14. 1. but so did not the Iewes: *Hierome* answereth, they did confesse God with their mouth, *sed factis negabant*, but denied him in their works.

23. Quest. *How no flesh is iustified by the workes of the law*, v. 20.

1. *By the works of the law:* in that he decreeth iustification to the very workes, not to the persons or workers onely, it is euident, that the places before alleadged, as v. 10. *there is none righteous, no not one*, are to be vnderstood generally of all, and not of the most, as though some should be excluded, that did some good workes either among the Iewes or Gentiles: for euen the workes of the law, which they did, were not able to iustifie them: *Melancthon.*

2. By the workes, are not here vnderstood, those *quæ præcipiuntur*, which are commanded and required by the law: for if a man could performe those works, he should finde life thereby: but such, *quæ præstantur*, which are performed of men, *Beza:* either before grace, which can not iustifie, because they can not be good, or acceptable to God without faith: or in the state of grace, which can not iustifie neither, because they are imperfect. *Pareus.*

3. By the law, here he vnderstandeth, both the natural, whereby the Gentiles were conuinced, and the written law, giuen to the Hebrewes: for the Apostle disputeth generally against both the Gentiles and Hebrewes, prooving them both to be transgressors of the law, and so not able to be iustified thereby: *Pareus:* and by the works of the law, are vnderstood not onely the ceremonials, and iudicials, as the *ordinarie gloss.* but the morall works, which the Gentiles did by the light of nature: for otherwise the Iewes onely should be excluded, whereas the disputation of the Apostle is generall both against Iewes and Gentiles: *Pareus. Tolet.*

4. The word *flesh* is diuersly taken in Scripture: it signifieth the humane nature of man, as Ioh. 1. 6. the word was made flesh: or the corruptible and mortall state of man, as when the Apostle saith, *flesh and blood can not inherit the kingdome of God:* or the sinfull state and condition of man, in which sense it is saide, *they that are in the flesh can not please God:* in which sense *Origen* would haue it taken here: that they which are carnall, not spirituall, are denied iustification by works: but in this sense the meaning of the Apostle should be much peruerted, who generally affirmeth, that there is no iustification for any by the works of the law, but by faith: but yet the Apostle vseth this word *flesh*, to put man in minde of his frail con-

condition and state, beeing not apt of it selfe to bring forth any thing that is good: *Beza.*

5. To iustifie is taken three wayes: first to make one actually and verily iust: so if any man could perfectly keepe the lawe, he should thereby get an habituall and inherent iustice: secondly, it signifieth to be counted and declared iust, as wisedome is said to be iustified of her children: and thirdly, it signifieth, to forgiue, discharge, and acquite sinnes: and so is it taken here: that no man is iustified by the workes of the lawe: that is, thereby findeth forgiuenesse of his sinnes, and so is taken for iust before God: but this iustification is by faith in Christ, by whome we are acquited of our sinnes, and cloathed with his righteousnesse: *Martyr.*

6. The Apostle addeth, *in his sight:* to shewe a difference betweene iustification and righteousnesse before men, which may be attained vnto by workes, and the perfect righteousnesse, which God requireth: sometime this phrase, *in Gods sight*, is vsed to shewe a difference betweene that righteousnesse which is but in shewe, and hypocrisie, and that which is in truth: as in this sense, *Zacharie* and *Elizabeth*, are said to haue beene iust before God, Luk. 1. 6. sometime it distinguisheth betweene the righteousnesse, euen of good men, and the righteousnesse before God: as the Apostle graunteth that Abraham had wherein to glorie before men in respect of his workes, but not before God, Rom. 4. 1. and so the Apostle taketh it here: It is Christ onely that maketh vs holy and vnblameable, in the sight of God, *Coloss.* 1. 22. *Beza.* And further these reasons may be yeelded hereof, why none can be iustified by works in Gods sight, though before men they may. 1. in respect of the Maiestie of God, and most perfect puritie of his nature, before whom the verie Angels doe couer their faces, and feete, Isay, 6. and the heauens are not cleane in his eyes, how *much more is man abhominable*, Iob. 15. 15. 2. God looketh not vnto the outward shew, but to the inward disposition of the heart, which is perfect in none. 3. the lawe of God is spirituall, and requireth exact obedience of Gods commandements: so that he which offendeth in one is guilty of all, Iam. 2. 10. this perfection none can attaine vnto: *Pareus.*

Quest. 24. *How the Apostle here denieth iustification by workes, seeing he said before, c. 2. v. 13. that the doers of the Lawe are iustified.*

1. The *ordinar. gloss.* giueth this solution, *secundum ceremonialia intellige*, vnderstand this according to the ceremonials: he thinketh that the Apostle speaketh here of the ceremoniall workes of the lawe, whereby none are iustified: but in the other place of the morall workes, which doe iustifie: But the Apostle here euen excludeth morall workes, for of the morall lawe the words following are specially vnderstood, *by the lawe commeth the knowledge of sinne.*

2. *Caietan* thinketh that the Apostle speaketh here of iustification before God, there of the iustice of workes before men: but the verie words of the text doe ouerthrowe this interpretation: for euen in that place the Apostle speaketh of those which are righteous before God, which are not the hearers, but the doers of the lawe.

3. *Ambrose* to this purpose, *lex temporalem habet iustitiam, fides æternam*, the law may giue a temporall kind of iustice, but faith an euerlasting: he thinketh that men are said here not to be iustified by workes, that is, without faith: but yet a temporall kind of iustice they might haue by the lawe without faith: But the Apostle in both places, as hath beene said, speaketh of true iustice and righteousnesse before God.

4. The moderne Papists tell vs here of two iustifications, the first which is by faith onely without workes, the second, which is by workes which proceede of faith and grace: of the first speaketh the Apostle here, as they thinke, and of the other in the former place, Rom. 2. 13. *Perer. disput.* 8. to the same purpose *Tolet*, that the Apostle speaketh here of workes going before faith, which doe not iustifie, there of workes which followe faith: the other doe iustifie in encreasing iustification which was begunne before by faith, *annot.* 13.

Contra. 1. This is but a Popish fiction of the first and second iustification: the Apostle in saying, Rom. 8. 30. *whom he iustified, he glorified*, maketh but one iustification, after the which followeth glorification. 2. euen the Apostle excludeth here the workes of the regenerate, which may appeare by these reasons. 1. because there neede no question to be made of the workes of carnall men, which are euill, because they are without faith: there can be no shewe at all, that such workes should iustifie. 2. the workes of Abraham were the workes of grace, which the Apostle excludeth from iustification, c. 4. 2. 3. This is the

reason, why workes cannot iustifie, that all occcasion of reioycing may be taken away from men, and euerie mouth may be stopped: but now, if men might be iustified by their works after they are called, and haue faith, they might glorie in such works, by the which (they say) they doe merit, and which (in their opinion) proceede in part from mans owne free will.

5. Some thinke that the Apostle, Rom. 2. 13. speaketh *ex hypothesi*, by way of supposition, *that the doers of the lawe shall be iustified*, that is, if any could keepe and performe the lawe, they should thereby be iustified: But here he simply denieth iustification to workes, because no man is able to keepe the lawe, *Pareus*. This is a good distinction, and in other places it may well be receiued, where the Scriptures seeme to attribute much vnto the law, *as he that doth these things shall liue thereby:* But here it is not so fit, for in that place, Rom. 2. 13. the Apostle entreateth not of the causes of iustification, but onely sheweth who they are, which shall be iustified, not hearers and professors, but doers and followers.

6. *Peter Martyr* saith, that when iustification seemeth to be ascribed vnto workes, it must be vnderstood in respect of faith and grace, wherewith they are ioyned: as a man is said to be a reasonable creature, yet in respect of his soule onely, though he consist both of soule and bodie: yet it is faith properly that iustifieth, and not workes, which followe faith: But the Apostle doth not at all in that place, or any other, ascribe iustification before God vnto workes.

7. Wherefore the best solution is this, that here S. Paul disputeth indeede of the proper and true causes of iustification, which he simply denieth vnto workes, and giueth vnto faith: but there he sheweth who, and vpon what condition men are iustified, and who are not iustified, namely, such as hauing a liuely faith doe bring forth the fruits thereof, and doe their endeauour to keepe the lawe are iustified: as the Apostle in the same sense had said before, c. 2. 6. that *God will reward euerie man according to his workes*. And in the like sense Christ shall say vnto the righteous in the day of iudgement, Matth. 25. 34. *Come ye blessed of my father, inherite the kingdome prepared for you, for when I was hungred, ye gaue me meate:* he sheweth not the cause of their saluation, but the condition, state, qualitie of those which should be saued: to this purpose, *Faius*. see further before c. 1. quest. 26. and controv. 7.

Quest. 25. *How by the lawe came the knowledge of sinne.*

1. The Apostle here confirmeth that which he said before, that none are iustified by the workes of the lawe, by the contrarie vse of the lawe, because thereby commeth the knowledge of sinne: therefore iustice and righteousnesse is not attained thereby.

2. The lawe, *Origen* vnderstandeth of the lawe of nature: *Augustine* onely of the morall lawe, *lib. de spirit. & liter. c.* 8. but indeed the lawe is vnderstood here in generall: both the naturall, for euen before the lawe written, by the lawe of nature, *Abimelech* knew that adulterie was sinne, Genes. 20. but the morall more, by the which came a more full knowledge of sinne: likewise by the ceremoniall and iudiciall lawe sinne was manifested, but after a diuerse manner, *ex accidente*, accidentally, because the one was appointed *in expiationem*, for the expiation, the other *in pœnam*, for the punishment of sinne, *Tolet. annot.* 14.

3. Now diuerse wayes doth the written lawe, whereof the Apostle specially speaketh, reueale sinne. 1. *Ambrose* sheweth that before the law written there was some knowledge of sinne, as he giueth instance in Ioseph, who detested the sinne of adulterie, to the which his mistresse enticed him: but it is so said, *quia lex ostendit peccata non impune futura*, because the lawe sheweth, that sinnes shall not goe vnpunished: so also *Theodulus*. 2. and by the written lawe, *peccata clarius fuerunt cognita*, sinnes were more euidently knowne: and some were knowne to be sinnes, that were not so taken before, *leviora quæq; non cognoscebantur esse peccata*, the smaller sinnes were not knowne, as concupiscence, *Hierome:* as the Apostle saith, *he had not knowne lust, vnlesse the law had said, thou shalt not lust, quædam etiam graviora, &c.* and some things by the lawe were knowne to be greater, then before, *gloss. ordinar.* 3. *Oecumenius* thus expoundeth, because sinne was encreased by the knowledge of the lawe, for he that sinneth wittingly is so much the more a grieuous offender. 4. And before the lawe written sinne was knowne as beeing against reason, but by the law it is discerned, as beeing against the will of God: and so the nature and qualitie of sinne, is more fully and perfectly knowne by the lawe, *Perer.* 5. and euen the knowledge of sinne

before

before the lawe written, did issue out of the grounds and principles of the morall lawe which were imprinted by nature in the minde, *Faius.*

4. But whereas the lawe sheweth as well, what things are honest, and vertuous, as it discouereth sinne: the Apostle onely toucheth that vse of the lawe, which is to reueale sinne: both because it was more pertinent to his purpose, which was to shewe, that there is no iustification by the lawe, because thereby we haue the knowledge of sinne: and for that men are more prone vnto the things forbidden in the lawe, then to the duties commanded: so that the lawe doth not so much teach our dutie to God and our neighbour, as that we doe not performe that which is our dutie, *Beza.*

5. Now further, whereas the Apostle saith, *by the lawe commeth the knowledge of sinne*, we must supply the word *onely:* not that the lawe doth nothing else but reueale sinne, for it iudgeth and condemneth sinne likewise: but here the opposition is between the knowledge of sinne, and the remission thereof: the lawe onely giueth the one, the agnition or knowledge of sinne, not the remission, *Perer.* by the lawe is *cognitio peccati non consumptio*, the knowledge of sinne, not the consumption of sinne, *gloss.*

6. But it will be obiected, that in Leuiticus there are oblations prescribed for sinne, and the Priest was to pray for such as had sinned, and it should be forgiuen them: *Gorrhan* answeareth, that it was onely a legall remission, *quoad pœnam, non quoad culpam*, onely concerning the punishment of the lawe, not of the fault: But *Lyranus* answeareth better, that such sacrifice for sinne, was *protestatio Christi passuri*, a protestation or profession of Christ which was to suffer: so that such remission of sinnes though it were vnder the lawe, yet was not by vertue and force of the lawe, but by faith in Christ: for the sinnes of the offerers were forgiuen at the prayers of the Priests, which could not be heard, if they were not of faith.

7. It will here be further obiected, that the politike and ciuill lawes of Princes intend more then the shewing of sinne, they also doe helpe to reforme sinne, and reclaime men from it: therefore Gods lawe should doe more then manifest sinne. *Answ.* 1. Humane lawes doe onely require an externall ciuill iustice, but the lawe of God discouereth the corruption of the heart, so that herein there is great difference betweene them, *Melancth.* 2. Humane lawes may by proposing of rewards and punishments helpe to perswade and induce men, but they cannot instill or infuse obedience into the heart. 3. God also intendeth more then the reuealing of sinne by his lawe: for if any could keepe it, they should liue thereby: which while none is able to doe, yet the law beside the discouering of sinne serueth as a Schoolmaster to bring vs to Christ: so that it is thorough mans owne infirmitie, that the lawe giueth not life: and it sheweth Gods power and wisedome that turneth the lawe vnto our good, namely, to bring vs vnto Christ, which by our infirmitie is become vnto vs the minister of death.

8. So then there are two other speciall vses and benefits of the lawe, beside the reuealing of sinne, the one that concerning faith, it is a Schoolmaster to bring vs to Christ, and touching manners and life, it sheweth vs the way wherein we should walke, *Mart.*

9. There is a double knowledge of sinne by the lawe: there is one which is weake and vnprofitable, which neither thoroughly terrifieth the conscience, nor reformeth the life: such was the knowledge, which the heathen had of sinne: as the poets in their satyricall verses did set forth the sinnes of their times, but themselues followed them: there is an other effectuall knowledge of the lawe, whereby the soule is humbled: and this is of two sorts: either such as is ioyned onely with terror of conscience, without any hope, such was the knowledge of sinne, which Cain and Iudas had, that betrayed Christ: or it hath beside some liuely hope and comfort, such was Dauids agnition and confession of his sinne: But this comfort is no worke of the lawe, it is wrought in vs by the spirit of grace, *Martyr.*

Quest. 26. Of the meaning of these words, *The righteousnesse of God is made manifest without the lawe.*

1. *Ambrose* by the iustice of God vnderstandeth that iustice, wherewith God is iust *præstans promissa sua*, in keeping his promises: *Origen* taketh this iustice to be Christ: rather it signifieth the iustice or righteousnesse which is by faith in Christ, so called, both because of the efficient cause thereof, namely God, who worketh it in vs: and in regard of the effect, because it onely is able to stand before God, *Calvin.*

2. *Without the lawe.* 1. *Origen* here vnderstandeth the lawe of nature, and giueth this

exposi-

expoſition: *ad iuſtitiam Dei cognoſcendam nihil opitulabatur lex naturæ*, the law of nature did helpe nothing at all to the knowledge of the iuſtice of God: but it was manifeſted by the written lawe of Moſes: but the Apoſtle excludeth not here the written lawe: for then it were no conſequent ſpeach vnto the former, where the Apoſtle denied iuſtification vnto all workes of the lawe in generall: the ſame lawe then muſt be here vnderſtood, which he treated before, that is, generally both the naturall and written law. 2. *Auguſtine* ioyneth this word *without the lawe*, not vnto *manifeſted*, but vnto *righteouſneſſe*, ſo the righteouſneſſe without the lawe, he expoundeth, *ſine adminiculo legis*, without the helpe of the law, *lib. de ſpirit. & liter. c.* 9. but this ſenſe firſt *Beza* confuteth by the order and placing of the words, which ſtand thus, *without the lawe is righteouſneſſe made manifeſt*, not *righteouſnes without the lawe*: as S. Iames ſaith, *faith without works is dead*, not *without works faith is dead*: for in this tranſpoſing of the words, the ſenſe is much altered: *Tolet* addeth this reaſon, that *righteouſneſſe without the lawe*, that is, the workes of the lawe, was knowne euen vnto the faithfull vnder the lawe, therefore the words *without the lawe*, muſt be ioyned rather vnto *manifeſted*, then to righteouſneſſe. 3. But yet *Tolet* is here deceiued, for he thus interpreteth, *abſq; lege*, without the lawe, that is *ceſſante lege*, the lawe ceaſing and beeing abrogate, the Euangelicall faith was manifeſted: for although the workes of the morall law are commanded in the Goſpel, yet they bind not by reaſon of the legall bond or obligation, but by vertue and force of newe inſtitution thereof by Chriſt: But our Sauiour ſaith directly, that he came not to deſtroy the lawe and the Prophets, Matth.5.17. but if the morall lawe were firſt abrogated, though it were againe reuiued by Chriſt, it muſt firſt be diſſolued. 4. *Ambroſe* well referreth *without the lawe*, to *manifeſted*: but he ſeemeth to reſtraine it to the lawe of ceremonies: *ſine lege apparuit, ſed ſine lege ſabbati, & circumciſionis*, it appeared without the lawe, but without the lawe of the Sabboth and circumciſion, and newe Moone, &c. But in all this diſputation the Apoſtle chiefely entreateth of the morall lawe, by the which ſpecially came the knowledge of ſinne. 5. ſome referre this to the manifeſtation of the Goſpel by the preaching of the Apoſtles, when the Gentiles were called, which had no knowledge of the lawe, *Mart.* and many alſo among the Iewes, which though they had not the lawe, yet cared not for it, as they ſay, Ioh. 7.48. *Doth any of the rulers or Phariſies beleeue in him, but this people, which knoweth not the lawe, Gorrhan.* ſo they vnderſtand, *without the lawe*, that is, without the knowledge of the lawe: But the Apoſtle ſpeaketh of that iuſtice, which was manifeſted both to the Gentiles and the Iewes, which had yet the knowledge of the lawe.

6. *Gryneus*, whereas the Apoſtle ſaith, firſt, that righteouſneſſe is reuealed without the lawe, and yet immediately after he ſaith, hauing *witneſſe of the law and the Prophets*, would reconcile them thus: vnderſtanding *lawe* in the firſt place of the letter of the lawe, which doth not ſet forth the iuſtice of God by faith, and in the other place the ſpirituall ſenſe of the lawe.

7. But the meaning rather of the Apoſtle is this: that it is not the office of the lawe to teach faith: and that beſide the lawe, there is an other doctrine in the Church concerning faith: which doctrine of ſaluation and iuſtice by faith, neither the naturall nor morall lawe can teach: and though in the time of the lawe, this doctrine of faith was taught the faithfull, yet the knowledge thereof came not by the lawe: And for the full reconciling hereof the Apoſtle to himſelfe, three things are to be conſidered. 1. that in the firſt place the law is vnderſtood ſtrictly, for the doctrine of the morall lawe, whether written or naturall, which doth not properly teach faith in Chriſt: afterward the lawe is taken for the bookes of Moſes, wherein many Euangelicall promiſes are contained beſide the legall precepts, *Beza annot.* 2. The lawe doth properly vrge workes, it doth not profeſſedly teach faith, and yet it excludeth it not, *Pareus:* but accidentally it bringeth vs to Chriſt, as forcing vs when we ſee our diſeaſe to ſeeke for a remedie. 3. this doctrine of faith was *manifeſted without the lawe*, that is, more clearely taught and preached at the comming of Chriſt, yet it was knowne vnto Moſes and the Prophets, though more obſcurely: for in that it is ſaid, to be manifeſted, not *made* or created, it ſheweth that it was before, though not ſo manifeſt, *Perer. diſput.* 10. *Faius.* So then theſe words *but now*, doe both note the diuerſitie of time, and they are *aduerſatiue* particulars, ſhewing, that our iuſtice is not reuealed in the lawe, but otherwiſe and els where.

Queſt. 27.

Quest. 27. *How the righteousnesse of faith had witnesse of the lawe and the Prophets.*

Fowre wayes are the law and Prophets found to beare witnesse and testimonie vnto the Gospell of faith. 1. by the euident propheſies of Christ: as our blessed Sauiour saith, Ioh. 5.46. *Moses wrote of me:* and S. Paul said before, c. 2. *Which he had promised before by his Prophets in the holy Scriptures:* and S. Peter saith, Act. 10.43. *To him also giue all the Prophets witnesse:* such euident testimonies out of the lawe and Prophets are those, which are cited by the Apostles, as that Rom. 10.6. *The righteousnesse of faith speaketh on this wise, say not in thy heart, who shall ascend into heauen? that is, to bring Christ from aboue, &c.* so the Apostle citeth an euident testimonie out of the 31. of Ieremie, Hebr. 8.8. how the Lord would make a newe testament with the house of Iuda: and many such testimonies in the newe Testament are taken out of the old.

2. A second kind of testimonie, were the types and figures which went before in the old Testament: as the Paschal lambe, the Manna, the rocke, the cloud, did shadow forth Christ: likewise some acts of the Patriarkes and Prophets did prefigure out Christ, as Abrahams sacrificing of Isaac: Salomons building of the Temple: Ionas beeing in the bellie of the whale, with such like.

3. The sacrifices and oblations, and the blood of rammes and goates did signifie the vnspotted lambe of God, that should be slaine for the sinnes of the world, *Mart.*

4. The lawe also by the effect thereof did beare witnesse vnto Christ: as *Augustine* saith, *lex hoc ipso, quod iubendo & minando neminem iustificabat, satis indicabat, &c.* the lawe in this selfesame thing, that it iustified none in bidding and threatning, did sufficiently shew, that man is iustified by the gift of God, &c.

Quest. 28. Of these words, v. 22. *The righteousnesse of God by the faith of Iesus Christ, vnto all and vpon all.*

1. Here the Apostle toucheth first the efficient and principall cause of this righteousnes, which is God, then the materiall cause Christ with his obedience both actiue and passiue, in performing the lawe, and bearing the punishment thereof for vs: then the instrumentall cause, which is faith: and the subiect, wherein this faith is seene, and vnto whom it belongeth, *euen vnto all and vpon all.*

2. The faith of Christ is not here taken actiuely, for the faith which Christ had, but passiuely for the faith, whereby Christ is had and possessed: And by faith here is not vnderstood a generall assent onely, or naked knowledge, but a firme perswasion of the heart, ioyned with a sure and certaine knowledge of things hoped for: as the Apostle ioyneth both together, Hebr. 11.1. defining faith, *to be the ground of things hoped for*, there is the assurance and confidence: and *the euidence of things which are not seene*, there is the knowledge.

3. This faith doth not iustifie, *effectiue*, as working an habituall iustice in vs, not *materialiter*, materially, as though faith in it selfe were that, whereby we are iustified: but it iustifieth *obiectiue*, as it apprehendeth Christ: and *organice*, iustrumentally, as it applyeth the righteousnesse of Christ, to them which beleeue, *Pareus.*

4. Further concerning faith, it differeth much from *opinion, suspition, science*, or *knowledge: opinion*, though it incline vnto the truth, yet it is vncertaine and doubtfull, so is not faith: *suspition* giueth but a weake assent, but faith is a firme and sure perswasion: as *opinion* is an vncertaintie of the iudgement, so is *suspition* in the will and assent, neither are in faith; knowledge bringeth a firme assent, but it is by demonstration of reason: now faith beleeueth beyond reason: And of faith there are two kinds: one is a vaine and temporarie faith, which is fruitlesse and without charitie, as in the parable of the sower, some seede fell in stonie and thornie ground; such faith iustifieth not; there is a liuely and effectuall faith, which is onely in the Saints; and this is the true iustifying faith; which yet admitteth diuerse degrees, in some it bringeth forth thirtie, in some sixtie, in some an hundred fold: there are two impediments of faith, the one is curiositie, to seeke fully to comprehend the things which we beleeue, the other is doubtfulnesse to be vncertaine of them: Both these *Basil* toucheth writing of faith, *ne contendas videre ea, quæ prorsus reposita sunt, neque ea quæ sperantur, ambigua statuas*, striue not to gaze vpon those things, which are set farre off, neither hold vncertaine the things hoped for, *Mart.*

5. Here it shall not be amisse to note the diuersitie of phrases which the Apostle vseth, when

when he speaketh of faith: it is called *the righteousnesse of God*, c. 1.17. and *of or from God*, *Philip.* 3.10. *righteousnesse by faith*, c. 3.22. and *of faith*, c. 5.1. *righteousnesse without works*, c. 3.28. *the righteousnesse of faith*, c. 4.11.13. *righteousnesse in the blood of Christ*, c. 5.9. *righteousnesse by the obedience of Christ*, c. 5.19. *righteousnesse not our owne*: *Philip.* 3.9. *righteousnesse imputed of God*, c. 4. v. 6. 10.

6. And whereas it is added, *toward all, and vpon all.* 1. Some doe thus distinguish, that the first (*all*) noteth the Iewes, the second the Gentiles, *Oecumen.* some by the first vnderstand the Apostles, by the second those which were afterward called: *Anselme*, *super omnes*, vpon or aboue all, interpreteth, *supra captum omnium*, aboue the reach or capacitie of all: But this is rather doubled to shew, *neminem excludi*, that none of the faithfull are excluded, *Pareus*: and in that he saith *aboue* or vpon all, Gods ouerflowing iustice is signified, which ouerfloweth as waters, *Faius*. 2. But this vniuersall particle (*all*) must be restrained onely vnto those which beleeue: for as *Ambrose* saith, *habet populus Dei plenitudinem suam*, &c. the people of God haue a certaine fulnesse, *& specialis quædam censetur vniuersitas*, &c. and there is a speciall kind of vniuersalitie, when the whole world (of the elect) seemeth to be deliuered out of the whole world, &c. *de vocat. gent. lib.* 1. *c.* 3.

Quest. 29. *What it is to be depriued of the glorie of God*, v. 23.

1. *Origen* vnderstandeth these words, *effective*, by way of the effect: *quomodo auderet peccator gloriam Deo dare*, how should the sinner presume to giue glorie vnto God: the praise of God is not seemely in a sinners mouth. 2. *Oecumenius* taketh the word ὑστεροῦνται literally, thus interpreting, they are left behind, *post tergum est gloria & beneficentia Dei*, the glorie and beneficence of God, is behind thy backe: that is, Gods grace doth preuent thee: because a man is iustified freely without his own works. 3. Some by the glorie of God vnderstand iustification, whereby Gods glorie appeareth, *Lyran. per quam gloriosus appareat*, by the which the Lord appeareth glorious: so also *gloss. ordinar. Hugo*, *Gorrhan.* 4. *Faius* by this glorie vnderstandeth that image of God in righteousnesse and holinesse, after the which man was created: which man hath blotted out by his fall: so also *Martyr* applyeth it to the corruption of mans nature. 5. *Theodoret* taketh this glorie for the presence of the grace of God: in which sense the arke of the couenant was called the glorie of God, because there he shewed himselfe visibly present: as when the Philistims had taken the Arke, it is saide, *the glorie is departed from Israel*, 1. Sam. 4. 22. 6. *Melancthon* by glorie would haue vnderstood, that grace, acceptance, and approbation, which men haue with God, being iustified by faith: so also *Osiander*, *Tolet*, *Caietan*, vnderstand *gloriam bogeivis apud Deum*, the glorie of man, that is his acceptance with God: and there is here a secret opposition betweene glorie with men, which we may attaine vnto by workes, as the Apostle sheweth, c. 4. 2. and glorie with God: to this purpose also *Calvin* and *Piscator*. 7. Wherefore with *Chrysostome* we here vnderstand rather the glorie of eternall life: he that offendeth God, *non adeo spectat*, *quibus attribenda est gloria*, doth not appertaine vnto those, to whom eternall glorie shall be ascribed: and so *Beza* also well giueth the sense of the word ὑστερεῖσθαι, which is vsed of those which came short in the race, and cannot attaine vnto the marke or price, that is set before them: so also *Gryneus*, they cannot attaine *ad metam vitæ illius gloriosæ*, to the marke of that glorious life, which is set before vs in heauen: of this glorie the Apostle spake before, c. 2. 10. *to euerie one that doth good, shall be glorie, and honour*: the meaning then is, that all men by their sinne, are strangers, and as banished men from God, and his kingdom, which is not recouerable by mans workes, neither is there any way to come vnto God, and euerlasting saluation, but onely by faith in Christ. So that all religions whatsoeuer are condemned beside the Christian faith, as not beeing able to bring vs vnto God, *Pareus*.

Quest. 30. *Of iustification freely by grace*, v. 24.

1. Here the Apostle expresseth all the causes of our iustification. 1. the efficient, which is the grace of God: that is, not the doctrine of the Gospel freely reuealed, as the Pelagians vnderstand it, nor the graces of the spirit infused, as the Romanists: but by the grace of God we vnderstand the free mercie and goodnesse of God toward mankind. 2. the formall cause and manner, is in that we are freely iustified without any merit of our owne: the word δωρεὰν, freely, is sometime taken in an other sense, as Galat. 2. 21. *if righteousnesse were by*

the

the law, then Christ died δωρεὰν, *without cause:* but here it signifieth freely. 3. the meritorious and working cause is Christ Iesus, who hath redeemed vs, and the instrumentall cause, is faith. 4. the ende in respect of vs, is our saluation and iustification: in respect of God, the manifestation of his righteousnes to his glorie.

2. *Thorough the redemption.* 1. This word is taken improperly for any deliuerance out of daunger, as God is said to haue redeemed his people out of the thraldome and captiuitie of Egypt: but properly it signifieth such deliuerance, as when any thing beeing in an others occupying, is freed and exempted, by paying the price: and such redemption is either corporall, as when men are deliuered from externall and corporall bondage; or spirituall; such is our redemption by Christ: whose death, the price of our redemption, was in respect of the deede corporall, beeing historically done, but in regard of the effect and fruit it was spirituall, in redeeming vs from the spirituall bondage of sinne, the deuill, and hell. 2. This redemption is taken two waies, either properly for the very worke of our redemption purchased by the death of Christ: or for the effect thereof, the consummation of that worke of our redemption in euerlasting life: as it is taken, Rom. 8. 22. *Pareus.*

3. But it will be obiected, that we are not freely iustified, seeing that Christ hath paied the ransome for vs: how then is that said to be freely done, where a price is paied? *Answ.* It is free *ex parte hominũ*, on mans behalfe, because no price for their redemption is exacted of them: but *ex parte Christi*, on Christs part it was not free, because he paied a most sufficient, and exact price for our redemption: So the Prophet saith, *Come buie without money*, Isa. 55. 1. they are saide to buie saluation, because it is bought for them by Christ, and yet without money; because Christ paied the debt for them: *Tolet.* So in the worke of our redemption are seene both the iustice, and free mercie of God: the first, in that Gods wrath was so testified by the death of Christ: the other toward vs, in that God hath giuen his sonne freely to die for vs.

31. Quest. *How God is said to haue proposed or set forth Christ to be our reconciliation.*

1. *Whome God hath set forth or proposed: Ambrose* readeth, *disposed*, and some vnderstand it of the publike exhibiting and proposing of Christ in the preaching of the Gospel, *Tolet.* but this word rather sheweth the euerlasting purpose and decree of God from the beginning of the world, to giue his sonne for our redemption: so is the word πρόθεσις taken Rom. 8. 28. euen to them, that are called of his purpose. *Faius.* And hence may two obiections be answered: 1. how it might stand with the iustice of God, that his most innocent Sonne should die for others. *Answ.* This was Gods purpose from the beginning of the world: it was the decree of the whole Trinitie, that the Sonne of God should be the Redeemer of the world: yea and Christ also offered himselfe, 1. Tim. 2. 8. *Faius.* 2. Some obiect, how the death of Christ, and whence it should haue vertue to reconcile vs vnto God: what proportion is there betweene the infinite sea of mens sinnes, and the short death of Christ, that was not extended beyond three daies. *Answ.* The vertue of Christs death dependeth of the purpose of God: he so appointed, decreed, and purposed, that by this meanes the world should be redeemed: the Lord in his infinite power, could haue appointed other meanes: but he thought none fitter for the recouering of our decaied estate: *Pareus.*

2. Christ is called ἱλαστήριον, the reconciliation: which some thinke may be taken in the masculine gender, that he is our reconciliator: *Tolet. annot.* 21. where there is a manifest alusion vnto the propitiation of the Arke, which was called *cappareth*, the propitiatorie: Christ was then signified by that golden propitiatorie, which couered the Arke, from whence the Lord deliuered his oracles. *Origen* is here somewhat curious in his typicall applications: by the gold vnderstanding the puritie of Christ, by the length & breadth, his diuinitie and humanitie: but I omit them as too curious obseruations: *Beza* thinketh, that the Apostle in saying whome God προέθετο, hath proposed, alludeth vnto the propitiatorie, which was then kept within the vaile, but now is publikely proposed, and exhibited, that vaile beeing remooued: but the Apostle, in this word *proposed*, hath reference rather to the purpose and counsell of God, as is before shewed.

3. *Through faith in his blood:* 1. by blood is vnderstood by a *synecdoche*, the whole sacrifice of Christ, which was the consummation of his obedience: And he saith *in his blood*, that is, by his blood, as the instrument of our redemption: for there are two instruments of our redemption; one on Christs part, his death and shedding of his blood; the other on ours, which is our faith, *Mart.* these words, in his blood, some doe referre vnto the word *reconciliation*, *Theodoret*, *Anselme*, *Tolet:* some vnto the next words before, (*through faith*) as the Syrian interpreter: But it may very well be ioyned with both, that our reconciliation was purchased by Christs blood, and Christs blood can not profit vs, vnlesse we beleeue it to haue beene shedde for vs. *Pareus.*

32. Quest. *How we are said to be iustified freely, seeing faith is required, which is an act in the beleeuer.*

1. This obiection may further be vrged thus: that is freely bestowed, which is conferred without any helpe or worke in the receiuer: seeing then a man must bring faith, which is a worke of the will, how is he said to be iustified freely?

Ans. 1. *Tolet* first hath this answer, that we are said to be iustified freely through faith; because faith is the free gift of God: and it is giuen vs freely to merit our saluation by faith: But he himselfe misliketh this answer: for to be iustified freely, and by the merit of faith in any other gift, it can not stand together: for where merit and worke is, the wages is not counted by fauour, and so freely, but by debt, Rom.4.4.

2. The better answer then is, that we are iustified freely, although the condition of faith be required; because faith doth not iustifie, *vt actus quidem noster est*, as it is an act of ours: but all the vertue thereof proceedeth from the obiect: as the Israelites beeing healed by looking vpon the brasen serpent, obtained not their health, by the very act of opening their eyes, but by the obiect, which they beheld, which was the serpent: And like as when a rich man giueth his almes vnto the poore, though he stretch out his hand to receiue it, yet is it said notwithstanding to be a free gift. *Tolet. annot.* 20. 3. But adde here further, that as when a blind man putteth forth his hand, but he that giueth is faine to direct it, to receiue the almes: or if a man haue a weake and withered hand, which he is not able to stretch out, vnlesse the other that giueth doe lift it vp: in this case euery way the gift is free: So our will is not of it selfe apt to beleeue, or will any thing aright, vnlesse the Lord direct it: faith then beeing both the worke of God in straining our will, and faith receiuing all the vertue from the obiect which it apprehendeth, namely Christ: it remaineth, that faith notwithstanding, we are iustified freely. *Faius.*

33. Quest. v.25. *To declare his iustice or righteousnes, what iustice the Apostle vnderstandeth here.*

1. *Chrysostome* vnderstandeth the declaration of Gods iustice by the effects thereof: like as God declareth his riches, not that he is rich in himselfe, but in making others rich: and his power, not in that he euer liueth himselfe, but in raising others to life: so his iustice is declared, not in beeing iust in himselfe, but in making others iust. But this iustifying of sinners is a worke of Gods mercie, not of his iustice.

2. *Theodoret* herein will haue Gods iustice to be manifested, because he did sustaine the sinnes of the world with patience, forbearing to punish them: but this likewise was an effect of his goodnes and mercie, not of his iustice.

3. *Ambrose* vnderstandeth this iustice of God in keeping, and performing his promise: but the iustice of God is not here to be taken in a diuers sense, then before v.22. *the righteousnes of God by the faith of Iesus Christ.*

4. Some doe take the iustice of God here, for his goodnes, mercie, and clemencie: as the Prophet Dauid vseth to pray, *Iudge me according to thy righteousnes*, that is, thy goodnes, *Pareus:* but this seemeth not to be so proper here.

5. Some vnderstand the iustice of God, in not leauing sinne vnpunished, *Lyran.* it was the iustice of God, that the price of our redemption should not be paid otherwise, then by the blood of Christ: but this is not the iustice of faith, which the Apostle spake of before.

6. Therefore this iustice, which the Lord manifested and declared, is none other but the righteousnes of faith, before touched: and as the words here following doe shew, *by the forgiuenes of sinnes:* God reuealed and manifested this to be the true iustice, whereby men are iustified before him, euen the righteousnes of faith: so *August. lib. de spir. & lit. cap.* 13. *Anselme*, *Tolet*, *Osiander.*

34. Quest.

34. Quest. *What is meant by sinnes that are past*, v.25.

1. Some think that this is vnderstood of the fathers in the law, which were kept in *Limbus*, who though thorough remission of their sinnes, they were freed from punishment, yet they were not receiued vnto glorie: *gloss. ordin. Gerrhan.* But *Tolet* confuteth this interpretation, (though he allow the opinion) as not agreeable to the Apostles minde: for the words are not to be so limited and restrained: but generally the Apostle vnderstandeth such sinnes as he spake of before, v.23. *All haue sinned, and are deprived of the glorie of God.* And if the sinnes were not yet remitted vntill Christs comming vnto the Patriarks, they could not be freed, no not from the punishment. 2. The *Novatians* vnderstand those former sinnes, which were passed, of sinnes going before vocation and iustification, denying all remedie vnto sinnes committed afterward: But this were to make the death of Christ of small force, if there were no place for forgiuenes, euen after one is iustified: Dauid fell into those two grieuous sinnes of murther and adulterie after he was called, and yet was restored againe. 3. *Catharinus* with other Romanists, vnderstand likewise sinnes going before iustification and baptisme: the rest that follow after, they say must be purged by other meanes, as by repentance and satisfaction: But the Apostle speaketh generally of all sinnes, *If any man sinne, we haue an advocate with the Father, Iesus Christ the iust*, 1.Ioh.2.2. Christ is our aduocate as well for sinnes before baptisme, as after: but see more for the confutation of thir error among the Controversies. 4. The Apostle then compareth not the persons, but the sinnes and the times, and sheweth, that euen the sinnes committed vnder the law, and from the beginning of the world, were redeemed by no other way, then by faith in Christ: God by his patience did forbeare to punish those sinnes, as not imputing them, because of the Redeemer which was to come. Agreeable hereunto is that place, Heb.9.15. *For this cause is he the Mediatour of the new Testament, that through death, which was for the transgression in the former Testament, they which were called might receiue the promise of euerlasting inheritance:* By conference of these places together, it is euident, that by sinnes that are past are meant not the sinnes going before baptisme, or iustification, but the sinnes committed vnder the old Testament, to shew that there was no remission of sinnes from the beginning of the world, but by faith in Christ. And this further appeareth, because the Apostle saith, v.26. *to shew at this time his righteousnes, &c.* he setteth the present time of the Gospel, and the reuelation of grace against the former times.

35. Quest. *Why the Apostle onely maketh mention of sinnes past.*

Now the Apostle so extendeth the effect and fruit of our redemption by Christ, vnto the sinnes passed, as that the sinnes present, and to come also, shall be by vertue thereof remitted: but he maketh mention only of the sinnes past and before committed for these reasons.

1. Hereby the Apostle sheweth the imbecillitie of the law of Moses, and the ceremonies thereof, that they were *expiationes non veræ, sed vmbratiles*, not true expiations, but onely in shadow, *Pareus:* as the Apostle saith, Heb. 9.9. *that those gifts and sacrifices could not make holy concerning the conscience:* and so *Thomas* yeeldeth this reason vpon this place, *God remitted the sinnes before passed, qua lex remittere non potuit*, which the law could not remit.

2. *Adamus Sasbout* addeth, that the Apostle maketh mention onely of former sinnes, to signifie, *non deinceps viuendum esse peccatis, sed iustitiæ*, that we should not liue afterward vnto sinne, but vnto righteousnes: for it were a signe of great vnthankfulnes, hauing receiued so great a benefit in the forgiuenes of sinnes past, if we should eftsoone fall into the same againe.

3. *Pererius* giueth two other reasons, first, that because it seemed an hard and impossible thing, that sinnes before done should be remitted by the Redemption of Christ following many yeares after: for the cause must be *secundum existentiam*, haue a beeing before the effect: therefore the Apostle to take away this scruple and difficultie, maketh expresse mention of precedent sinnes, to the which the vertue of Christs death was applied by faith.

4. But *Pererius* other reason is false and friuolous: that those former sinnes are mentioned to shew, that there was no full remission of them: for though they were remitted *quantum ad culpam & pœnam æternam*, in respect of the fault and euerlasting punishment: yet the fathers vntill Christs comming were kept in *Limbo*, and had no entrance into heauen. But seeing by the blood of Iesus their sinnes were remitted, they also by the vertue of the same blood had power to enter into heauen: as the Apostle saith, Hebr.10.19. *By the blood* Perer. disput. 15. numer. 73.

of Ieſus we may be bold to enter into the holy place. And againe, v.14. he ſaith, *With one offering hath he conſecrated for euer, them that are ſanctified:* if then the beleeuing fathers of the old Teſtament were ſanctified by Chriſts blood, they were conſecrated for euer, that is perfectly: but more followeth afterward of this matter among the Controverſies.

5. The true reaſon therefore, why the Apoſtle giueth inſtance in ſinnes, which were paſt, is to ſhew, that from the beginning of the world, there was no remiſſion of ſinnes, from Adam vnto Moſes, and from Moſes vnto Chriſt, but onely by faith in his blood: And therfore Iohn Baptiſt pointeth at Chriſt, and ſaith, *Behold the Lamb of God, that taketh away the ſinnes of the world:* Some doe alleadge that place, Apoc.13.4. *whoſe names are not written in the booke of life of the Lamb, which was ſlaine, from the beginning of the world: Pareus, Faius:* but this place ſeemeth not to be ſo fitly alleadged to that purpoſe: for theſe words, *from the beginning of the world*, are rather to be ioyned with the former words, *whoſe names are not written in the booke of life, &c. from the beginning of the world:* ſo *Aretus* diſtinguiſheth, whome *Beza* and *Pererius* follow: And ſo are the words ioyned, c.17.8.

6. And further, as hereby is expreſſed, that all the ſinnes of ſuch as beleeued were remitted in Chriſt which were done before, ſo much more the ſinnes of the age then preſent, and which ſhould be committed afterward, are forgiuen by no other way: as the Apoſtle ſaith, Heb.13.8. *Ieſus Chriſt yeſterday, and to day, and the ſame alſo is for euer. Pareus.*

36. Queſt. *How God is ſaid to be iuſt, and a iuſtifier of him which is of the faith, &c.* v.26.

1. Some vnderſtand this iuſtice of God generally of his holines, vprightnes, integritie, which appeared in the worke of our redemption throughout, *Pareus:* wherein moſt of all ſhined forth the power of God, his wiſdome, and benignitie vnto man: his power in iuſtifying the wicked, which was no leſſe worke, then in firſt creating him: his wiſdome in iuſtifying him by the death of Chriſt: ſo fit and conuenient a meane for the reparation of man: his benignitie appeared, in beeing ſo mindfull of man, as to appoint a way for his redemption: *Hugo.*

2. *Ambroſe* doth vnderſtand God to be iuſt, that is, faithfull in keeping his promiſes: ſo alſo *Beza.*

3. Some thus interpret: iuſt, that is, *benignus & bonus*, good and gracious: *Oſiand.* but Gods iuſtice is one thing, his clemencie an other.

4. *Tolet* vnderſtandeth God to be iuſt, in that he would not be ſatisfied for the ſinne of man, *non accepto pretio ſanguinis*, vnleſſe he had firſt receiued the price of Chriſts blood: ſo alſo *Pareus.*

5. *Oecumenius* applieth it to Gods iuſtice, which ſhould be ſhewed in the iuſt puniſhmēt of thoſe, which ſhould refuſe grace offered: but the Apoſtle ſpeaketh of the time preſent, not to come.

6. The meaning then is this: *that he might be iuſt*, that is, appeare and be acknowledged onely to be iuſt, and all men lyars, that is, ſinners and vniuſt, as he ſaide before: and as he is iuſt in himſelfe, ſo this iuſtice is communicated vnto vs by faith in Chriſt: to this purpoſe *Calvin, Bucer, Pellican.* ſo alſo the *interlin. gloſſe*, that *he might be iuſt, aliter non poſſe ipſo uvare*, otherwiſe he could not helpe to iuſtifie others, if he were not moſt iuſt in himſelfe: God then is onely iuſt in himſelfe, and as he is the fountaine of all iuſtice, ſo he doth iuſtifie others, by that way, which he hath appointed, namely by faith in Chriſt.

37. Qu. *How reioycing is excluded not by the law of works, but by the law of faith.*

1. There are two kinds of reioycing, one is in our redemption purchaſed by Chriſt, whereof the Apoſtle ſpeaketh, 1. Cor. 1.31. *He that reioyceth, let him reioyce in the Lord:* there is an other reioycing in man: as the Apoſtle ſaith in the ſame place, v.29. that no fleſh ſhould reioyce in his preſence: of the latter kind of reioycing, which is in mens works, ſpeaketh the Apoſtle here.

2. But the *ordin. gloſſe* vnderſtandeth this *de laudabili gloriatione*, of the commendable reioycing, and by *excluded*, he vnderſtandeth, manifeſted or expreſſed, as goldſmiths doe exclude and ſet out the ſtones ſet in ſiluer: but this is a very vnfit interpretation: the reioycing, which the Apoſtle will haue here excluded, is the reioycing before men, as he ſheweth afterward, c.4.2.

3. By the law of works, he vnderſtandeth not onely the ceremonials, & iudicials of the law, which are aboliſhed vnder the Goſpel, as *Lyranus:* but the morall alſo: for the Apoſtle

ſhewes,

ſhewes, c.4.2. that Abraham might reioyce in works before men, but not with God; where he meaneth works of the morall law: for the ceremonies were not yet inſtituted.

4. Neither by the law of works, doth the Apoſtle vnderſtand ſuch workes as are done without faith, and by the law of faith, the law of workes with faith: but he excludeth all works whatſoeuer: for ſeeing that ſuch works (they ſay) proceede partly of freewill, then this reioycing ſhould not be taken away, for where the freewill of man worketh, there is merit, and where there is merit, there is reioycing. *Pareus.*

5. By the law of workes, and the law of faith, is vnderſtood the rule and doctrine of works, and the rule and doctrine of faith: for in the Hebrew phraſe, the law is taken for the ſtrength of a thing, for doctrine or direction, as afterward c.7. he ſaith, the law of the ſpirit, the law of the members, the law of the minde. *Mart. Faius.*

6. And Moſes law is called the law of works, not becauſe it onely contained the precept of works, but gaue no power or grace to doe them: as *Tolet.annot.*27. for neither doth the Goſpel giue power by fulfilling of the law to attaine vnto ſaluation: but it is called the law of works, becauſe it required works and keeping of the law vnto ſaluation: for the Goſpel alſo commandeth works, but not with condition thereby to be ſaued: it is called the law of faith, becauſe it requireth onely the condition of faith vnto ſaluation, it ſaith, beleeue, and thou ſhalt be ſaued. *Faius.* And whereas it will be obiected, that diuers had faith vnder the law, the anſwer is, that they had it not by the law, but by the ſpirit of grace giuen vnto them. *Faius.*

7. And whereas the Apoſtle had ſaid before, v.20. by the law commeth the knowledge of ſinne: it ſeemeth that euen reioycing is excluded by the law of works alſo, which the Apoſtle denieth, ſeeing the law doth not helpe to iuſtifie, but condemneth: But we muſt conſider, that here the Apoſtle ſpeaketh of the law of works, not in reſpect of our weaknes, that are not able to keepe it, but in regard of the inſtitution thereof, which promiſeth life and ſaluation to thoſe, that keepe and obſerue it: *Calvin.* the next verſe beeing the 28. ſee handled at large, with the queſtions thereout ariſing, among the controv. *contr.*14. to *contr.*22.

38. Queſt. *Of the difference betweene theſe two phraſes, of faith, through faith,* v.30.

Whereas the Apoſtle ſaith, it is one God, which ſhall iuſtifie the circumciſion of faith, ἐκ πίστεως, and the vncircumciſion, διὰ πίστεως, through faith: this difference of phraſe is diuerſly ſcanned. 1. *Origen* thinketh the Iewes here called the *circumciſion* to be ſaid to be iuſtified *of faith*, becauſe *initio ex fide ſumpto, &c.* they beginning of faith, are perfected by the fulfilling of workes: and the vncircumciſed Gentiles are ſaide to be iuſtified through faith, *quia à bonis operibus exorſi*, becauſe beginning with good workes they are perfected by faith: But *Origen* is herein both contrarie to the Apoſtle, who concluded, that a man is iuſtified by faith (onely) without the workes of the law, and to himſelfe, who had ſaid a little before, *fidem ſolam ſufficere ad ſalutem*, that faith onely ſufficeth to ſaluation.

2. *Gorrhan* ſheweth a more reaſonable difference, that the Iewes are ſaid to be iuſtified *of faith*, the Gentiles *through faith*; becauſe vnto the Iewes, faith is both *terminus à quo, & ad quem*, the terme, where they begun their iuſtification, and where they ende: but in the Gentiles it is onely *terminus ad quem*, the terme, vnto the which they tend, and where they ende: and *Calvin* ſeemeth to ſay as much in effect, that the Iewes *naſcuntur gratiæ hæredes*, are borne as it were the heires of grace; but to the Gentiles it is *adventitium fœdus*, a couenant happening vnto them otherwiſe: But in this ſenſe (*of faith*) ſhould be ioyned to *circumciſion*, not to *iuſtified*, and if the Iewes were of faith, then they needed not to be iuſtified againe through faith.

3. *Faius* hath the like conceit, that by the circumciſed of faith, the Apoſtle meaneth the beleeuing Iewes, which are ſaid to be of the faith, and ſo he would haue this particle againe repeated, that the vncircumciſion (of faith) are both iuſtified through faith: but then the ſentence ſhould be very imperfect: and *of faith* muſt be ioyned *to iuſtifie*, as appeareth, v.28.

4. *Tolet* thinketh, that although ſometime theſe prepoſitions, ἐκ, and διὰ, *of*, and *through*, ſignifie the ſame thing, yet here the Apoſtle giuing the one to the Iewes, and the other to the Gentiles, ſeemeth to make ſome difference betweene them, leaſt he ſhould ſeeme to confound the Iewes and Gentiles together: *Tol.annot.*28. But the Apoſtle in this matter of iuſtification maketh both Iewes and Gentiles equall, how ſoeuer he otherwiſe denieth not vnto the Iewes their prerogatiues.

5. Wherefore, in this place it seemeth rather that the Apostle meaneth the same thing, to *iustifie of faith*, and *through faith*, and *by faith*, v. 28. as the Apostle saith, c. 11. 36. *of him, and through him are all things*; not insinuating by this diuersity of phrase, any different thing in God: and further, as the circumcised Iewes are here said to be ἐκ πίστεως, of the faith, so are the Gentiles, Gal. 4. 7. Thus much therefore the Apostle signifieth, that as there is no difference betweene these two, to be iustified *of faith*, and *through faith*, so neither in this behalfe is there any difference betweene the iustification of the Iew and Gentiles. *Calvin.*

6. *Peter Martyr* noteth here how the Grecians standing vpon the curious and nice distinction of these two prepositions, ἐκ, *if*, and *per*, *through*, dissented from the Latine Church about the proceeding of the holy Ghost: they would haue the spirit to proceed *ex patre per filium*, of the Father by and through the Sonne: but the other to take away this difference, affirmed, that he proceeded, *ex patre & ex filio*, both of the Father, and of the Sonne.

39. Quest. *How the law is established by the doctrine of faith.*

1. *Origen* and *Theodoret* thinke that the law is established by faith, because the law did write of Christ, and commanded to beleeue in him: as Deut. 18. *A Prophet shall the Lord God raise from among your brethren like vnto me, &c.* But the Euangelicall promises contained in the old Testament, belong rather vnto the Gospel, then the Law.

2. *Ambrose* vnderstandeth it of the performing and fulfilling of the ceremonies: *mystica & ceremonialia spiritualiter implentur*, the mysticall ceremonies of the law, are spiritually fulfilled: *gloss. ordinar.* to the same purpose *Hierome:* the law is established, when it appeareth, that one Testament succeeded an other, one circumcision an other, and spirituall things succeed carnall, &c. But it is euident that the Apostle specially meaneth the morall law, by the which commeth the knowledge of sinne, v. 20.

3. *Chrysostome* giueth this sense, *quia fides voluntatem legis statuit*, because faith establisheth the will and intent of the law: for the intendment of the law, was to iustifie men by the works thereof: now that which the law could not doe, faith effecteth. But in this point of iustification, faith rather is contrarie to the law, for the one requireth the condition of works, the other onely of beleeuing.

4. *Beza* and *Parens* in these two points will haue the law established, first because Christ satisfied the punishment of the law in dying for our sinnes, according to the sentence of the law, *thou shalt die the death:* and in that Christ by his perfect obedience hath fulfilled the law: But it seemeth that the Apostle speaketh in generall of the establishing of the law in all the members of Christ, and not in Christ their head onely.

5. Therefore in these two things rather is the law established; because by it commeth the knowledge of sinne, and the law is a schoolemaster to bring vs vnto Christ, it sheweth vs our disease, and sendeth vs to the Physitian: *Faius, Sasbout:* but because this is not the proper effect of the law, otherwise then by reason of our infirmitie; the Apostle is to be vnderstood to speake of the practise and obedience of the law, which Christ requireth of the faithfull, who though they doe not looke thereby to be iustified, yet by the spirit of sanctification are enabled to walk according to the same: as the law commandeth that we should loue the Lord with all our heart, and our neighbour as our selfe: these precepts euery Christian is bound to keepe. And in this sense our Sauiour specially saith, Matth. 5. I came not to dissolue the Law, but to fulfill it: so *Origen, omnis qui credens Christo bene agit, &c. viuendo legem confirmat, &c.* euery one which beleeueth in Christ, and doth well, doth confirme the law by his life: to the same purpose *Augustine*; *fides impetrat gratiam, qua lex impletur, &c.* faith obtaineth grace, whereby the law is fulfilled, &c. the Gospel giueth grace, whereby men are directed to liue and walke according to the law.

Adde hereunto, that without faith it is impossible to keepe the law, or any part thereof: as the law commandeth vs to loue God with all our heart, but no man can loue God, vnles he first know him and beleeue in him. Againe, the law commandeth the worship of God, whereof inuocation is a part: but none can call vpon him, vpon whome they haue not beleeued, Rom. 10. *Mart.*

6. Other expositions there be of this place: *Caietane* saith, that faith doth establish the law, because by faith we beleeue, that God is the author of the law, without which faith it would be of no greater authoritie with men, then the laws of *Lycurgus* and *Solon.*

7. *Catharinus* a Popish writer, herein would haue the lawe holpen by the Gospell, because

cause those things, which were handled obscurely in the lawe, are manifested openly in the Gospell: the lawe was kept then thorough a seruile feare, but now vnder the Gospell for the loue of iustice: But leauing those and other like expositions, I insist vpon the first before alleadged, as most agreeable vnto S. Paul.

8. Now then whereas the Apostle in some places speaketh of the abrogating of the law: as Heb. 7.12. *If the Priesthood be changed, there must of necessitie be a change of the lawe:* and v.18. *the commandement, that was afore is disanulled, because of the weakenesse thereof and vnprofitablenes, &c.* he is not herein contrarie to himselfe, for either the Apostle speaketh of the ceremoniall lawe, as in the first place, but it is the morall law which is established by faith: or he meaneth that the vnprofitable ende of the morall lawe, which was to justifie men, is abrogated: but here he speaketh of an other ende, and vse of the lawe, which is to be a direction vnto good life: in which sense the lawe is established.

9. Thus the Apostle hath answeared this obiection, least he might haue seemed to abrogate the lawe, because he denieth vnto it power to iustifie, vnto this obiection he maketh a double answear, first in denying that he doth not take away the effect of the lawe: for where one ende of a thing is denied, all are not taken away: secondly he answeareth by the contrarie, he is so farre from abrogating or disanulling the lawe, that contrariwise he doth establish and confirme it, as is shewed before.

4. *Places of doctrine.*

Doct. 1. *Of the preheminence or prerogatiue of the Church.*

v. 1. *What is the preferment of the Iewe, &c.* here occasion is offred to consider of the preheminence and excellencie of the Church, which consisteth in the consideration of the dignitie, state, and blessings, wherein it excelleth other humane conditions and states: This excellencie and preheminence of the Church, is either of nature or grace: but by nature all men are the children of wrath, one as well as an other, Ephes. 2.3. therefore all the prerogatiue of the Church is of grace.

This prerogatiue is either common to the old Church of the Iewes, and the newe of the Christians, or proper and peculiar: the common is either internall, in their vocation, iustification, sanctification by the spirit, or externall, in their publike profession of religion, and adoption to be the people of God, with their externall directions, by the word and sacraments vnto saluation.

The peculiar and proper prerogatiue of the old Church is considered, 1. in their state, that they were a people seuered from the rest of the world, and ioyned vnto God by a solemne couenant. 2. in the blessings, wherewith they were endued, which were partly spirituall, as the Scriptures of the Prophets were committed vnto them, they had the legall sacraments of circumcision, and the Paschal lambe, the Priesthood of Leui: partly tempotal, as the inheritance of Canaan, which was tied vnto Abrahams posteritie.

The prerogatiue peculiar vnto the Church of the newe Testament, consisteth 1. in their state, in beeing an holy people, taken out from the rest of the world, and consecrated to the worship of God. 2. in their blessings, partly perpetuall, as the doctrine of the newe Testament, the sacraments, baptisme, and the supper of the Lord: partly temporall, as the gift of tongues, and miracles, which the Church had for a time, for the necessarie propagation of the faith, but are now ceased, *ex Pareo.*

Doct. 2. *Of the vtilitie and profit of the diuine oracles.*

v. 2. *Vnto them were cõmitted the oracles of God:* The Scriptures called here the diuine oracles are profitable to diuerse ends. 1. *illuminant intellectum,* they doe lighten the vnderstanding: Psal. 19. 8. *It giueth light vnto the eyes.* 2. *inflammant affectum,* they inflame the affection: as Luke. 24. 32. the two disciples said betweene themselues, *did not our hearts burne within vs, while he talked with vs by the way.* 3. *mundant culpam,* they doe cleanse the fault: as Ioh. 15.3. *now are ye cleane thorough the word, which I haue spoken vnto you.* 4. *conseruant contra tristitiam,* they doe comfort against heauinesse. 5. *roborant ad patientiam,* they do strengthen vnto patience: both these the Apostle sheweth saying, Rom. 15.4. *that we through patience and consolation of the Scriptures might haue hope.* 6. *frangunt cordis duritiam,* they breake the hardnesse of heart, *Ierem.* 23.29. *is not my word like*

an hammer, that breaketh the stone? 7. *protegunt contra tentationes*, they defend and protect against the tentations of the deuill, Prou. 30. 5. *Euerie word of God is pure, it is a sheild, &c.* Ephes. 6. 17. *the sword of the spirit is the word of God, Gorrhan.*

Doct. 3. *Of the combination betweene God and his Church.*

v. 3. *Shall their vnbeleefe make the faith of God without effect?* Here are to be considered *tria iugorum paria*, three paire of yokes and bands as it were, betweene God and vs. 1. the couenant and entercourse is betweene God onely and his elect, as Act. 13. 48. *they beleeued as many as were ordained to eternall life:* God hath a speciall care of their saluation, that are ordained vnto life. 2. there is a mutuall relation betweene the faith of God, and the elect: the elect are by faith perswaded of the faith of God, and the truth of his promises. 3. on Gods behalfe there is offred his word, on our part it is required, that we *should keepe that worthie thing, which is committed vnto vs*, 2. Tim. 1. 14. *Gryneus.*

Doct. 4. *That the Sacraments depend not of the worthines of the Minister.*

As the Apostle here saith, *shall their vnbeleefe make the faith of God without effect?* howsoeuer the minister be disposed, the Sacraments want not their force and efficacie: because they depend vpon the truth of God, which the incredulitie or misbeleefe of man cannot make voide, *Martyr.*

Doct. 5. *There are alwaies some vnbeleeuers and incredulous persons in the Church.*

Shall their vnbeleefe, &c. Then it followeth, that as there were some vnbeleeuers euen among the Iewes, so there are still such carnall men and hypocrites in the Church: and yet it ceaseth not to be a Church: we should not therefore be afraid, when we see carnall men, and euil liuers to remaine within the Church: but consider, that such there must be, as the Apostle saith, *that they which are approoued may be knowne*, 1. Cor. 11. 19. *Pareus.*

Doct. 6. *Who shall iudge the world, and how?*

v. 6. *Els how shall God iudge the world?* 1. Here we learne that God is the iudge of the world, and he shall iudge the world by Iesus Christ, Act. 17. 31. 2. and this iudgement of God consisteth both in his knowledge, that nothing is hidde from him, Eccles. 12. 14. *God will bring euerie work vnto iudgment, and euerie secret thing:* and in his power, whereby he now present both directeth, ordereth, and disposeth euery thing, and afterward shal giue vnto euerie one according to his workes. 3. God iudgeth two wayes, 1. by his word reuealed, which teacheth the true faith and worship of God, and discerneth the true faith and doctrine from false: so our Sauiour saith, Ioh. 12. 48. *the word which I haue spoken shall iudge him:* This word then ought to be iudge of all controuersies: the Church cannot iudge because it is a partie, as when the question is, which is the true, which the false Church, here the Church is a partie, therefore the word, and not the Church must be iudge: as the lawe is the iudge of ciuill controuersies: the Church notwithstanding is said to iudge but improperly, when it searcheth out, and pronounceth the sentence of the word. 2. God iudgeth by his deed and worke, both present, in disposing euerie thing to that end, which he thinketh best, and in proposing examples of his iudgements euen in this life, and therefore Dauid saith, Psal. 9. 5. *thou sittest in the throne, that iudgest right:* and by his iudgement to come, in the finall execution of his sentence vpon all both good and bad, wherein he shall reward euerie one according to his works, *ex Pareo.*

Doct. 7. *Our doctrine must be grounded vpon the Scriptures.*

v. 10. *As it is written:* hereupon *Origen* giueth this good note, *non nostras cum docemus, sed spiritus sancti proferamus sententias*, let vs not bring forth our owne but the sentences of the spirit when we teach, &c. the Preacher of the truth must confirme his doctrine by the word of truth: for faith must not be grounded vpon any mans word: yea the Berrheans searched and examined the sermons of the Apostles by the Scriptures, Act. 17. 11. Therefore neither are such preachers to be commended, which are verie rare in citing of Scriptures in their sermons, but they are much more worthie of blame which are more frequent in the citing of prophane testimonies of Philosophers and Poets, and such like, then of the Prophets and Apostles.

Doct. 8. *Of the corruption of mans nature.*

v. 10. *There is none righteous, no not one.* 1. It is euident, that mans nature is wholly corrupt

corrupt, as both the Scripture teſtifieth and daily experience ſheweth. 2. this corruption of nature is a generall deprauation and prauitie of nature, beeing inclined vnto all euill, and by this prauitie and euilnes, it is made guilty of death. 3. this corruption of mankind is not of God, who created man good, but of man himſelfe, through the inſtigation of the deuill. 4. it is generall and vniuerſall, none are exempted from it, *there is none righteous*, v.10. *all haue ſinned*, v.13. 5. the knowledge thereof commeth by the lawe, v.20. 6. It muſt be knowne, confeſſed, and acknowledged of all, that euerie mouth may be ſtopped, v. 19. and God onely may haue the glorie. 7. the remedie againſt this naturall prauitie and corruption is by the Redemption thorough Chriſt, v. 14. *Pareus.*

Doct. 9. *Of the difference of true and falſe religion.*

v.19. *That euerie mouth may be ſtopped:* This is a true marke and touchſtone whereby to diſcerne true religion from falſe: for that religion, which onely giueth honour vnto God, and denieth all power vnto man, to helpe toward ſaluation, and ſo ſtoppeth mans mouth, and taketh from him all oſtentation and vaine glorie, that is the true religion: whereas on the contrarie, that which giueth vnto man matter of oſtentation and reioycing, is to be ſuſpected of falſhood, and hypocriſie: ſuch is the doctrine of Poperie, which aſcribeth much vnto mans freewill and merits.

Doct. 10. *Of true iuſtification by faith, the manner, propertie, vſe, and end thereof.*

v. 21. *Now is the righteouſneſſe of God made manifeſt without the lawe, &c.* from this place to the ende of the chapter S. Paul ſetteth forth the doctrine of iuſtification. 1. how there is a right and true iuſtification, which is by faith in Chriſt, and a falſe iuſtification, by the workes of the lawe. 2. from the true iuſtification are excluded not onely the workes of the ceremoniall lawe, and of freewill, but all workes whatſouer, for the lawe of faith is ſet againſt the lawe of workes in generall, v. 27. 3. the firſt cauſe efficient of this iuſtification is the grace of God, the next is redemption purchaſed by Chriſt, v.24. 4. the matter or obiect of iuſtification are all beleeuers, v. 22. 5. the *forme* is the imputation and application of Chriſts righteouſneſſe, obtained by his obedience and blood. 6. the manner is, through faith in his blood, v. 25. 7. the ende is the declaration of the righteouſneſſe of God by the forgiueneſſe of ſinnes, v. 25. 8. the effect thereof is our reconciliation with God, v. 25. 9. it is reuealed in the Goſpel, v. 21. 10. and this iuſtification was not vnknowne vnto the faithfull vnder the lawe, hauing teſtimonie of the lawe and the Prophets, ver. 21.

Doct. 11. *How God hath ſet forth Chriſt, and to what ende.*

v. 25. *Whom God hath ſet forth to be a reconciliation.* 1. God hath ſet forth Chriſt to be our propitiator and reconciler, 1. Ioh. 2. 2. *He is the reconciliation for our ſinnes.* 2. to be our Redeemer, v. 24. *Through the redemption that is in Chriſt.* 3. to be our Mediator, 1. Tim. 2. 6. *Our Mediator betweene God and man, &c.* 4. to be our doctor and teacher, Matth. 23. 8. *One is your Doctor*, to wit, *Chriſt.* 5. to be our aduocate and interceſſor, 1. Ioh. 2. 1. *We haue an aduocate with the Father, Chriſt Ieſus the Iuſt.* 6. to be our defender and deliuerer, Iſay. 19. 20. *He ſhall ſend them a Sauiour, and a great man that ſhall deliuer them.* 7. to be our Lawgiuer, Iam. 4. 12. *There is one Lawgiuer, which is able to ſaue and deſtroy.* 8. to be a faithfull and true witneſſe, Apocal. 3. 14. *Theſe things ſaith Amen, the faithfull and true witneſſe.* 9. to be our iudge, *Act.* 10. 42. *It is he that is ordained of God, iudge of the quicke and dead.* 10. to be our Sauiour, Philip. 3. 20. *From whence we looke for our Sauiour, euen the Lord Ieſus:* ſo Chriſt is all things vnto his ſeruants, *reis propitiatore captiuis redemptor, &c.* a reconciliation to the guiltie, a redeemer to the captiues: a Mediator vnto them at variance with God, a teacher to the ignorant, a lawgiuer to the diſſolute, an interceſſor to them accuſed, a defender to the aſſaulted, a witneſſe to the defamed, a iudge to the oppreſſed, and to the elect a Sauiour, *Gorrhan.*

Doct. 12. *The ſame faith both vnder the lawe and Goſpel, v. 25.*

Thomas well obſerueth vpon this place, that ſeeing the ſinnes which were paſſed and committed vnder the lawe were forgiuen by no other way then in Chriſt, that the righteouſneſſe of faith was at all times neceſſarie: as S. Peter ſaith, Act. 4. 12. *Among men there*

there is giuen no other name vnder heauen, whereby we must be saued: and S. Paul saith, 2. Cor.14. 13. *That we haue the same spirit of faith.*

13. Doct. *Of our redemption by Christ, and the manner thereof.*

v. 24. *Thorough the redemption, that is in Christ, &c.* 1. This our redemption consisteth in our deliuerance from the power of Sathan, sinne, and death, and in reconciling of vs vnto God. 2. there is a double redemption, the first in the forgiuenes of our sinnes nowe present, the second when we shall be redeemed from corruption and mortalitie in the resurrection. 3. This our redemption, is not metaphorically so called: but it is a verie true redemption: there beeing all things concurring in redemption: the captiues, which are men, the redeemer Christ, the price his blood, and from whom we are redemed, from Sathan, hell, and damnation: see contr. 22. following. 4. They which detaine the captiues are first God as a iust Iudge, whom they had offended: then Sathan as Gods minister, sinne is as the bands, death as the tormentor, hell as the prison, *Pareus loc.* 5.

5. Places of controversie.

Controv. 1. *That the Sacraments of the old Testament did not iustifie* ex opere operato, *by the worke wrought, and so consequently neither the newe.*

There are diuerse opinions among the Romanists concerning this point in question. 1. Some of them think, that the Sacraments of the old Testament did not iustifie at all, though they were receiued in faith: because they were not giuen to that ende to iustifie, *sed vt oneri essent*, but to be a burthen: so *Magister sentent.* 4. *distinct.* 1. 2. Some are of the contrarie opinion, that circumcision did iustifie *ex opere operato*, by the work wrought, though there were no faith in the receiuer, as *Alexander, Bonaventure, Scotus, Gabriel*, as *Bellarmine* citeth them. 3. But the common opinion on that side is, that the sacraments of the old Testament did onely iustifie and conferre grace, *ex opere operantis*, by the worke or disposition of the receiuer; and this they hold to be the difference betweene the old sacraments and the newe, *nostra conferunt gratiam, illa sola significabant*, ours doe conferre grace, theirs onely signified grace, *Bellar.* and that those Sacraments did not conferre grace *Bellarmine* would prooue it out of this place, v. 1. *What is the profit of circumcision, &c.* to the which question the Apostle maketh answear, *Much euerie way, for chiefely, because vnto them were committed the oracles of God:* herein was the preheminence of the Iewe before the Gentiles, not that he was iustified by his circumcision, but because the Lord gaue his oracles to the circumcised, *Bellar. lib.* 2. *de sacram. c.* 14. Now vpon this conclusion of *Bellarmine* thus it may be further inferred: the sacraments of the old Testament did not iustifie by the worke wrought, or conferre grace: this *Bellarmine* graunteth: but there was the same substance and efficacie of the old and newe sacraments: for the Apostle saith, that circumcision was the seale of the righteousnesse of faith, Rom. 4. 11. and so is baptisme, Col. 2. 12. And Christ was the substance both of their sacraments and ours, for the rocke was Christ, 1. Cor. 10. 4. the conclusion then followeth, that seeing their sacraments did not conferre grace, no more doe the sacraments of the Gospel: the difference then betweene the old sacraments and the newe, is not the substance which is Christ, and the proper effect thereof, which is to be seales of faith: but in respect of the more cleare signification, and so in the more liuely illustration and confirmation of our faith: for the more full discussing of this matter I referre the reader to the treatise of controuersies, *Synops. Centur.* 2. *err.* 97.

Controv. 2. *Of the Apochryphal Scriptures.*

v. 2. *Vnto them were committed the oracles of God: Faius* well obserueth hereupon, that seeing all the old Scriptures, which were Canonicall were committed vnto the Hebrewes, then those books which were called Apochryphal, that is, of hidden and obscure authoritie, are not to be accounted any part of the diuine & Canonical Scripture: such are the books of the Macchabees, of Tobi, Iudith, with the rest, that goe vnder the name of Apochypha: for they were not commended to the Church of the Hebrews, because they are not written in the Hebrewe tongue: neither did the Iewes place them in the canon of the Scriptures, as *Iosephus* setteth it downe, *lib.* 1. *contra Appion:* see further *Synops. Centur.* 1. *error* 1.

Controv. 3. *That the wicked and vnbeleeuers doe not eate the bodie of Christ in the Eucharist.*

v. 3. The Apostle saith, *Shall their vnbeleefe make the faith of God without effect:* hence then it will be inferred by the Romanists, that the promise of Christs presence in the Sacrament is not evacuated, notwithstanding the vnbeleefe of the communicants.

Answ. True it is that the vnbeleefe of some doth not make Gods promises voide, and of none effect, in respect of God himselfe, who for his part is readie to performe his promise or couenant, where the condition is performed, and on the behalfe of the elect to whom Gods promises are effectuall, they receiuing them by faith: but it followeth not that the promises of God should be effectuall vnto vnbeleeuers: for Gods promises are made vnto those which beleeue: vnto vnbeleeuers therefore they doe not appertaine, *Pareus.*

But it will be further obiected, that the Apostle saith, 1. Cor. 11. 27. that he which eateth and drinketh vnworthily, shall be guilty of the bodie and blood of Christ: but they could not be guilty, vnlesse they were partakers.

Answ. It doth not followe, one may be guiltie of a thing, which he is not partaker of: as many may be guilty of violating the princely maiestie, which had no interest therein, neither were partakers thereof: so then the wicked and vnbeleeuers are guilty, *non manducati, sed non diiudicati corporis, &c.* not of the eating, but of not discerning the Lords bodie: *Gryneus.*

Controv. 4. *That the Romane Church hath not the promise of the perpetuall presence of Gods spirit.*

The Romanists alleadge this place for themselues: that the vnbeleefe of some make not the promises of God of no effect: and therefore seeing the Lord hath promised to be present with, and to giue his spirit to his Church, they cannot faile thereof, notwithstanding their sinnes, and corruptions.

Answ. Christ promised the presence of his spirit to his disciples: they must then first prooue themselues to be the disciples of Christ, in following his doctrine, and keeping his word, in adding nothing thereto, nor decreeing any thing against it, before they can haue any interest in this promise: God indeede hath promised to be present with his Church: but a companie of mitred Bishops following humane traditions, and leauing the word of God, doe not make the true Church of Christ, *Martyr.*

Controv. 5. *The Virgin Marie not exempted from sinne.*

v. 10. *There is none that is righteous, no not one: Chrysostome* handling these words in his commentarie vpon the 13. Psalme, giueth instance, how that when Christ was crucified, this saying was then most of all verified, that there was not one that did good: *discipuli omnes fugerunt, &c.* all the disciples fledde, Iohn went away, Peter denied: *Mariæ animam gladius dubitationis & incredulitatis pervasit,* and a sword of doubtfulnesse and vnbeleefe did pierce the soule of Marie, &c. the like is affirmed by *Chrysostome hom.* 49. *in Genes.* and by *Origen hom.* 17. *in Luc.* and by *Augustine lib. question. veter. & nov. Testam. qu.* 73. But *Pererius* refusing the iudgement of these fathers, confidently affirmeth that the Virgin Marie, *fuisse expertem omnis peccati etiam minimi & leviſsimi per omnem vitam,* was free from the least and lightest sinne all her life: and of *Chrysostome* he is bold to say, *veritatis & pietatis terminos excesſisse,* that he exceeded the bounds of veritie and pietie, *Perer. disput. 6. numer.* 33.

Contra. But *Pererius* in thus affirming will make not *Chrysostome* onely, and other ancient writers liers, but Christ himselfe, and his blessed mother: for if Mary were without the least sinne, why did our Blessed Saviour reprooue her for taking so much vpon her, saying, Iohn. 2. 4. *Woman, what haue I to doe with thee?* would he checke her without any fault? and againe Marie her selfe saith in her song, Luk. 2. 47. *My spirit reioyceth in God my Sauiour:* what needed she a Sauiour, if she were free from sinne? see further hereof *Synops. Centur.* 2. *err.* 79.

Controv. 6. *The reading of Scripture is not to be denied vnto any.*

v. 10. *As it is written, &c.* in that the Apostle alleadgeth testimonies of Scripture to prooue all men to be sinners, thereupon appeareth the necessitie of the reading of Scripture and of the generall vse for all both laymen and others: for by the Scriptures commeth the know-

knowledge of sinne, which concerneth all: *Chrysostome* in his homilie of Lazarus and the rich man exhorteth all men to reade the Scriptures, euen such as did trade in the world, and kept families, further shewing, that they could not attaine vnto saluation, vnlesse both day and night, they were conuersant in the Scriptures: yea he affirmeth that such of the common sort had more neede to reade the Scriptures, then men of more holy life, *quod perpetuo versantur in maiori discrimine*, because they are conversant in greater danger: Here then that corrupt vsage of the Romane Church is to be taxed, who denie the generall vse of the Scriptures vnto the people, neither doe permit them to reade them, shutting the Scriptures vp in an vnknowne language, *Martyr.*

Controv. 7. *Against the adversaries of the Lawe, the Marcionites and other heretikes.*

v. 20. *By the lawe commeth the knowledge of sinne:* hereupon those wicked heretikes tooke occasion to speake against the lawe: *mala radix lex, &c.* the law then is an euill root and an euill tree, by the which commeth the knowledge of sinne: to this *Origen* vpon this place answeareth well, *non dixit ex lege agnitio peccati, sed per legem, vt scias non ex ipsa ortum, sed per ipsam cognitum*, he saith not of the lawe is the knowlede of sinne, but by the lawe, to knowe, that sinne did not spring of it, but is onely knowne by it: As physicke by the which we come to haue the knowledge of our diseases, is not therefore euill: thus *Origen.*

Controv. 8. *Against the Counsels of perfection.*

v. 19. *That euerie mouth may be stopped, &c.* here the opinion of the Romanists is euidently conuinced, that beside the precepts which are commanded, there are Euangelicall counsels, which are more, then one is bound to doe: notwithstanding he that doth them is worthie of a greater reward: such are these counsels of perfection, as they call them, to vowe single life, to giue all to the poore, and to take vpon them voluntarie pouertie, and such like: and *Origen* hath the like conceit, who in his commentarie vpon this third chapter giueth this corrupt glosse, vpon these words of our Sauiour, Luk. 17. 10. *When ye haue done all these things, which are commanded you, say we are vnprofitable seruants: as long as a man (saith he) doth that which he is bound to doe, he is an vnprofitable seruant, si autem addas aliquid præceptis, iam non eris inutilis servus*, but if you adde any thing to the precepts, then are you no longer an vnprofitable seruant.

Contra. 1. Concerning *Origens* glosse, we haue as great libertie to refuse it as *Pererius* had before to reiect *Chrysostomes* opinion concerning the Virgin Marie, and to accuse him of falshood and impietie: especially seeing that his glosse corrupteth the text: for if we cannot doe those things, which are commanded, much lesse beside the commandement, can any doe more then is required. 2. the Apostle here in saying, *That euerie mouth may be stopped*, ouerthroweth this arrogant and presumptuous opinion of such counsels of perfection: for then a man should haue wherein to reioyce, if he could doe more then is commanded, and his mouth would not be stopped.

Controv. 9. *Against the Pelagians, which established freewill.*

Augustine c. 9. lib. de spirit. & liter. handling these words, confuteth that presumptuous error of the Pelagians: who affirme, that the lawe onely sheweth what should be done, and the will of man doth it: so *homo iustificatur non per legis imperium, sed per liberum arbitrium*, man is iustified not by the precept of the lawe, but by free will: this error *Augustine* confuteth by the Apostles words here, who saith, *The righteousnesse of God is made manifest*, he saith not the righteousnesse of man, or of our owne will, but the righteousnesse of God, *non quia Deus iustus est, sed qua induit hominem, cum iustificat impium*, not that whereby God is iust in himselfe, but whereby he doth cloath man, when he iustificth the sinner.

Controv. 10. *That the veritie of Christs death is indifferently extended both to sinnes before baptisme and after.*

It is the opinion of the Romanists, that sinnes before baptisme and after are not remitted after one and the same manner: for the sinnes before baptisme are freely forgiuen by the merit of Christs blood: both *quoad culpam & pœnam omnem*, in respect of the fault, and

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of all puniſhment due thereunto: but for ſinnes after baptiſme other remedies are requiſite, they are remitted freely for the offence it ſelfe, and the eternall puniſhment, but the temporall puniſhment remayning muſt be purged by ſatisfactorie and penall workes, *Perer. diſput. 14. numer. 63.* they reaſon thus.

1. *Catharius* vrgeth to this purpoſe this place of the Apoſtle, v. 25. *To declare his righteouſneſſe by the remiſſion of ſinnes paſt:* which he vnderſtandeth to be the ſinnes before baptiſme.

2. *Pererius* vrgeth the example of Dauid, vpon whom though his ſinne were remitted, yet this was inflicted as a puniſhment, that the child which was borne in adulterie ſhould die.

3. This courſe is held alſo among men, who though they ſometime are content to remit the offence, yet wil impoſe vpon the offender ſome kind of puniſhment, as Abſalom, though he were reconciled to his father, and called home out of exile, yet Dauid would not ſuffer him a good while to come into his preſence, *Perer. diſput. 24. numer. 65.*

4. For theſe workes of penance and ſatisfaction, the Councel of *Colen* in their antididugina, doe produce theſe and the like places: as 2. Cor. 2. 12. *this godlie ſorrowe, &c. what great care hath it wrought in you, yea what puniſhmẽt:* they impoſed a certaine puniſhment vpon themſelues for their ſinne: *Apocal. 2. 5. repent and doe thy firſt workes:* theſe were the works of ſatisfaction: *ex Martyr.*

Contra. 1. It hath beene before ſhewed, v. 34. that the Apoſtle by ſinnes which are paſſed, vnderſtandeth not ſinnes committed by any in particular, before baptiſme, but generally all the ſinnes of the faithfull, which were done vnder the old Teſtament before the comming of Chriſt: to that place I referre the Reader.

2. That chaſticement, which befell Dauid, after his ſinne was remitted, was inflicted not as a puniſhment of his ſinne, but both as a correction, to make Dauid more circumſpect afterward, and for the example of others, for that he had cauſed the enemies of God to blaſpheme: and ſo it is as *Chryſoſtome* well ſaith, *Deus imponit nobis pœnam, non de peccatis ſumens ſupplicium, ſed ad futura nos corrigens,* God impoſeth puniſhment vpon vs, not taking reuenge of our ſinnes, but correcting of vs for afterward, *homil. de pœniten.*

3. If a man forgiue a treſpaſſe, and yet retaine a grudge in his minde ſtill, to watch the other a ſhrowd turne, therein he ſheweth his infirmitie, and God is no wayes like vnto man: Dauid kept Abſalom from the Court, that the young man might know himſelfe and be thoroughly humbled: he knewe him alſo to be of an aſpiring and turbulent ſpirit, and therefore did confine him: but this was not impoſed, as any ſatisfactiõ for his former ſinne.

4. The puniſhment, which the Apoſtle ſpeaketh of, was that caſtigation, which they inflicted vpon the inceſtuous young man, in executing the Apoſtles ſentence, moſt ſeuerely againſt him: it was not a puniſhment laid vpon the offender to ſatisfie the iuſtice of God for his ſinne, but to giue contentment and ſatisfaction to the Church, whom he had offended: And in this ſenſe alſo a ſinner may take puniſhment of himſelfe, and ſo preuent Gods iudgement: as the Apoſtle ſaith, 1. Cor. 11. 31. *if we would iudge our ſelves, we ſhould not be iudged:* not that by any ſatisfaction Gods wrath is appeaſed, and his iudgement ſtaid: but God looketh vnto our repentance, teſtified by this iudging of our ſelues, and ſo in mercie ſtayeth his hand.

So alſo the Church of Epheſus, is bid to repent and doe their firſt workes, not as a ſatisfaction for their ſinne, but as ſignes of true repentance, which is in vaine without amendement of life.

5. But that we are purged from all ſinne both before and after baptiſme, without any works of ſatisfaction in our ſelues, the Scripture euidently teſtifieth, Ioh. 1. 7. *The blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne:* and, Apoc. 1. 5. *And waſhed vs from our ſinnes in his blood:* all our ſinnes are equally & indifferently purged by the blood of Chriſt: there is no difference, whether they be committed before or after baptiſme, ſauing that the ſinnes committed after our calling, as they are more grieuous, ſo they require a more earneſt repentance: See of this controverſie further *Synopſ. Centur. 3. err. 11.*

11. Controv. *That the beleeuing fathers before Chriſt, were not kept in* Limbo.

Pererius becauſe the Apoſtle maketh mention onely of ſinnes before paſſed and done, thinketh this to be the reaſon thereof, becauſe the fathers that died before Chriſt, though

they obtained remission of sinnes by faith in Christ, yet *detinebantur in Limbo*, they were deteined in *Limbus* (which they imagine to be a dungeon of darknes, and a member of hel) vntill they were deliuered thence by Christs descending thither. *Perer. disput. 15. num. 73.*

Contra. This Popish dreame & fansie of this *Limbus patrum*, may be easily ouerthrowne by the Scriptures. 1. he *that beleeueth, hath euerlasting life*, Ioh. 5. 24. the Patriarks beleeued, they therefore had euerlasting life: they were not then excluded heauen. 2. they had the same spirit of faith with vs, 2. Cor. 4. 13. but by faith the Saints now departing, are receiued into the kingdome of God, therefore they also by faith entred into heauen. 3. the faithfull then departing went to Abrahams bosome, as is euident in the parable, Luk. 16. but Abrahams bosome is in heauen, it is a place of blisse and happines: as our Sauiour saith, Matt. 8. 11. they shall sit downe with Abraham, Izaak, and Iacob in the kingdom of heauen: *Exgo.* See more hereof, *Synops. Centur. 2. err. 9.*

12. Controv. *Against the Marcionite heretikes.*

v. 24. *Thorough the redemption, that is in Christ:* hence the old Marcionite heretikes obiected thus, that man was not the workmanship or creature of God: *nemo enim emit, quod suum est*, for no man vseth to buie, that which is his owne alreadie. But *Origen* taketh away this cauill, *hom. 6. in Exod. omnes eramus Dei, &c.* we were all sometimes belonging vnto God, but we sold away our selues for our sinnes: then Christ came, and by the price of his blood redeemed vs againe, and restored vs to our former libertie: so the Prophet Isai saith, 50. 1. *For your iniquities are ye sold.* Now, whereas in Scripture redemption is taken sometime for a franke deliuerance, where no price is paid: yet here the word ἀπολυτρώσις is taken properly for such redemption, where the price is paid, which was Christs blood: as 1. Cor. 6. 20. *You are bought for a price, &c.*

13. Controv. *Against the Novatian heretikes.*

Whereas the Apostle saith, v. 25. *to declare his righteousnes by the forgiuenes of sinnes, that are past:* the *Novatians* hereupon denied remission of sinnes to those which fell away after they were called: who beeing pressed and vrged by arguments out of the Scripture to the contrarie, confessed and graunted, that God indeede by his absolute power might giue remission of sinnes vnto such as fell away, but the Church had no authoritie to graunt reconciliation vnto such.

But 1. they remembred not the answer of our blessed Sauiour made to Peter, how often one should forgiue his brother, not onely seuen times, but seuentie times seuen times. 2. Dauid sinned grieuously after he was called, yet was restored to the Church, so was the incestuous young man after due repentance for his incest. 3. for how els should the blood of Christ clense vs from all sinne, 1. Ioh. 1. 7. if that there were not remission of sinnes and reconciliation euen for offences committed after our calling?

14. Controv. *Against inherent iustice.*

v. 28. *We conclude, that a man is iustified by faith, &c.* This word δικαιοῦσθαι, to be iustified, or made iust, the Romanists contend to signifie, *ex in pio iustum effici*, of a wicked man to be made iust and righteous: *Staplet. in Antidot.* and so their opinion is, that there is in iustification an habituall righteousnes infused into the soule, whereby a man is iustified.

1. This they would proue by the grammaticall sense of the word: because words compounded with *facio*, to doe, as *magnifico, purifico, certifico*, to magnifie, purifie, certifie, signifie to make one great, pure, certaine, and so to *iustifie* should be taken to make one iust.

2. The Apostle expresseth it by an other phrase, Rom. 5. 19. Δίκαιον καθίσασθαι, to be made or constituted righteous before God.

3. It is not agreeable to the nature and puritie of God, to absolue, and hold for innocent those, who are wicked and vngodly.

Contra. 1. This word *to iustifie*, though sometime it signifie, to teach one iustice and righteousnes, as Dan. 12. 3. they which *iustifie others, &c.* that is, teach them or turne them to righteousnes: and sometime to perseuere or continue in iustice, as Apoc. 22. 11. he that is iust, *iustificetur adhuc, let him be more iust:* yet vsually in Scripture, it is taken to absolue, to pronounce and hold iust: and that in a double sense, as either to acknowledge and declare him to be iust, that is iust: as wisdome is said *to be iustified of her children*, Matth. 11. 19. so is it taken before in this chapter v. 4. *that thou mightest be iustified in thy words, &c.* or els

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to count him iust, who is vniust in himselfe, that is, absolue, free, and discharge him: as c. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth* (that is, acquiteth, dischargeth) *who shall condemne?* so is it vsed in the same sense, Act. 13. 39. *From all things, from the which ye could not be iustified by the law of Moses, by him euery one, that beleeueth is iustified.*

Neither doth that grammaticall construction alwaies hold: for Marie saith, *My soule doth magnifie the Lord*, that is, declareth or setteth forth Gods greatnes: here it can not signifie, to make great.

Lombards obseruation then is not sound, that *to iustifie* in Scripture signifieth foure things: 1. to be absolued and freed from sinne by the death of Christ. 2. beeing freed from sinne to be made iust by charitie. 3. to be cleansed from sinne by faith in the death of Christ. 4. by faith and imitation of Christs death to bring forth the works of righteousnes: *Lombard. lib. 3. distinct. 19.* for of these foure significations, the 1. and 3. are all one, which may be acknowledged, but the 2. and 4. are not found in Scripture.

2. We are also made and constituted righteous before God, not by any inherent righteousnes in our selues, but by the righteousnes of faith: as the Apostle saith, *that I may be found in him, not hauing mine owne righteousnes, which is of the law, but that which is thorough the faith of Christ.*

3. Yet it is most agreeable to the puritie of the diuine nature, to accept vs as iust in Christ, who is most absolutely righteous before God: and so to impute his righteousnes vnto vs by faith: so sanctifying also our hearts by his holy spirit, that we should delight in the works of righteousnes.

4. If we should be iustified by any inherent and inhabiting iustice, and not by righteousnes imputed by faith, these inconueniences would follow. 1. that iustification and sanctification should be confounded: for that sanctitie which is wrought in the faithfull, is a fruit of iustification by faith. 2. this holines and charitie, which is in the faithfull, is a worke of the law, which requireth, that we should loue God and our neighbour: but faith and the worke of the law, can not stand together. 3. this habite of *pietie* and *charitie*, is imperfect in vs, for no man loueth God, and his neighbour as he ought: now that which is imperfect, can not iustifie: See further of inherent iustice, *Synops. Centur. 4. err. 56.*

15. Controv. *Against the Popish distinction of the first and second iustification.*

The Romanists generally doe hold that there are two kind of iustifications, the first which is an infused habite of iustice formed by charitie, to the which we are prepared by faith, & other dispositions of the mind, and this they say is without works: the other is the encrease of this iustification by the works of charitie, the grace of God concurring with mans free-will, and this they say is by works and truly meritorious: *sic Stapl. in Antidot. Perer. disput. in 2. c. ad Rom. disput. 16, 17.*

Contra. 1. The Scripture acknowledgeth but one kind of iustification in all, which is both begunne, continued, and ended by faith: as c. 1. 17. *The righteousnes of God is reuealed from faith to faith:* and, c. 3. 30. *For it is one God, who shall iustifie circumcision of faith, and vncircumcision through faith:* here the whole worke of iustification is ascribed to faith: and Rom. 8. 30. *whome he iustified, he glorified:* there is nothing that commeth betweene this one iustification, and glorification.

2. They confound iustification, and sanctification: for that, which they call the second iustification, is nothing els but sanctification, which is the bringing forth of the fruits of holines after that we are iustified by faith: these two the Apostle manifestly distinguisheth, Rom. 6. 22. *Beeing freed from sinne, &c. you haue your fruit in holines:* holines then and sanctitie is the fruit of our iustification, whereby we are freed from sinne: Againe, Apoc. 23. 11. *He that is righteous, let him be righteous still: he that is holy, let him be holy still:* here these two, to be iust, and holy, are manifestly distinguished.

16. Controv. *Against the works of preparation going before iustification.*

Pererius concerning the works and motiues of preparation tending to iustification, hath these positions. 1. There are fixe of these preparatiue motions: faith, the feare of God, hope to obtaine pardon, the loue of God, the purpose of a new life, repentance and sorrow for sinnes past: thus he alleadgeth out of the Councell of Trent, *sess. 6. can. 6.*

so also *Stapleton. in Antidot.*

2. These works of preparation proceede partly from mans free will, partly from the assistance of the spirit concurring: and hereof it is, that sometime the worke of our conuersion is ascribed vnto man: as Ioel 2. *Turne vnto me with your whole heart:* Iam.4. *Draw neere vnto God, and he will draw neere vnto you:* sometime it is giuen vnto God, as Ier.31. *Conuert vs, and we shall be conuerted.*

3. These works of preparation though they doe not merit the grace of iustification *de condigno*, of condignitie, yet *de congruo*, by way of congruitie they may: that is, God seeth it to be meete and conuenient, that such works of preparation should be rewarded with the grace of iustification following. *Perer. disput.7.*

Contra. 1. Concerning faith, it is no where said in Scripture to prepare, or dispose vnto iustification, but in deede to iustifie, by the imputation of the righteousnes of Christ: and as for the other preparations, they follow iustification, they doe not prepare a way vnto it: for good works follow iustification as the fruit and effect thereof, Rom.6.22. *Beeing freed from sinne, you haue your fruit in holines:* And againe, there is no good worke or motion but it is commanded in the law: seeing then that we are iustified by faith without such works, they can not goe before iustification, as preparatiues thereunto.

2. The Scripture ascribeth euery good worke, motion, and thought of the minde vnto God: for of our selues we are not able to thinke a good thought, 2.Cor.3.5. and our Sauiour saith, Ioh.15.5. *Without me you can doe nothing:* wherein the Scripture exhorteth men to be conuerted, and to draw neere vnto God: that sheweth not this power to be in themselues: but by these exhortations the spirit of God worketh in them, and stirreth them vp, that by grace they should seeke to doe that, which they finde no strength in themselues to performe.

3. But that distinction of merit of congruitie and condignitie is vaine and friuolous: for in the matter of iustification there is no merit at all: the whole worke is ascribed onely to grace, Eph.2.8. *By grace are ye saued thorough faith, not of your selues, it is the gift of God, not of works, &c. least any should boast:* if all boasting be taken away, then there is no merit: for of merits men may boast. *Augustine* hath an excellent testimonie to this purpose, *Vocantis est gratia, percipientis vero gratiam postea sunt opera bona, &c.* Grace is of the caller, and then good works belong vnto those, which haue receiued grace, *quæ non pariant gratiam, sed quæ à gratia pariantur, &c.* which works doe not beget grace, but are begotten of grace: for the fire doth not burne thereby to waxe hoate, but it is first hoat, and then it burneth; and the wheele therefore runneth not well, that it may be round, but it is first round, and then it runneth well: so, *nemo propterea bene operatur, vt accipiat gratiam, &c.* no man therefore worketh well, to receiue grace, but because he hath receiued grace, by the same he worketh well: *lib.1.ad Simplician. qu.* 2. no works then going before the grace of iustification, haue any worthines in them at all to procure grace.

17. Controv. *What iustifying faith is.*

Pererius that he may euery where shew some tricke of his Popish profession, misliketh three things in that description of faith, which is vsually receiued by Protestants: for whereas we thus define faith, that it is a confident assurance of the heart, whereby we are perswaded of the remission and forgiuenes of our sinnes in Christ: he taketh exception to these three points:

1. He denieth that faith is any such confidence and assurance, which he graunteth must be ioyned with faith: but that faith is not such assurance and confidence, he would thus prooue, Eph.3.12. the Apostle saith, *by whome we haue boldnes and entrance with confidence by faith in him:* here it appeareth, that confidence is a distinct thing from faith. Againe, 1. Tim.3.13. *They that haue ministred well, get themselues a good degree, and great libertie in the faith:* here the Apostle sheweth, that confidence is a diuers thing from faith, and that it springeth from charitie and a good conscience.

Contra. 1. *Pererius* first argument is, faith worketh confidence, therefore it is not the same with confidence. *Answ.* 1. This argument may rather be retorted: faith worketh confidence, therefore it is much more a kind of confidence: for as the cause is, so is the effect. 2. faith is not the same with that confidence, which it worketh: but they are thus distinguished, faith hath a generall assurance & confidence in all Gods promises: & out of this fountaine doe proceede those speciall acts of confidence, as to pray confidently, to be confident

fident in tribulation; which are as little riuers running forth out of the same head and fountaine.

2. His second argument is this: confidence is wrought by charitie and a good conscience; therefore not by faith. *Ans.* The argument followeth not, for there may be diuers causes of the one and the same thing: faith worketh confidence, and yet the same is more encreased and confirmed, by a good conscience: because the Sunne giueth heat, doth it follow that the fire doth not heat also? like as the warmth of the Sunne may be augmented by the heat of the fire, so may the assurance of faith, by charitie and a good conscience be encreased. See further *Synops. Centur. 4. err. 48.*

2. *Pererius* second exception is, that the obiect of faith is not the assurance of remission of sinnes: The Eunuch, when he was baptised, beleeued onely that Iesus Christ was the Sonne of God, Act. 8. And Paul required none other faith of the keeper of the prison, but that he should beleeue in the Lord Iesus, and so he should be saued, Act. 16. Abrahams faith was counted vnto him for righteousnes, which was no other faith, then to beleeue, that in his seede, that is, in Christ all the nations of the world should be blessed: of none of these was required such faith to beleeue their sinnes were forgiuen them: to this purpose *Pererius, disput. 19. err. 94.*

Ans. 1. The Eunuchs faith was not onely an historicall knowledge, that Christ was the Sonne of God, which the Deuills also knew and confessed, but he beleeued to haue remission of his sinnes in his name, and therefore he was baptised: for baptisme in the name of Christ was for remission of sinnes, Act. 2. 38. the same may be said of the keeper of the prison, who was baptised with his household. 2. Neither was Abrahams faith onely a generall apprehension, that Christ should come of his seede; but he made particular application of that promise euen to himselfe, trusting to be saued by the Messiah: and therefore our Sauiour saith of him, Ioh. 8. 56. *Your father Abraham reioyced to see my day, he saw it, and was glad.*

3. *Pererius* third exception is, that a man can not in this life by faith be certaine of remission of sinnes: some of his arguments are these.

1. Iob saith, c. 9. 15. *Though I were iust, yet could I not answer:* and v. 20. *Though I would iustifie my selfe, mine owne mouth would condemne me, &c.* And S. Paul saith, *I know nothing by my selfe, yet am I not thereby iustified.*

2. The Apostle biddeth vs to worke out our saluation with feare and trembling, Philip. 2. 12. S. Paul also was not so sure of his iustification, but that he still remained in doubt and feare, 1. Cor. 9. 27. *I beate downe my bodie, and bring it in subiection, least after I had preached to others, I my selfe should be a reprobate.*

3. This certentie of remission of sinnes, should be either humane, or diuine: the humane is of three sorts, either by the outward sense, or by the inward act of vnderstanding, or by euident demonstration: but none of these it is: the diuine is also of two sorts, either by the generall apprehension of the articles of faith, but this worketh no such certentie, for then euery Christian that knoweth and beleeueth the articles of faith should haue it; or by speciall and particular reuelation, which euery one can not haue. *Perer. disput. 19. numer. 97.*

Contra. 1. *Iob* and *Paul* in those places speake onely of such iustification which might be grounded vpon their owne worthines, by such iustification indeede they could haue no assurance, but they renounced it; *I am not thereby iustified* (saith the Apostle,) that is, by his owne conscience, which yet accused him not.

2. The Apostle both teacheth others to take heede of carnall securitie, and presumption, and shewed the practise of it in himselfe: one may be sure of remission of sinnes, and yet walke in feare and reuerence: this certentie then of remission of sinnes onely excludeth carnall securitie, not reuerent and faithfull feare: neither did S. Paul feare to become a reprobate, but least if he should doe contrarie to his doctrine, it should be a reproofe vnto him: for he himselfe was most sure of his saluation, as he professeth confidently, that nothing could separate him from the loue of God in Christ, Rom. 8. 38.

3. This certentie indeede, we willingly graunt, is not humane, but diuine; neither is it so diuine, as that it needeth alwaies an extraordinarie and speciall reuelation: and yet it is more then an vniuersall and generall apprehension of the articles of the faith: for betweene these two there is a third, a particular application by faith of the generall promises of God, whereby a faithfull man groweth into this assurance.

4. And whereas he further obiecteth, that seeing euery mortall sinne hindreth iustification, if a man can not assure himselfe to be free from sinne, neither can he be assured of the remission of his sinnes: we answer, that if a man did thinke by his owne puritie to obtaine remission of his sinnes, he can not possibly be assured of forgiuenes, so long as he hath sinne: but seeing we hope to be iustified by faith in Christ, by his righteousnes, and not our owne, notwithstanding that the faithfull are compassed about with infirmities, yet this hindreth not the certentie of iustification by faith. So then a faithfull man must be considered two waies: in his spirituall part, which is quickned and lightened by faith, and in his carnall infirmitie which yet remaineth in the regenerate, which causeth sometimes doubtfulnes in the seruants of God: but the spirituall man preuaileth, and faith ouercommeth our carnall infirmities, that although they be and remaine in vs, yet they doe not raigne.

5. This then (notwithstanding all these former obiections) remaineth as an vndoubted principle of our faith: that a faithfull man may be assured by faith of his iustification, and of the free remission and forgiuenes of his sinnes in Christ: which appeareth to be, 1. by the nature and propertie of faith, which is to be without wauering, Iam. 1. 6. *Let him aske in faith and wauer not.* 2. by the effects of faith, which worketh boldnes, confidence, and assurance, and peace with God, Rom. 5. 1. but we could haue no peace of conscience, if we were not assured of forgiuenes. 3. by the experience which the faithfull had, as S. Paul by faith was most assured & perswaded of the loue of God toward him in Christ, Rom. 8. 38. whereof proceeded that his praier, to be dissolued, and to be with Christ, Phil. 1. see further hereof *Synops. Centur. 4. err. 56.*

18. Controv. *What manner of faith it is, that iustifieth.*

Pererius saith, that iustification may be taken two waies, either for the prepatation, and tending vnto iustice, or the very production of iustice it selfe: as the word *generation* in naturall Philosophie, is sometime taken for the very production of the forme, and the perfection of generation, or for the first alteration and change of the matter, which is but in the way and tending vnto generation: the Apostle speaketh of the first kind of iustifying in this place: faith is saide to iustifie, that is faith not yet formed with charitie, prepareth and maketh a way vnto iustification, which is *per charitatis infusionem*, by the infusion of charitie; *disput. 18. numer. 86.* so his opinion is, that faith which is said to iustifie, is seuered from charitie: it is *fides informis & expers charitatis*, an imperfect and vnformed faith, voide of charitie.

Contra. This assertion is flat contrarie and opposite to the Scripture: for the Apostle sheweth that it is *faith working by loue, which saueth*, Gal. 5. 6. and S. Iames saith, *that faith without works can not saue*, c. 2. 14. but such a faith is dead, and it is no other, but the faith which deuills haue: for the deuills beleeue and tremble, v. 19. Let the Romanists content themselues with such a bare and naked iustifying faith: but we are sure, that such a faith, which is separate from loue, can not helpe vs.

Controv. 19. *Of the manner, how faith iustifieth.*

Here the Romanists haue these positions. 1. they say faith iustifieth, because it disposeth, prepareth, and maketh a way to iustification, so *Bellarm. Staplet. &c.*

Contra. 1. The Scripture saith, *the Iust shall liue by faith*, if faith bringeth and worketh the life of the soule, as the Apostle also saith, *I liue by faith in the Sonne of God, Galat. 2. 20.* then is it not a disposition onely: for a disposition vnto life is not life: but faith is the life of the soule. 2. whereas *Pererius* obiecteth these places, Galat. 5. 5. *By the spirit thorough faith, we waite or expect the hope of righteousnesse:* whereupon he would inferre, that faith worketh the hope rather of righteousnesse, then righteousnesse it selfe, and so prepareth rather, and disposeth to iustification, then iustifieth: to this we answear, 1. that by the hope of righteousnesse, may be vnderstood the reward of righteousnesse hoped: for hope is taken for the thing hoped for, *Beza.* 2. or by the hope of righteousnesse is signified perseuerance and continuance in this hope, *Calvin.* 3. or rather these words must not be taken *in sensu diuiso, sed composito*, not in a diuided, but an whole sense: that we must not ioyne only (*to expect and waite*) with faith, but rather, thus to put them together, *We waite for the hope of righteousnesse by faith, Genevens.*

2. Againe the Romanists affirme, that faith is said to iustifie, because it is the roote onely, foundation, and beginning of iustification: and whereas the Apostle notwithstanding

faith,

saith, Ephes. 3. 17. *beeing rooted and grounded in loue*, he saith the Apostle speaketh not of the foundation of iustification simplie, but as it is complet, and perfit, and meritorious of euerlasting life, and so charitie is the foundation, because it formeth and perfecteth all other vertues, and it is that whereby we are formallie and actually iustified, *Pererius disput.* 18. *numer.* 88.

Contra. 1. Faith is not the beginning onely of iustification, but the verie perfection thereof: for *beeing iustified by faith, we are at peace with God*, but an imperfect and begunne onely iustification could not worke peace in vs. 2. The Apostle speaketh in that place, of the loue of God toward vs in Christ: which he calleth the loue of Christ, v. 19. not of the charitie and loue which is wrought in man: and that loue indeede is the verie foundation of our hope. 3. but it is vntrue that charitie formeth all other vertues, or that thereby we are formally and actually iustified: for it is faith that giueth life vnto other vertues, which without faith cannot be acceptable vnto God, whom it is impossible to please without faith, Heb. 11. 6. and not charitie but faith, is the forme of iustification, for the life of the soule is ascribed vnto faith, Galat. 2. 20.

3. They say further, that faith doth not iustifie passiuely, as it is an instrument to apprehend Christs righteousnesse, but by the dignitie, worthinesse, and meritorious worke thereof, *Bellar. lib.* 1. *de iustificat. c.* 17.

Contra. 1. The contrarie is euident out of Scripture, that faith iustifieth not as it is an act or worke: for how then should faith iustifie without workes, if it selfe did iustifie as a worke or act: If here it be answered, that the Apostle excludeth onely the works of the law such as faith is not: the Apostle els where excludeth all workes in generall, as Ephes. 2. 8. *by grace are ye saued thorough faith, &c. not of workes, &c.* 2. faith then iustifieth *relate*, by way of relation to Christ, as Rom. 5. 19. *By the obedience of one shall many be made righteous:* and *organice*, as it is an hand to lay hold of, and apprehend the righteousnesse of Christ: as the Apostle againe saith, Rom. 5. 17. *Much more shall they which receiue the abundance of grace and the gift of righteousnesse, raigne in life thorough one, &c.* iustification then is a gift receiued and apprehended by faith. In this sense then it is said, faith iustifieth, as an organe, instrument, and hand apprehending, receiuing, and applying the righteousnesse of Christ, like as the plough is said to make a man rich, beeing the instrument of his labour, whereby the earth is tilled and made fruitfull. 3. And here I will oppose the graue testimonie of *Tolet* against *Bellarmine*, one Cardinall against an other: thus he writeth: *fidem non habere ex se efficaciam vllam, vt actus noster est, reconciliandi, sed totam eius virtutem procedere ex obiecto nempe Christo*, that faith hath no efficacie, as it is our act to reconcile vs vnto God, but the whole vertue thereof proceedeth from the obiect, namely, Christ: As when the Israelits looked vpon the brasen serpent and were healed: their sight, as it was an act of the eyes had no vertue to heale, but the whole efficatie was from the serpent which they beheld, *Tolet. annot.* 20.

Controv. 20. *Whether faith alone iustifieth.*

Bellarmine, consenting with the rest of the Romanists doth mightily striue, *lib.* 1. *de iustificat. c.* 12. that faith alone doth not iustifie, and he much insisteth vpon this argument: faith cannot be alone without loue, hope, and other vertues and graces, therefore it cannot iustifie alone.

Contra. 1. But it followeth not, for faith beeing separate from loue and hope, is no faith, it is dead, and therefore faith beeing destroyed it can bring forth no act: like as it followeth not, the eare onely heareth, or the eye seeth, therefore the one can heare the other see, if it were alone, that is, pulled, and seuered from the bodie.

2. That faith onely iustifieth, though faith beeing alone iustifieth not, it is thus made euident. 1. because it is the office of faith onely to apprehend and receiue the promises, it is the hand of the soule, so is not charitie, hope, or any of the rest. 2. faith iustifieth without the workes of the lawe: but all other vertues, as hope, charitie, are commanded in the law, therefore without them is our iustification wrought. 3. though the Apostle vse not here the particle *onely*, yet els where he vseth a tearme equivalent, ἐαν μὴ, *nisi, but*: a man is not iustified, &c. *but by faith:* And many of the fathers haue by way of interpretation expresselie put to the word, *onely:* as *Origen* vpon this place, the Apostle saith that the iustification, *solius fidei*, of faith alone, sufficeth: so *Ambrose* vpon the 4. chap. of this epistle saith, *Abra-*

braham sola fide iustificatus, Abraham was iustified by faith onely: *Hilarie in c.* 8. *Matth. fides sola iustificat*, faith onely iustifieth: *Hierome Rom.*4. *impium per solam fidem iustificat Deus*, God iustifieth the wicked returning by faith onely: to this purpose also see *Chrysostome*, *Cyprian*, *Augustine*, *Nazianzen*, *Basil*, *Russinus*, cited by *D. Fulke*, who all affirme that faith onely iustifieth: so that appeareth to be a malitious cauil of the Rhemists, that *onely* is foisted in by vs: see *annot. in* 3. *Rom. sect.* 8. If sometime the fathers seeme to dispute against onely faith, they are to be vnderstood to speake of solitarie faith separate from good workes: as *Augustine* thus putteth the case: whereas the Apostle saith that a man is iustified without works, he must not be vnderstood, *vt accepta fide, si vixerit, dicamus eum iustum esse, si male vixerit*, that after he hath receiued faith, if he liue, we should call him iust, if he liue euill, &c. *lib.* 83. *quest. quest.* 76.

Controv. 21. *How S. Paul and S. Iames are reconciled together.*

Whereas S. Paul here saith, *v.* 28. *We conclude that a man is iustified by faith without the workes of the lawe*, but S. Iames affirmeth, c. 2. 24. *You see then, how that of workes a man is iustified, and not of faith onely, &c.* they may seeme at the first sight to be contrarie: they are then thus reconciled.

1. Not as *Erasmus* and *Caietanus*, who doubt of the authoritie of the epistle of S. Iames: for though it were a while doubted of, yet was it at length receiued by a generall consent of the Church, to be of Apostolik authoritie: as it is acknowledged to be by *Origen hom. in Ios. Cyprian in symbol. Epiphan. haeres.* 76. *Augustine lib.* 2. *de doctrin. Christ. c.* 8. *Damas. lib.* 4. c. 8. and others.

2. Nor yet is the solution of the Romanists false and friuolous, that S. Paul speaketh of workes going before iustification, which are without faith and grace, and S. Iames of the workes of grace which followe the first iustification: for S. Paul euen excludeth the workes of Abraham, which were workes of grace, Rom. 4. 2.

3. The best solution then is this: that the Apostles neither speake of the same kind of faith, nor yet of the same manner of iustifiying.

1. S. Paul speaketh of the true liuely faith, which iustifieth before God: but S. Iames derogateth not from the true faith, but from the faith which was in shewe onely, which he calleth a dead faith, and consequently no faith, and such a faith as deuils may haue: S. Paul then saying that a liuely faith iustifieth before God, and S. Iames, that a dead faith iustifieth not, no not before men, much lesse before God, are not contrarie the one to the other.

2. Neither doe the Apostles take the word iustifying in the same sense: S. Paul speaketh of iustification before God: but S. Iames of the declaration and shewing forth of our iustification by our workes before men: as is euident thus: the Apostle saith euidently, v. 18. *shewe thou me thy faith out of thy workes, &c.* Againe he saith, that Abraham was iustified by workes, when he offred his sonne Izaak; which must be vnderstood, that his iustification was thereby testified, manifested, and declared: for by faith before God he had beene iustified before, as the Apostle alleadgeth in the same place, v. 23. *Abraham beleeued God, and it was imputed to him for righteousnesse:* which testimonie is giuen of Abrahams faith, before he offred vp his sonne: So then S. Paul saying, *workes doe not iustifie before God*, and S. Iames, *that workes doe iustifie before men*, that is, declare and testifie their iustification, do not contradict the one the other.

22. Controv. *Against* Socinus *that Christ properly redeemed vs by paying the ransome for vs, and not metaphorically.*

1. *Argum.* Impious *Socinus* (as *Pareus* rehearseth his wicked opinion, and confuteth it) denieth that Christ died for vs, or paied any ransome at all for our redemption: but he is said to redeeme, that is, to deliuer vs, without paying any price at all: as Exod. 15. 13. and in other places, the Lord is saide to haue redeemed, that is, deliuered his people from the Egyptian seruitude.

Ans. 1. It followeth not, because *to redeeme* is sometime taken in that sense, that it should be so euery where: 2. there is great difference betweene corporall, and spirituall deliuerance: the first was, and might be done onely by the power of God, without paying any price at all: the other could not be compassed without paying of a price; both because of Gods iustice, that they which sinne, should die, Rom. 1. 32. and the truth of his word, because he had said to man, that if he sinned, he should die the death.

2. *Arg.*

2. *Argum.* Pſal.31.5. Dauid ſpeaking of Chriſt, ſaith, *Thou haſt redeemed me, O Lord God of truth:* here Chriſt is ſaide to haue beene redeemed: but he was not redeemed with the paying of any price: *Ergo* neither did he redeeme vs in that manner.

Anſ. 1. If this Pſalme be vnderſtood of Chriſt, we confeſſe, that to redeeme is taken improperly in that ſenſe: but then it followeth not, becauſe it is vſed improperly in one place, therefore it ſhould be ſo in all. 2. But if the Pſalme be vnderſtood of Dauid, who was the type of Chriſt, the word is taken properly: for euen Dauid was no otherwiſe freed from his ſinne, then by the price of Chriſts death.

3. *Argum.* The deliuerance of the Iſraelites by Moſes from the bondage of Egypt, was a type and figure of our ſpirituall deliuerance by Chriſt: but that was done onely by the power of God without any price payed, therefore ſo was the other.

Anſw. 1. The argument followeth not, for the figure and the thing figured, agree not in all things, there is more in the ſubſtance, then in the type. 2. There is great difference betweene Moſes & Chriſts deliuerance: Moſes was a meere man, and a ſeruant of the houſe, Chriſt was God and man, & the Lord of all: Moſes deliuered onely from corporall bondage and ſeruitude, Chriſt from ſpirituall bondage vnder ſinne, from the wrath and curſe of God: Moſes redeemed the Iſraelites without his own death, or ſhedding of his blood, but Chriſt our redeemer gaue his life, and ſhed his blood for vs: Moſes gaue them the inheritance of the earthly Canaan, Chriſt hath purchaſed for vs an euerlaſting inheritance.

4. *Argum.* Redemption is properly ſaid to be from him, of whom the captiues are holden: but we are ſaid to be redeemed either from our iniquities, Tit.2.14. or from our *vaine conuerſation*, 1.Pet. 1. 18. or *from the curſe of the lawe*, Galat. 3. 13. of the which we were not held captiue: but no where are we ſaid to be redeemed from God, or from his iuſtice, &c.

Anſw. 1. Touching the propoſition or firſt part of the argument. 1. it is falſe that redéption is onely from him that keepeth vs in bondage: for although principally captiues are freed from him whoſe captiues they are: yet they are deliuered alſo from their verie bands, impriſonment, and other ſuch like inſtruments of their captiuitie: ſuch are our ſinnes, as the bands and fetters that kept vs in thraldome vnder the deuill. 2. there is a difference betweene corporall and ſpirituall bondage: for there the price is paid to the enemie, as to the great Turke, to get the captiues out of his hand: but here the price is paied to God, not to deliuer vs from him, but to reconcile vs vnto him, like as when a ſubiect rebelling againſt his Prince, is impriſoned and condemned to die, till ſome mediation and ſatisfaction be made for him, then his ſinne is pardoned, and he is reconciled to his prince.

2. Concerning the ſecond part of the reaſon. 1. it is falſe that we were not detained captiues by our ſinnes: for they are as the ſnare of the deuil, 2.Tim.2.26. 2. And although by our redemption we are not deliuered or taken from God, but reconciled vnto him: yet are we deliuered from his wrath, Rom.5. 9. and ſo from his puniſhing iuſtice.

5. *Argum.* We are improperly ſaid to be redeemed from that, to the which the price was not paied: but to the curſe of the lawe, and wrath, that is, the puniſhment of ſinne, the price was not paied: for the bearing of the curſe and the ſuſtaining of the wrath of God for vs, was the price it ſelfe: therefore we are improperly ſaid to be redeemed from the curſe and wrath.

Anſw. 1. The propoſition is falſe: for the captiue may be ſaid to be redeemed from that, to the which the price is not payed: as from the gives, fetters, priſon, ſword, death: though principally the redemption, is from the hands of him, which holdeth any in captiuitie: ſo we may be redeemed from the curſe of the lawe, though the price were not payed vnto it. 2. the curſe of the lawe and wrath may be taken two wayes, paſſiuely for the effect of the curſe and wrath, which is the puniſhment of ſinne, and in this ſenſe the price is not paid to the curſe: or actiuely for the wrath of God, and his irefull iudgement pronouncing the ſentence of the curſe: and in this ſenſe the price may be ſaid to be paied vnto the curſe, that is, the iuſtice and wrath of God inflicting the curſe.

6. *Argum.* The operation or curſe of the lawe is euerlaſting death, but Chriſt did not vndergoe euerlaſting death for vs, therefore he was not made a curſe for vs, but onely for our cauſe he fell into ſome kind of curſe for vs.

Anſw. 1. The propoſition is generally true, for the curſe or operation doth not onely ſignifie the puniſhment due vnto the breach of the lawe, but the ſentence alſo pronounced

againſt

against the transgressors of the lawe: as it is said, Deut. 21.23. *cursed is euerie one, that hangeth vpon a tree:* but euerie one that so hanged was not euerlastingly condemned, as the theise, that was converted vpon the crosse. 2. yet it is most true, that Christ in some sense suffred eternall death for vs: for in euerlasting death two things are to be considered, the greatnesse and infinitnes of the infernall agonies and dolors, with the abiection and forsaking of God: the other is the perpetuall continuance of such euerlasting horror and abiection: the second Christ must needs be freed from, both because of his omnipotencie, it was impossible for him to be for euer kept vnder the thraldome of death, and his innocencie, that hauing satisfied for sinne, beeing himselfe without sinne, he could not be held in death, and in respect of his office which was to be our deliuerer: yet the verie infernall paines and sorrowe Christ did suffer for vs: because our Redeemer was to suffer that which was due vnto vs: and why els was our Sauiour so much perplexed before his passion, which in respect of the outward torment of the body, was exceeded by many Martyrs in their sufferings, if he feared not some greater thing, then the death of the bodie? 3. And although sometime in Scripture the preposition *for*, signifieth onely the ende or cause, as Christ is said to haue died for our sinnes, 1. Ioh. 3.16. yet it signifieth also *for*, and in ones stead to doe any thing: as Rom. 5.7. *for a good man one dare die*, that is, in his stead, that he should not die; and so Christ died for vs, that is, in our place and stead, that we should not die eternally, *ex Pareo*.

7. *Argum.* As we are said to be sold vnder sinne, so we are bought and redeemed by Christ: but we were sold vnder sinne without any price payed: therefore so also are we redeemed, without the paying of any price.

Answ. The proposition is not true: for it is a metaphoricall speach, that we are sold vnder sinne, thereby is signified the alienation and abiection from God by our sinnes: but we are said to be redeemed properly: wherein it was necessarie, that a price should be paied for vs, both to satisfie the iust wrath and indignation of God against sinne, as also because of Gods immutable sentence, *thou shalt die the death:* which sentence must take place, least the Lord should be found a lier, and his word not to be true: Christ therefore in redeeming vs by his death, payed that price and ransome for vs, which we otherwise should haue payed.

8. *Argum.* Where there is a true and proper redemption, the price is paied to him, which holdeth the captiues in bondage: but in this redemption purchased by Christ, the price was not so paied: for then the deuill should haue had it, whose captiues we were: therefore it is not properly a redemption.

Answ. 1. It is not true that we are principally and originally the deuills captiues: first, we are the Lords captiues, as of an angrie and offended Iudge by our sinnes: but secondarily, we were captiued vnto Sathan, because the Iudge deliuereth ouer sinners vnto him as the tormentor: that power therefore which Sathan hath ouer sinners, is a secondarie power receiued from God: this is manifested in the parable, Matth. 18.34. where the king deliuereth ouer the wicked seruant vnto the tormentor.

2. The price then of our redemption was paied vnto God, who had deliuered vs ouer as captiues for our sinnes; and so the Apostle saith, *that Christ offred himselfe by his eternall spirit vnto God, Heb.* 9.14. not that God thirsted for the blood of his sonne, but after mans salvation, *quia salus erat in sanguine*, because there was health in his blood, as *Bernard* saith: for thereby Gods iustice was satisfied, and the veritie of his sentence established, *thou shalt die the death.*

3. But whereas it is further obiected, that the price could not be payed vnto God, 1. because God procured his owne sonne to pay the price of our redemption: but he that detaineth captiues, doth not procure their deliuerance. 2. in paying the price of redemption there is some vantage, accruing and growing to him, to whom the price is paied: but in our redemption there was no gaine or advantage vnto God: we further answear thus, 1. that in such a redemption, wherein the Iudge desireth the life and safetie of the prisoner, the Iudge himselfe may procure him to be redeemed, and that out of his owne treasure. 2. neither in such a kind of redemption doth the iudge seeke for any advantage to himselfe, but onely the preservation of the lawes and common iustice: as *Zaleucus* the gouernor of the *Locrensians*, hauing made a lawe, that he which was taken in adulterie should loose both his eyes, did cause one of his sonnes eyes to be put out for the offence, and one of his

owne

owne eyes: by this he gained nothing, but the commendation of iustice: and so in our redemption the iustice of God is set forth, otherwise there can be no lucre or advantage growing properly vnto God.

4. Wherefore notwithstanding all these cauills and sophistications, Christ properly and truely redeemed vs by his blood: which first appeareth both by euidēt testimonies of Scripture, as Mark. 10. 45. *The Sonne of man came to giue his life a ransome for many:* Coloss. 1. 14. *In whom we haue redemption thorough his blood:* 1. Tim. 2. 6. *Who gaue himselfe a ransome for all men:* Apocal. 5. 9. *Thou hast redeemed vs vnto God by thy blood:* secondly, all the parts requisite in redemption doe here concurre together. 1. there must be captiues, that are we. 2. one to redeeme, which is Christ. 3. a ransome must be paid, that is Christs blood. 4. and one to whom it must be paied, that is, God: see further hereof in *Pareus, dub.* 10.

Controv. 23. *That Christ truely reconciled vs by his blood against an other blasphemous assertion of Socinus.*

v. 25. *To be a reconciliation thorough faith in his blood:* against this *Socinus* obiecteth, that Christ was no otherwise a reconciliation, then the couer of the Arke in the old testament was called the *propitiatorie*, not that thereby God was reconciled, but that God shewed himselfe therein reconciled and appeased toward his people: So also the sacrifices of the lawe, are said to be ἱλασμὸς, a reconciliation, yet there was no satisfaction made vnto God by them: to this purpose, that impious *Socinus part.* 2. *c.* 2. *pag.* 81. 82. as he is cited by *Pareus, dub.* 11.

Contra. 1. It is false, that the Arke and sacrifices of the old Testament did reconcile as Christ hath reconciled vs: for there is great difference betweene dumbe and senseless ceremonies, the blood of beasts, and the most holy and liuely blood of Christ. 2. the Arke and the sacrifices, though in themselues, and their owne vertue, they did not reconcile vnto God, yet typically and sacramentally, they did reconcile, as beeing types and figures of the true reconciliation by Christ. 3. And that Christ was verily and properly our reconciler vnto God, appeareth in that the Apostle addeth *in his blood*, which he offred vp to God his father, which to what ende was it so offred vp, but to be a reconciliation? thus much of the controversall questions out of this chapter.

6. Morall obseruations.

v. 3. *Shall their vnbeleefe make the faith of God of none effect, &c.* *Origen* hereupon hath this note, *infidelitas eorum qui vel non accedunt ad fidem, &c.* their vnbeleefe which either come not to the faith, or fall away from it when they laugh vs to scorne in our fasting, almes deeds, and other workes of faith, *fidem quæ in nobis est, non euacuant*, doe not euacuate or make voide the faith in vs: our faith and pietie is not hindred by other mens incredulitie, and prophaneneſſe. 1. Obser. Some mens vnbeleefe hurteth not the faith of others.

And in that the Apostle doth here preuent the cauills and obiections of the Iewes, it teacheth that the minister of Gods word should so set forth the doctrine of the truth, whether in Church or Schooles, as that he may meet with all contrarie obiections made against the truth: both to satisfie the mindes of them that are desirous to learne, to deliver them from all scruple and doubting, and to stoppe the mouth of gainesayers, *Pareus in* v. 1. 2. Obser. He that teacheth the truth must meet with the obiections of the aduersaries.

v. 4. *Yea let God be true.* Seeing God is alwaies found true of his promise, but men are liars and deceitfull, we are taught that in all our trialls and tentations we should certainly ground vpon the promises of God; and not be carried away or swayed by the promises or threats of men, to let goe our confidence in Gods promises: as Dauid in all his afflictions, when he was chased vp and downe, and persecuted of Saul, staied himselfe vpon the truth of Gods promises. 3. Observ. We must trust God of his word.

v. 4. *That thou mightest be iustified:* When as God doth correct vs his children for our sinnes, or otherwise exerciseth his iudgements in the world, we should not seeme to accuse God or murmure against him, but confesse God in all his works and iudgements to be iust, and our selues to be sinners, as Dan. 9. 8. *to vs appertaineth open shame, &c. yet compassion and forgiueneſſe is in the Lord.* 4. Observ. Not to accuse God but our selues.

5. Obser. Ministers must not giue ouer though in some their labour be in vaine.

v. 3. *What though some did not beleeue:* As the Oracles of God committed to the Iewes, yet were not in vaine, though some beleeued not: so the Minister of Gods word must not be

be discouraged, and giue ouer his calling, because he seeth in some his labour to take small effect, *Martyr*: for euen our Blessed Sauiour, in that his most heauenly sermon of the eating of his flesh, and drinking of his blood, was forsaken and left of many of his hearers, yea many of his disciples went away, in so much that he said vnto the twelue, *Will ye also goe away?* Ioh.6. 67.

6. Obser. How the Minister sometime in his discretion must make himselfe as one of the number.

v. 9. *Are we more excellent:* The Apostle, that his reprehension might appeare more easie and tolerable, ioyneth himselfe in the companie and maketh himselfe one of the number: and indeed he was a part and member of Israel: So the Prophets doe often ioyne themselues with the rest of the people, as partaking with their sinnes, as *Dan. 9. 5. We haue sinned, and committed iniquitie:* for like as the praise and commendation of the good and vertuous, extendeth it selfe vnto all the congregation, wherein there are notwithstanding some carnall men, and hypocrites; so the sinnes of the congregation doe euen touch and some way defile the godly: because that they liuing among the wicked might offend in their connivence, in not reproouing the sinnes of others, as they ought, or in not giuing themselues such good example of life, as they should, or some other kind of way might be touched.

7. Observ. The lawe first to be preached.

v. 21. *By the Lawe commeth the knowledge of sinne:* Then is the lawe first to be preached to make men to knowe themselues, and to acknowledge their sinnes: this was the course that Iohn Baptist tooke to preach repentance to the people, and to bring them to confesse their sinnes, and so to prepare a way for the Gospell of Christ: for like as a wound cannot well be cured, vnlesse first it be searched to the bottome: so the heart must first be humbled before it can be truely capable of the comforts of the Gospel.

8. Observ. That the doctrine of iustification by faith onely is not enemie to good works.

v. 31. *Doe we then make the Lawe of God of none effect, &c.* As the aduersaries in S. Pauls time blamed his doctrine concerning iustification by faith onely, as an enemie to the Lawe and good workes, whereas the Apostle alwaies ioyneth sanctification with iustification, workes with faith, though he exclude workes in the act it selfe of our iustification: So the aduersaries of the grace of God in these dayes the Papists and Romanists, doe slaunder the doctrine of the Gospel, which vrgeth iustification by faith onely, as though it should beate downe and hinder the exercise of good workes: But we say with the Apostle, that by this doctrine of onely, faith we doe not destroy the law, but indeed establish it, in as much as we hold faith without workes to be a dead, and fruitlesse faith: we do not separate workes from faith, though we exclude them from iustification: faith which iustifieth cannot be without workes, yet it iustifieth without workes: it alone iustifieth, yet it must not be alone.

The fourth Chapter.

1. *The text with the diuers readings.*

v. 1. What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were iustified by works, he hath wherein to glorie, *Be. (to reioyce, G. to boast) be hath glorie. L.T. the word is ἔχει καύχημα, he hath matter of reioycing:)* but with God.

3 For what saith the Scripture? but Abraham beleeued God, *Be.V.T. (Abraham beleeued God. L.B.G. but here the Greeke particle δὲ, is omitted)* and it was counted *(or reputed. L.)* to him for righteousnes.

4 Now to him that worketh, the wages *(reward. B.R. but a reward may be of fauour, so is not wages)* is not counted by fauour, (or, *of grace, Be.*) but of debt: *(dutie, Be. but ὀφείλημα signifieth debt)*

5 But to him that worketh not, but beleeueth in him, that iustifieth the vngodly, his faith is counted for righteousnesse: *(according to the purpose of God. L. this is not in the originall, nor yet translated in the Syriake.)*

6 Euen as Dauid declareth *G. (or pronounceth. Be.* or *expresseth. V.* rather then *telleth. R. the word is λέγει, saith, calleth)* the blessednesse of the man, vnto whom God imputeth righteousnesse without workes.

7. Blessed are they whose iniquites are forgiuen, and whose sinnes are couered.

8 Blessed

8. Blessed is the man to whome the Lord (*not our Lord, L. R.*) impureth not sinne. *G.* (*hath not imputed, L. R. will not impute. T. B. the word is in the future tense, but according to the phrase of the Hebrew, it is taken for the present.*)

9 *Came* this blessednes *G. Be.* (or *belongeth it. V.* or *befalleth, B. better then abideth, remaineth. L. R. there is no word expressed in the originall, it must be supplied and understood*) vpon the circumcision *onely*, or vpon the vncircumcision also? (*the prepuce. R. but that is no English word*) For we say, that faith was imputed to Abraham for righteousnes.

10 How was it then imputed? when he was in circumcision, (*when he was circumcised, G. the word is ἐν περιτομῇ, in circumcision*) or in vncircumcision? not in the circumcision, but in vncircumcision.

11 And (or *after, G.*) he receiued the signe of circumcision, as the seale of the righteousnes of faith (which he had) in vncircumcision, that he should be father of all them which beleeue in vncircumcision, (*that is, beeing not yet circumcised*, not *by vncircumcision; V. L. R. the preposition διὰ, is better here translated* in: *for by vncircumcision they did not beleeue, that were to giue more vertue to vncircumcision, then to circumcision*) that righteousnes might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also which walke in the steppes of the faith, which was euen in vncircumcision, of our father Abraham.

13 For not by the law was the promise *giuen* to Abraham or his seede, that he should be the heire of the world, but thorough the righteousnes of faith.

14 For if they which are of the law be heires, faith is in vaine, *B.* (or *made void, G.*) and the promise is made of none effect.

15 For the law procureth (or *causeth, G. worketh, L.*) wrath: for where no law is, there is no transgression.

16 Therefore (*the inheritance*) is of faith, that *it might be* by grace, that the promise might be sure to all the seede, not to that onely, which is of the law, but also to that, which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, a father of many nations haue I appointed thee) euen before God (*not according to the example of God. V.*) whome he beleeued, (not *whome thou didst beleeue. T. L. or whome ye beleeued, B. the word is ἐπίστευσε, he beleeued*) who quickneth the dead, and calleth those things which be not, as though they were. (not *as those things which are, L. for he speaketh of the same things still, which God causeth to be, whereas they were yet nothing.*)

18 Who contrarie to hope, *B. Be. L. (aboue hope. G. beside hope. V. without hope: the preposition παρὰ is here taken in the first sense: for Abrahams hope was in deede beyond all expectation)* beleeued vnder hope, that he should be the father of many nations: according to that which was spoken *to him:* So shall thy seede be. (*as the starres of heauen, and the sand of the Sea, L. R. but these words are not in the originall*)

19 And he not weake in faith, considered not his owne bodie, (*he was not weake in faith, when he considered his bodie, T. but in the originall it is put negatiuely, he considered not*) which was now dead, beeing almost an hundred yeares old, neither the deadnes of Saras wombe.

20 Neither did he stagger (or *stirke. L. V. T. doubt. G. dispute. B. the word is διεκρίθη: it is better taken here in the first sense*) at the promise of God thorough vnbeleefe, but was strengthened in the faith, and gaue glorie vnto God.

21 Beeing fully assured *G.* (*or perswaded. V. Be. certified, B. rather then fully knowing, L. R. the word is πληροφορηθεὶς, which signifieth not onely knowledge in the vnderstanding, but assurance also in the heart*) that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnes.

23 Now it is not written onely for him, that it was imputed vnto him: (*for righteousnes, L. G. T. but these words are not in the originall*)

24 But also for vs, to whome it shall be imputed, beleeuing in him, which raised our Lord Iesus from the dead.

25 Who was deliuered vp for our sinnes, and was raised againe for our iustification.

2. The Argument, Method, and parts.

THis Chapter hath three parts. 1. the first is a proofe of the former proposition that we are iustified by faith without the workes of the lawe, by the example of Abraham, the testimonie of Dauid, with some other arguments, vnto the 17. verse.

2. A commendation and description of the excellencie of Abrahams faith, to 23.

3. The third is, the vse and explication of Abrahams imputatiue iustice.

In the first part the Apostle vrgeth 4. principall arguments to prooue, that we are iustified by faith without workes.

1. *Argum.* If any were iustified by workes, most like Abraham: But he was not iustified by workes, but by faith: Ergo: the assumption is diuersely prooued, 1. from the effects, then Abraham should haue had wherein to glorie with God, but he had not, v. 2. from a testimonie of Scripture propounded, v. 3. faith was counted to Abraham for righteousnesse: then dilated and implyed by the contrarie: that which is counted is of fauour and debt, v. 4. but Abrahams faith was counted his righteousnesse by fauour, v. 5. therefore not by debt.

2. *Argum.* From the testimonie of Dauid: there is the same way of iustification, which is of blessednesse and happinesse: but we are counted happie, by the not imputing and forgiuing of sinne, v. 7, 8. therefore so also are we iustified, and consequently, not by any of our owne workes.

3. *Argum.* The father of those which beleeue, and the children must be iustified after the same manner: but Abraham the father of those which beleeue, was iustified by faith, and not by the workes of the lawe: Ergo: the proposition is insinuated, v. 11. from the end, why Abraham receiued circumcision as the seale of the righteousnesse of faith, *that he should be the father, &c.* the father then and children must be iustified by one and the same way: the assumption is thus prooued: the first part thereof, that he was the father of all the faithfull is prooued by a distributiō: he was the father both of the vncircumcised, which is shewed by the time, v. 10. he was iustified by faith beeing yet vncircumcised: and of the circumcised, because he receiued circumcisiō, v. 12. the other part that he was iustified by faith, is proued by the effects, because he receiued the promise, not through the law, but faith, v. 13. for otherwise the promise had bin of no effect, if it had bin by the law: which were absurd, v. 14.

4. *Argum.* From the contrarie effects of the lawe and of faith: the promise ought to be firme and sure vnto Abraham, and his seede, v. 16. but the lawe cannot worke any such assurance, but is rather causeth wrath, because it discouereth transgression, v. 15.

2. Then followeth a description of Abrahams faith. 1. by the foundation thereof, Gods omnipotencie shewed by the effects, v. 17. 2. the obiect of his faith, to beleeue to be the father of many nations, euen as the starres, or sand in multitude, v. 18. 3. the strength of his faith in ouercomming all impediments, v. 19. 4. the qualitie, it was without doubting, v. 20. which wrought in him assurance, v. 23. 5. by the effects, it was imputed to him for righteousnesse, v. 23.

3. The application of this example followeth. 1. from the ende of the Scripture, which was not written onely for Abraham, but for vs. 2. from the description of faith. 1. the foundation, God. 2. the obiect Christ Iesus crucified and raised vp. 3. the end, remission of sinnes, and our iustification, v. 25.

3. The questions and doubts discussed.

Quest. 1. *Vpon what occasion Saint Paul bringeth in the example of Abraham.*

1. *Chrisostome* taketh this to be the occasion, that now the Apostle intending to set forth how glorious and excellent iustification by faith is, would shew it by the example of Abraham, whose righteousnesse was most glorious: But the Apostle insisteth yet in the proofe of his former conclusion, that a man is iustified by faith, not by works: it had beene yet vnseasonable for the Apostle to set forth the praise and commendation of iustification by faith, and to stand vpon the glorie and excellencie of it, the truth whereof, the Iewes addicted to the works of the law, were not yet thorougly perswaded of.

2. *Anselme* thinketh, that whereas a double question was mooued in the beginning of the former chap. v. 1. concerning the preferment of the Iew, & touching circumcision: as the Apostle answered to the former question in the third chapter, so he commeth to the other here,

here, to treat of circumcision: But both the Apostle had already said much concerning circumcision, c. 2. so that he needed not againe to fall into any speciall treatise thereof: and beside, if he should haue singled out the example of Abraham to that purpose, the doctrine of iustification without all kind of workes, as well ceremoniall, as morall, should not haue beene sufficiently prooued.

3. Some thinke, that whereas the Apostle had said, c. 3. 21. that the righteousnesse of faith had testimonie of the law and the Prophets, that now the Apostle prooueth the same by the example of Abraham: But that assertion of the Apostle went not immediately before, many other things which concerne the principall argument of iustification by faith came betweene, with the which this chapter rather must haue coherence.

4. And therefore it is the opinion of others, as of *Origen*, *Oecumen.* to whome consent *Tolet*, *Pererius*, that the Apostle directly by this example of Abraham goeth about to proue the generall argument, that we are iustified by faith without works, because Abraham was so iustified.

5. But as we denie not, but that the example of Abraham is very pertinent to that purpose to prooue iustification by faith without works; yet beside this generall scope of the example of Abraham here produced, there is this particular reason of the connexion and coherence: that after the Apostle had concluded generally without exception, that euery man must be iustified without works, the Iewes might straitway haue obiected the example of Abraham, whose memorie was honourable among them: that at the least he and Dauid should seeme to be excepted out of this generall rule: their works were renowned and glorious, and somewhat must be yeelded vnto them. The Apostle therefore here preuenteth this obiection, and confesseth that Abraham was very glorious by his works among men, yet before God he did not glorie by his works, but it was his faith, whereby he was approoued iust in Gods sight. Thus *Pareus*, *Pellican*, *Gryneus*.

Quest. 2. *Of the meaning of the first verse.*

v. 1. *What shall we say then, that Abraham our father.* 1. The Apostle vseth an interogation, both for the more full declaration of the thing in question, and for more vehemencie sake, *ad struendam dictis fiduciam*, to win the more credit to his sayings, as c. 3. 1. & 6. 1.

2. The Apostle speaketh in the first person, *what shall we say*, and *Abraham our father*, that he might the better insinuate himselfe, *Pareus*.

3. He vseth the name of *Abraham*, not *Abram*, because now it was the vsuall name, whereby he was called, though as yet his name was not changed when he was counted iust by faith, for the which purpose S. Paul bringeth in his example, *Marl.*

4. Concerning that addition, *after the flesh*. 1. Some doe ioyne vnto *Abraham our father*, *after the flesh*, to distinguish the carnall children of Abraham from the spirituall: for he was the father of the Gentiles not according to the flesh, but the spirit, *Chrysost. Theophy. Oecumen. Tolet.* But then the Apostle would haue said, rather *your father*, if he had spoken onely of the carnall generation, *Beza*. neither doth the Apostle seeme to derogate vnto the Iewes, as hauing onely a carnall prerogatiue: he would not therefore vse any such limitation, as excluding them from beeing his spirituall children.

2. Some doe ioyne it with the word *hath found after the flesh*, as indeede the order of the words sheweth: but then by flesh, they vnderstand circumcision, as *Ambrose*, and the *interlin. glosse*: but the Apostle disputeth generally against all works of the law, not the ceremonialls onely.

3. *Lyranus* thinketh, that *according to the flesh*, is added, to shew the difference between the originall of the flesh, which was from Abraham, and of the soule from God: but this distinction is nothing pertinent to the thing in question.

4. Therefore, by *according to the flesh*, the Apostle rather vnderstandeth the works of the law, so *Theodoret* & the *ordin. glosse*: and the reason hereof is this, because the Apostle doth not simply denie vnto Abraham all kind of righteousnes, but that which is by works, *Beza*: so Phil. 3. 3. 9. the righteousnes in the flesh, & of the law, are taken for the same with the Apostle. *Gryn.* But in this sense great aduantage may seeme to be giuen vnto the Popish sophisters, who thinke that onely Abrahams works done before he had faith, while he was yet in the flesh, are excluded from iustification, & not those which came after: vpon the which reason *Pareus* seemeth to incline to the other exposition, to ioyne, *according to the flesh*, with *Abraham our father*: But we neede not for this reason to refuse the other exposition:

for euen the workes which proceede from faith, if any merit or worthines be repoſed in them, may be ſaid to be *after* the fleſh: for the Apoſtle oppoſeth κατὰ χάριν, by fauour, and κατὰ ὀφείλημα, by debt, v. 4. that then which is by debt and merit of the worke is according to the fleſh, and is oppoſite to fauour and grace.

Queſt. 3. *Of the meaning of the 2. verſe.*

v. 2. *If Abraham were iuſtified by workes, he hath wherein to reioyce.* 1. *Origen, Ambroſe, Chryſoſtome* doe thus frame the argument: if Abraham were iuſtified by workes, he had no glorie with God, but he had true glorie with God, therefore he was not iuſtified by workes: ſo alſo *Faius* collecteth the argument, aſſuming affirmatiuely: but the aſſumption is put negatiuely with the Apoſtle, *but not with God:* ſo that thus rather the argument holdeth: if Abraham were iuſtified by workes, he hath wherein to glorie with God, he hath ſomewhat to glorie in as beeing iuſtified by his workes: but he had not wherein to glorie with God, *Ergo:* thus *Beza, Parens.*

2. *Gorrhan* maketh all this verſe the propoſition: *If Abraham were iuſtified by workes, he hath wherein to glorie, but not with God,* but ſuch glorie, but not with God, Abraham had not: for if it be vnderſtood of true glorie in deed, ſuch glorie none can haue but from God, if falſe glorie among men, Abraham would no ſuch glorie: But in this collection, the Apoſtle ſhould denie, that Abrahams workes had no praiſe or glorie at all among men, whereas the Apoſtle ſeemeth to graunt ſo much, that his workes might be praiſeworthie among men, but before God, they could not iuſtifie him.

3. *Chryſoſtome* hath here a diſtinction of *glorying*, one is by workes, which a man cannot haue with God, an other is by faith, which is before God: and *Pet. Martyr* approoueth this diſtinction, and thinketh, that by the glorie of God, c. 3. 23. *are depriued of the glorie of God*, the Apoſtle meaneth our iuſtification by faith, wherein the glorie of God ſheweth it ſelfe: but an other word is vſed there, δόξη, which ſignifieth glorie, here the word is καύχημα, glorying or reioycing: and indeede before God we cannot glorie either of works or faith: for he is ſaid to glorie with God, that can bring any thing to God of his owne: now ſeeing faith alſo is a gift of God, we cannot glorie in it: as the Apoſtle ſaith, 1. Cor. 4. 7. why glorieſt or boaſteſt thou, as though thou hadſt not receiued it? But whereas the Apoſtle ſaith, *he that glorieth, let him glorie in the Lord:* he ſpeaketh not of any glorying of any gift which any man hath, but of the meere grace of God: and the meaning is, let him giue all glorie vnto God, confeſſing that he hath nothing of himſelfe.

4. Now whereas the Apoſtle ſaith, *he hath wherein to glorie: Oecumenius* vnderſtandeth this of glorying in himſelfe: but ſo would not Abraham glorie at all among men: therefore by *glorying* here is vnderſtood nothing els, but the praiſe and commendation of men: his workes might *eum honorabilem reddere*, make him honourable with men, but not with God, *Lyran. Tolet* here diſtinguiſheth betweene the word, καύχημα, here vſed, which ſignifieth praiſe and glorie, and καύχησις, before expreſſed, c. 20. 23. which ſignifieth glorying, boaſting, *annot.* 3. but this diſtinction to be perpetuall he ſheweth not.

Queſt. 4. *How the Apoſtle alleadgeth that teſtimonie concerning the impvtation of Abrahams faith for righeouſneſſe, v.* 4.

1. The Apoſtle readeth in the paſſiue, *it was imputed*, whereas Gen. 15. 16. whence this teſtimonie is cited, it is put in the actiue, *vaiaeh ſhebeha, and he imputed it:* 1. the reaſon hereof *Tolet. annot.* 5. thinketh to be, that the Septuagint and the Hebrewes did read without prickes, and then the word might be taken either actiuely or paſſiuely: but this is no ſound opinion, to thinke that the Hebrew pricks came in ſo late, for ſo there ſhould be great vncertentie of the Scripture: and further, ſet the pricks aſide, yet the word is not expreſſed with the ſame letters, when it is actiuely and paſſiuely put: for Gen. 15, 6. the word is as before it is ſet downe: but Pſal. 106. 31. where it is put paſſiuely, the word is *techaſheb, it was imputed:* the letters are diuers: and further in this place, Gen. 15. 6. there is an affix of the feminine gender, which ſheweth a difference in the verie letters of the word beſide the pricks. 2. ſome thinke that the Apoſtle writing by the ſame ſpirit which Moſes did, by his Apoſtolike authoritie did ſo cite this Scripture, *Faius.* but this would haue giuen great offence vnto the Iewes and converted Gentiles, if the Apoſtles ſhould haue cited the Scriptures otherwiſe, then they were found in the old Teſtament. 3. Therefore it was more ſafely affirmed, that the Apoſtle followeth the Septuagint, which was the receiued tranſlation among the Gentiles, *Mar.* ſpecially ſeeing they keepe the ſenſe of the

place

place, and the rather becauſe this reading in the paſſiue is warranted by an other Scripture, Pſal. 106. 31. where it is read in the paſſiue, *and it was imputed vnto him.*

2. An other difference in this reading is, that the Apoſtle beſide that he changeth the voice, turning the actiue into the paſſiue, doth not interpret the Hebrew affix, *he imputed (it,)* that is, Abrahams faith God imputed, for ſo the word *eenunah, faith*, beeing vnderſtood after the manner of the Hebrewes in the verbal word *heemin*, he beleeued, anſwereth vnto the affix *ha*, of the feminine gender: but this the Apoſtle afterward euidently ſupplieth, v. 9. that faith was imputed to Abraham for righteouſnes.

3. A third difference there is, that in the Hebrew text there is no prepoſition ſet before the word *tzedekah*, iuſtice, as here the Apoſtle tranſlateth εἰς δικαιοσύνην, for righteouſnes: but there Moſes ſaith, *he imputed it vnto him for righteouſnes:* but this doubt is eaſily remooued: for Pſal. 106. 31. the phraſe is put with a prepoſition, *litzedakah*, it was imputed to him for righteouſnes: ſo that beſide the identitie of the phraſe, there is no difference, to ſay *it was imputed vnto him for righteouſnes*, or *as righteouſnes:* this reading of the Apoſtle is warranted by that other place in the Pſalme.

4. S. Paul with the Septuagint read, he beleeued, τῷ θεῷ, God, but in the Hebrew it is, *laiehovah*, in God: *Auguſtines* diſtinction therefore doth not alwaies hold, that it is one thing, *Deo credere*, to beleeue God, an other *in Deum credere*, to beleeue in God: *Mart.* for theſe two, both in the Hebrew and Greeke phraſe, are taken for the ſame: though in the Latin tongue there is a difference.

5. Queſt. *Of the meaning of the words, Who counted this for righteouſnes vnto Abraham.*

1. Some of the Hebrewes peruerting that place, Gen. 15. 6. doe vnderſtand it of Abraham, that he imputed this faith vnto himſelfe for righteouſnes: but beſide that it is a very improper, and vnfit thing, that a man ſhould impute vnto himſelfe his owne righteouſnes, the Apoſtle taketh away this doubt, v. 9. weere he ſaith, *was imputed to Abraham:* he could not be both the imputer, and the perſon alſo, to whome the thing is imputed.

2. And as vnreaſonable is their gloſſe, who vnderſtand an other third perſon not expreſſed, that the world imputed it to Abraham, that is, held him for that cauſe to be a righteous man: *ex Beza. annot.* for how ſhould the world be here vnderſtood, whereof there was no mention before: the words then doe eaſily demonſtrate, who it was, *that imputed it*, namely, he in whome Abraham beleeued: he beleeued God, and he, that is God, counted it vnto him for righteouſnes.

3. *Tertullian. lib. de patient.* doth read it in the paſſiue, and referreth it vnto Abraham, *iuſtitia deputatus eſt*, he was deputed for righteous: whereas the Apoſtle doth not ſpeake of the imputation of his perſon, but of his faith, as he ſaith, v. 9. *faith was imputed to Abraham.*

6. Queſt. *What it was that Abraham beleeued.*

The Apoſtle may ſeeme vnfitly to alleadge that place of Abrahams faith, which was onely concerning the promiſe of multiplying his ſeede, which kind of beleefe is of an other nature, then iuſtification by faith: to this obiection diuers anſwers are made.

1. *Pererius* here hath one anſwer, that S. Paul ſpeaketh not of the firſt iuſtification of Abraham, when of a ſinner he became righteous, but of his ſecond iuſtification, which was an encreaſing of the firſt: and this is done *per quemlibet actum meritorium*, by any meritorious act: ſo that to beleeue any promiſe of God by ſuch a faith informed by charitie, is meritorious of a further degree of iuſtice.

But beſide other errors, which are here couched together, as of the firſt and ſecond iuſtice, that charitie is the forme of faith, that we are iuſtified by the merit of faith, all which are before confuted in the controverſies of the former chapter: I doe here oppoſe againſt *Pererius*, one of his owne order, namely *Tolet. annot.* 5. who directly prooueth, that S. Paul ſpeaketh of Abrahams firſt iuſtification, which he prooueth by that place, Iam. 2. 25. that when Abrahams faith was imputed to him for righteouſnes, he was called the friend of God, now ſaith he, *ſecunda iuſtitia, non amicum, ſed gratiorem amicum fecit*, the ſecond iuſtice doth not make one Gods friend, (for he was Gods friend before, when he was firſt iuſtified) but it maketh him a better and more acceptable friend.

2. *Peter Martyr* hath here two anſwers: 1. he that ſpake here vnto Abraham, was Chriſt, and therefore in beleeuing God, he beleeued Chriſt, and ſo this faith was imputed

vnto him for righteousnes. 2. all the promises of God were grounded vpon the mercie and goodnes of God, and the mercie of God is grounded on Christ: the Patriarkes then, though it were but a temporall promise, which was made, yet in beleeuing of it, did repose their trust vpon Gods mercie in Christ: but both these answers are vnsufficient, for they shew not directly that Abraham was iustified by faith, but onely by a certaine consequence.

3. Therefore the best answer is, that Abraham in this multiplying of his seede did vnderstand Christ: for his faith had respect not onely vnto this promise of the multiplying of his seede, as the starres of heauen, Gen. 15.5. but to the other promises before going, as that in his seede all the families of the earth should be blessed, Gen. 12. And that in these promises the Messiah is vnderstood, thus it may appeare: 1. because so S. Paul expoundeth *seede*, of Christ, Gal. 3. and the Hebrews also doe vnderstand this seede wherein all the families of the earth shall be blessed, of Christ. 2. this multiplying of Abrahams seede, as the sand of the sea, or starres of heauen, was not fulfilled in the carnall seede of Abraham, which contained it selfe within the compasse of Canaan, but it was accomplished in the spirituall seede of Abraham, in the conuersion of the Gentiles to the faith of Christ. 3. neither could that blessing of all the families of the earth be vnderstood of any carnall blessing, but of the spirituall benediction of the Gentiles conuerted to the faith of Christ: as it is said, Isa. 53.11. *My righteous seruant by his knowledge shall iustifie many.* 4. yea in that they are promised to be as the starres of heauen, that is, shall haue celestiall glorie, this promise the seede of Abraham could not attaine vnto but by Christ the king of glorie, Psal. 24.8. 5. our blessed Sauiour saith, that *Abraham was glad to see his day, he saw it and reioyced:* which sheweth, that he had an euident knowledge and expresse faith of Christ. *Parem, Perer.*

4. But *Stapleton in Antidot.* denieth that this faith of Abraham was a speciall faith of the remission of sinnes, but onely the Catholike faith, which is to assent vnto euery word of God. *Contra.* 1. If Abraham did assent vnto the word of God, then also to this word concerning the remission of sinnes in Christ, vnlesse they will denie, that Abraham had any word at all for the remission of his sinnes: whereupon then arised that his singular ioy in Christ, for wherein can a man ioy, then in the remission of his sinnes, and consequently that his name is written in heauen? Luk. 10.20. 2. If they hold the hope, and assurance of remission of sinnes to be no part of the Catholike faith, as indeede the Papists doe not make it, let them keepe such Catholike faith to themselues: we will none of it: what comfort can one haue in that faith, which can not assure him of Gods fauour and of the remission of his sinnes?

7. Quest. *Why Abrahams faith was imputed vnto him at this time, and not before.*

Although Moses then first maketh mention of Abrahams iustification by faith, Gen. 15.6. yet it hath relation to all other acts of his faith going before, for it was an act of faith, that Abraham obeied God to goe out of his countrey, and to dwell in a strange land, Heb. 11.8. and other promises, as Gen. 12.3. and 13.16. also Abraham beleeued, wherein he shewed his faith: yet Moses reserueth this commendation of Abrahams faith to this place, for these reasons:

1. Moses would not straight vpon the first promise made, Gen. 12. speake of Abrahams iustification by faith, before he had brought forth diuers excellent and glorious works, that his iustification might appeare to be of his faith, not by works, so *Faius*, and *Tolet. annot.* 5.

2. Neither would Moses deferre this testimonie of Abrahams faith vnto that act of his in offering his Sonne to be sacrificed: but he setteth it downe here, as soone as he had receiued an expresse promise concerning his seede, which was Christ: that it might appeare to be faith in Christ, and none other whereby he was iustified: before this Abraham had receiued some generall promises concerning Christ, as that in Abraham all the families of the earth should be blessed, Gen. 12.3. and that his seede should be as the dust of the earth: but the seede out of his owne bowels was not promised vntill now. *Tolet. Faius.*

3. Further, then was his faith commended, because it had at that time beene throughly tried, when he thought that Eliezer his seruant should be his heire.

4. And though Abraham had faith before, yet was it still more perfected: and Abraham was now more certenly perswaded of his iustification, and therefore he is said now first to be iustified, though indeede by the same faith, he had beene iustified before. *Parens, dub. 2.*

8. Quest.

Queſt. 8. *What imputation is, and what to be imputed.*

1. This word is diſtinguiſhed according to that, which is imputed, as ſometime that which is euill is ſaid to be imputed, ſometime that which is good.

1. An euill thing is imputed two wayes, either rightfully, as when a ſinne is worthily imputed to him, that committed it, as Quintilian putteth this caſe, *lib. 5. c. 10. vtrum cædes ei imputanda ſit, &c.* whether the murther be to be imputed to him, that beganne the ſtrife: or it is imputed wrongfully, as adulterie was imputed to Suſanna her charge without cauſe. 2. a good thing is imputed three wayes. 1. *iure*, by right, as the reward is imputed to the worke by debt, as the Apoſtle vſeth the word here, v.4. but then this word *imputed* is taken for to *giue*, and it is improperly called an imputing. 2. *iniuria*, by wrong, as when innocencie is imputed to a malefactor, which is forbidden, Prou. 17. 15. *to iuſtifie the wicked.* 3. *gratia*, by grace and fauour, a thing is imputed, but not againſt right, *propter alienum meritum*, for an others merit, and ſo are we ſaid to be iuſtified by faith in Chriſt, *Pareus:* like as when a Creditor of grace and fauour accepteth a debt to be paied, and accounteth it diſcharged, when yet the partie indebted is not able to pay it: in this ſenſe is the word taken, Numb. 18.27. *Your offring ſhall be reckoned vnto you, as the corne of the barne*, it ſhall be ſo counted, or be in ſtead of it, though it be not it, *Faius.*

2. This word to be *imputed*, likewiſe is taken either *Phyſice*, in a Phiſicall ſenſe, as when a plant is ſaid to be imputed, that is, ſet in or graft into the ſtocke, or *relate*, by way of relation, when a thing is imputed by way of acceptation and fauour, as when the victorie atchieued by the ſoldiers, is for honors ſake aſcribed vnto the captaine though abſent, or when the captaine to whom the ſpoyle belongeth giueth it vnto the ſouldiers, that did not fight for it: and thus is the righteouſneſſe of Chriſt, which we wrought not our ſelues, imputed vnto vs by faith.

3. And thus for faith to be imputed for righteouſneſſe, or to be iuſtified by faith, of faith, or thorough faith, are with S. Paul taken for one and the ſame thing.

Queſt. 9. *How Abrahams faith was imputed to him for righteouſneſſe.*

1. *Origen* thinketh that Abrahams faith, was imputed to him now for righteouſneſſe, becauſe it was perfect, whereas before vntill now it was onely in part: and hereof it is, that whereas it is ſaid of the Iſraelites, Exod. 14. 31. *they beleeued the Lord, and his ſeruant Moſes*, yet they are not ſaid to be iuſtified by this faith, it was for that their faith was not perfect, as was Arahams: But 1. no mans faith can be perfect here, for as we *knowe in part*, 1. Cor. 13. 12. ſo is our faith in part. 2. that beleeſe, which there Moſes ſpeaketh of, was of an other kind, it was not a iuſtifying faith, which is ioyned with confidence, for they repoſed not their truſt in Moſes: but it was onely a beleeuing and giuing credit vnto God, and his miniſter Moſes.

2. Neither was Abraham iuſtified *merito fidei*, by the merit and worthineſſe of his faith: as by the worke and act thereof, as the Romaniſts teach: and *Origen* gaue occaſion of this error, who thinketh, as it is here ſaid of faith, it was imputed for righteouſneſſe, *idem de alijs vertutibus dici poteſt*, that the ſame thing may be ſaid of other vertues, as humilitie, wiſedome, may be *reputed vnto iuſtice*, &c. But this is a manifeſt error: for faith or any other vertue, as it is a worke cannot iuſtifie, becauſe it is but an act of one vertue, and ſo not obedience and conformitie to the whole lawe: and beſide we are ſaid to be iuſtified by faith without workes, then neither faith nor any vertue iuſtifieth as a worke.

3. Neither yet is faith taken here by a *ſynecdoche*, when one part is taken for all, as including workes, as *P. Martyr* reporteth their error, for faith cannot include that which it excludeth: if faith iuſtifie without workes, then vnder workes, cannot faith be comprehended.

4. Here alſo we refuſe that corrupt note of the ordinarie gloſſe: that to him which beleeueth, *ſi non habet tempus operandi*, if he haue not time to worke, faith onely ſufficeth to righteouſneſſe: but to him that hath time to worke, the reward ſhall be giuen, not according to his beleeſe onely, *ſed ſecundum debitum operationis*, but according to the debt of his worke: But two wayes is this gloſſe erroneous, 1. becauſe it flatly contradicteth the Apoſtle, who affirmeth where faith is counted for righteouſneſſe, there is no reward due by any debt, v. 4. 5. 2. it is impoſſible, that he which hath a iuſtifying faith, ſhould be with-

out some workes: as euen the theife vpon the crosse shewed his faith by his workes, in confessing his sinne and honouring Christ.

5. *Tolet* also here is verie nice and curious, he will not haue the word λογίζω, here to be interpreted by the word *impute*, *to impute*, but by the word *repute*, to repute: the difference betweene the which two is this, *reputatur id, quod tale non est, ac si tale esset, &c.* that is reputed, which is not such, as though it were such: to impute is to make one the cause of some commoditie and discommoditie, *ac si ille talis rei author esset*, as if he were the author of it, &c. 1. so then faith is said not to be imputed but reputed for iustice, because the act of faith is imputed for iustice: for when it doth not bring iustice of it owne nature, *vt est actus hominis*, as it is an act of man, yet it is so accepted of God. 2. and therefore he misliketh the word imputed, because we thereupon gather, that there is no iustice giuen vnto man, whereby he is made iust, but the iustice of Christ reputed: but he affirmeth, that there is a iustice verily giuen vnto man, by faith, which God accepteth for iustice: as the sight of the brasen serpent did verily heale, not by the vertue of the sight, *sed ex diuino beneplacito*, because it so pleased God. 3. for if the word *imputed*, not *reputed* had beene here vsed, the Apostle would haue said, *he imputed vnto him, &c.* not *it was imputed:* to this purpose, *Tolet. annot. 7.*

Contra. 1. We say that iustice is both imputed, and reputed vnto vs by faith, for first Christs righteousnesse is imputed and made ours by faith, and then it is reputed and accepted, as if we had our selues performed it: neither can there be any reputed iustice, but it must first be by imputation. For God in his iustice cannot hold or repute him for iust, that is not iust, vnlesse for an others rigteousnesse he be reputed and counted iust. 2. That figure of beholding the brasen serpent doth make more for imputation of iustice, then reputation onely: for they which looked vpon the serpent, were not reputed as healed, but verily were healed from the biting of the serpent, by the imputation and application of the vertue apprehended by the sight of the serpent: so we are truely healed from our sinnes by the imputation of Christs righteousnesse. 3. that which S. Paul vttereth in the passiue, *it was imputed*, Moses expressed in the actiue, *he imputed*, so that the sense is all one, and seeing *Tolet* following the vulgar Latine readeth, v. 8. *Blessed is the man, to whom the Lord imputeth not sinne*, why should not the same sense of the word be retained here?

6. Wherefore then all these cauills beeing thus remooued, we inferre, that Abraham was iustified by faith, not *materialiter*, materially, as it was an act: but *relate*, and *obiectiue*, as it hath relation vnto the obiect the iustice of Christ, and *organice*, instrumentally, as it applyeth and apprehendeth the righteousnesse of Christ.

Quest. 10. *Whether Abraham were iustified by any thing beside his faith.*

1. It will be obiected, that Genes. 22. 18. after the Lord had tried Abrahams obedience and faithfulnesse in offring his sonne, the Angel said vnto him in the name of the Lord, *because thou hast done this thing, I will surely blesse thee, &c.* here the Lord seemeth to blesse Abraham for his obedience, not because of his faith: to this we answear, that it is not said that Abraham was iustified by this fact: he was iustified long before by his faith: but that the Lord rewarded Abrahams obedience, with ample and large promises: and so the Lord crowneth in mercie the workes and obedience in his servant.

2. *Obiect.* As it is said here that this faith and beleefe was imputed vnto Abraham for righteousnesse: so Psal. 106. 31. Phineas act in killing the adulterer and the adultresse, is said to haue beene imputed to him for righteousnesse.

Answ. There is an vniuersall and particular iustice, that is *personæ*, of the person, the other is *facti*, of some particular fact: so in this place in the Psalme, the Prophet speaketh not of that vniuersal iustice whereby one is counted iust before God, but of the particular iustification & approbation of Phineas his fact: which otherwise might haue seemed to be vnlawful, because he did take the sword being a priuate man, but because he did it in the zeale of Gods glorie, the Lord approoued it: *Phinehas* by that act beeing but one, could not be iustified before God; for the law saith, *cursed is he that continueth not in all things, which are written in the lawe:* one act then of obedience could not iustifie Phinehas before God: but that particular act was accepted and approoued: so Deut. 14. 13. the restoring of the pledge before the Sunne goe downe, is said to be ones righteousnesse: that is, the Lord would accept it as a worke of righteousnesse, pleasing, and acceptable vnto him: But in this

place

place the Apostle speaketh of vniuersall iustice, whereby a man is iustified and counted iust before God: to this purpose *Pareus dub. 3. Martyr. Faius.*

Quest. 11. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iustifying.*

S. Paul saith here, v. 3. that Abraham beleeued God, and it was counted vnto him for righteousnesse: but S. Iames saith, c. 2. 23. *Was not Abraham our father iustified by works, when he offred his sonne Isaac?*

1. *Tolet* would thus reconcile them, that S. Paul should speake of works going before Abrahams iustification, and without them he was iustified; but S. Iames of workes, that followed after whereby Abraham was iustified: But this solution will not serue his turne: for Abraham before this time, when he is said to haue beene iustified by his faith, had done many excellent workes, after he had beleeued Gods promises, in obeying his calling, and leauing his countrey, which things he did by faith: and yet he was iustified without any such workes: S. Paul then excludeth euen such workes as followed his iustification.

2. Wherefore the true reconciling of them is this. 1. that S. Paul and S. Iames speake not of the same kind of iustification: the one reasoneth of the manner and causes of our iustifying before God, the other of the signes thereof before men. 2. they speake of a diuerse subiect, S. Paul of Abraham, *iustificando*, to be iustified, S. Iames *iustificati*, of the same beeing iustified. 3. S. Paul of the iustifying of the person, S. Iames of the iustifying of a particular fact, *Gryneus:* see in the former chapter, controv. 21.

Quest. 12. *Of the explication of the 4. and 5. verses.*

v. 4. *To him that worketh.* 1. Here are three expositions set one against the other, of him that worketh, and worketh not, but beleeueth: of the debt, and fauour, or grace, of the wages and imputation, *Mart.* and by him that worketh is vnderstood him, that worketh with an intent thereby to merit or to be iustified: for he that beleeueth also worketh: but he is said not to work, *secundū quid*, after a sort, because he doth it not to that end to merit by it.

2. This the Apostle speaketh by way of concession, vsing a ciuill axiome taken from humane affaires: not that indeede before God any wages by debt is due vnto any that worketh, *Beza.* the Apostle then speaketh thus by way of supposition, *ex hypothesi*, *Faius.*

3. This *Origen* not well vnderstanding, but supposing that the Apostle indeed speaketh of such as are rewarded for their worke before God: and not seeing, *quod vllum opus ex debito remunerationem Dei poscat*, that any worke by due debt can require reward at Gods hand, he turneth the Apostles meaning an other way, and by debts vnderstandeth sinnes: as they are called in the Lords prayer, and so he also thinketh he speaketh of the wages of sinne, as S. Paul saith, Rom. 6. *That the wages or stipend of sinne is death:* But the Apostle here speaketh euidently, of the wages due vnto good workes, not to euill: *the wages is not counted by fauour:* but in rendring the wages of sinne, there is no fauour but iustice.

4. The Schoolemen likewise are grossely deceiued, who thinking the Apostle doth set downe this as a positiue rule before God, haue here deuised two interpretations. 1. they vnderstand this working, and not working, of the works following iustification; and so he that worketh is rewarded not of fauour onely, because of his faith, but for the debt also of his workes, *gloss. interlin.* but he that worketh not, that is, hath no time to worke is rewarded onely of grace: But this glosse is conuinced of many errors. 1. in ioyning faith and workes together, whereas the Apostle before, c. 3. 28. ascribed iustification to faith without workes. 2. to say that our workes are rewarded by debt, is to make God endebted vnto man for the worke, which is not farre from blasphemie. 3. he that hath true iustifying faith can neuer be without some workes or fruits thereof, be his time neuer so short, as appeareth in the theife vpon the crosse.

5. *Gorrhan* beside this exposition hath an other, to vnderstand the Apostle to speake of workes going before iustification: and then he giueth this sense: that to him which doth some good workes before faith, if he should be rewarded, the reward should be of debt, which is false, for then it should not be of grace: but to him that worketh not any such worke before faith, righteousnesse is imputed by faith, &c. Here also are diuerse errors. 1. to imagine, that there can be any good workes at all before faith. 2. he imagineth the Apostles speach to be conditionall, if any reward be giuen, wheras the Apostle setteth it down positiuely, the wages is counted not, if it be. 3. the Apostle speaketh in all that discourse

of

of all workes whether going before iustification, or following after: for all workes of the lawe are excluded, c.3.28. now all good workes are such as the lawe requireth, therefore euen such good workes are shut out from iustifying, as well such as followe iustification, as goe before. 4. all these errors arise out of the misvnderstanding of this place, where the Apostle speaketh by way of supposition, from the ciuill vse of rewards among men: that if there were any such meritorious working before God, the wages should in like manner be due by debt.

Quest. 13. *Of the diuerse kinds of rewards.*

1. Wages or reward is either due by debt, *per proportionem operæ cum re*, by the proportion of the worke with the reward, after a Geometricall kind of proportion: as when a labourer is couenanted with to haue so much for his worke, as in a due estimation it is valued at: there is a wages which is of fauour by promise and not by debt, and then it signifieth the same thing that *fructus*, a kind of fruit or commoditie that followeth ones labour, as Psal. 127. the fruit of the wombe is called a reward, and so life eternall is called a reward, because the Lord hath promised to giue it as a fruit following the labour of his Saints, *Par.*

2. And further life eternall is called a reward by a certaine similitude, because that as in ciuill workes the reward commeth after the worke is done: so life eternall followeth after mens fruitfull labour in this life, *Mart.* and againe it is called a reward, in respect of the thing done, not for the manner of the doing: because that as the wages is giuen to the worker of debt, so is saluation rendred to him, which beleeueth of grace, *Pareus.*

3. But properly eternall life is not a wages or reward, for these reasons. 1. because the things are not equall, which are giuen and receiued, the eternall reward, farre exceedeth the worth of our temporarie and imperfect obedience. 2. he that meriteth the wages, must doe it *ex proprio*, of his owne: but we haue nothing which we haue not receiued: it is not our owne. 3. he that meriteth must be no way bound vnto him that payeth the wages, for his seruice: but all that we doe or can doe, it is our dutie to doe.

Quest. 14. *How it standeth with Gods iustice to iustifie the wicked, v. 5.*

v. 5. *But beleeueth in him, that iustifieth the vngodly:* this may seeme to be contrarie to that Exod. 34.7. where the Lord saith, he will not hold the wicked innocent: and Prou. 17. it is called an abhomination to iustifie the wicked.

1. *Bucer* hereunto answereth, that S. Paul here speaketh of the first iustification, which if it should not be of the wicked, none at all should be iustified, for we are all the children of wrath, and the Lord findeth vs all wicked before we are iustified: But Moses speaketh of him, which continueth in his sinne and disobedience afterward.

2. *Gryneus* thus answereth, that although it be not lawfull for a man to iustifie the wicked, yet God may doe it, that is *omni lege superior*, aboue all lawe: and the reason of this difference is, because God onely hath right and power to forgiue sinnes, because they are committed chiefly against him, *Faius.*

3. *Pareus* addeth further, that then it is vniust to iustifie the wicked when as it is done without cause, and against the rule of iustice, there beeing no satisfaction made by the offender himselfe, or some other for him: but with God it is so, for he iustifieth the wicked, hauing receiued a sufficient satisfaction by the death of Christ, who hath payed the price of our redemption.

4. To this also may be adioyned, that this must be vnderstood *in sensu diuiso*, in a diuided sense, that God iustifieth the wicked: not him that remaineth wicked, but was so before he was iustified: *Faius. Anselmus* vnderstandeth him to be wicked, that beleeueth not: the then which beleeueth, is no longer to be counted wicked: so then whom God iustifieth he also sanctifieth, and of an vnrighteous man he is made righteous: which righteousnesse is imperfect here in this life, and therefore it cannot iustifie, *Par. dub.* 4.

Quest. 15. *How our sinnes are said to be forgiuen and couered, v. 7.*

1. First it is here to be obserued, that whereas S. Paul bringeth in this testimonie out of the Psalmes, *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered*, to prooue the former proposition that *God imputeth righteousnesse without workes*: that these two to remit and couer sinnes, and to impute righteousnesse, are taken for one and the same thing:

thing: for it is the obedience and righteousnesse of Christ, whereby both our sinnes are remitted, and iustice imputed vnto vs: As Luk. 18. 13. the Publican saith, *O God be mercifull vnto me a sinner*, and it is said of him, v. 14. *that he went home iustified, &c.* so then for God to shewe mercie in forgiuing sinne, and for man to be iustified, doe both concurre together, and the one doth necessarily followe the other.

2. Further the priuatiue graces of the spirit, as in the remitting of sinne, the hiding of iniquitie, and the not imputing of sinne, are not seuered from the positiue graces, as in the imputing of righteousnesse, *Gryneus*.

3. Now sometime sinne in Scripture is said to be remitted, sometime to be hid, and couered, and further to be not imputed, likewise to be washed away: which are all the same in effect, but yet in a diuerse respect: for there are fowre things to be considered in sinne. 1. the first is the inordinate act of sinne, which beeing once done cannot be vndone: this is said to be couered, not as though it were not, but because it is not imputed, the Lord seeth it not to punish it. 2. there is in sinne, the offence committed against God, which the Lord is said to forgiue and remit, like as one man remitteth and forgiueth the iniurie and wrong done against him. 3. there is the blot and staine of sinne, whereby the soule is defiled and polluted, and that is said to be washed away. 4. there is the guilt of eternall death, in respect whereof sinne is said not to be imputed, *Faius*.

4. Now the reason, why these are all one, to impute righteousnesse, to remit sinne, is this: because these are immediately contrarie one to the other, to be a sinner, and to be iust: he that is a sinner is not iust, and so consequently he that is iust, is reputed no sinner, *Par. dub.* 5.

Quest. 16. *In what sense circumcision is said to be a signe, and wherefore it was instituted.*

1. It was *signum memorativum*, a signe of remembrance or commemoration of the couenant, which was made betweene God, and Abraham, and of the promises, which he receiued: namely these three, 1. of the multiplying of his seede. 2. of inheriting the land of Canaan. 3. of the Messiah which should be borne of his seede.

2. It was *signum representativum*, a representing signe of the excellent faith of Abraham as it is afterward called, a seale of the righteousnesse of faith. 3. it was *signum distinctivum*, a signe of the distinguishing the Hebrewes from all other people. 4. it was *signum demonstrativum*, a signe demonstrating or shewing the naturall disease of man, euen originall sinne, and the cure thereof by Christ. 5. it was *signum prefigurativum*, a signe prefiguring baptisme, and the spirituall circumcision of the heart, *Perer.*

Quest. 17. *In what sense circumcision is called a seale of the righteousnesse of faith, v. 11.*

1. *Origen* thinketh, that it is so called, because in circumcision was sealed, and lay hid and secret the righteousnesse of faith, which should afterward be reuealed and vnfolded in Christ, and that it was a signe in respect of the beleeuing Gentiles, and a seale vnto the vnbeleeuing Iewes, shutting them vp in vnbeleefe, vntill they should be called in the ende of the world: But 1. in this sense it was not a seale to shut vp and keepe secret, seeing that Abraham was commended for his beleefe, and the iustice of faith was not vnknowne, or as an hid and secret thing to the fathers. 2. Neither doth S. Paul here speake of vnbeleeuers, but of those which beleeue, whose father Abraham was.

2. *Chrysostome* and *Theodoret* expound circumcision to be a seale, that is, *testimonium fidei acceptæ*, a testimonie of faith receiued: but a seale serueth more then for a witnesse or testimonie, there are witnesses vsed beside.

3. *Thomas* thinketh it was called a seale, that is, *expressum signum*, an expresse signe, hauing a similitude of the thing signified: as because hs was promised to be a father of many nations, he receiued this signe in the generatiue part: But though a seale haue the marke or print of the stampe, yet is it not called a seale for that, but in respect of the thing sealed and ratified.

4. Neither doth it onely signifie *signum distinctivum*, a distinguishing signe of the people of the Hebrewes from others: for it had beene enough to say it was a signe.

5. But because a seale is more then a bare signe, it is for confirmation as kings letters patents are sealed for better assurance: circumcision therefore serued as a seale, *vt obsignaret iustitiam fidei*, to seale the righteousnesse of faith: by the which seale the promises of God cer-

cordibus imprimuntur, are imprinted in the hearts, *Calvin.*

Quest. 18. *Whether the mysterie of faith in the Messiah to come were generally knowne vnder the lawe.*

The occasion of this question here is, because the Apostle saith; that circumcision was the seale of the righteousnesse of faith: seeing then, that all the people were circumcised, it may seeme, that generally all of them had this knowledge of the Messiah to come.

1. *Augustine* as *P. Martyr* citeth him, seemeth to be of opinion, *lib. 3. de doctrin. Christian.* that onely the Patriarkes and Prophets, and more excellent men, beeing illuminate by the spirit did apprehend this mysterie of faith, in the Messiah to come, and that the common people did onely knowe in generall, that God was worshipped by those signes and ceremonies, which were prescribed in the lawe, but the ende and scope of them they did not knowe: But by three aguments it may appeare, that the knowledge of the Messiah was more generall. 1. the Prophets did euerie where shewe the insufficiencie of the externall ceremonies and sacrifices, that they were not those things, which God required at their hands: so that the people could not be ignorant, by the continuall doctrine of the Prophets that some further thing was signified thereby. 2. yea the Prophet Isay hath most direct propheses of the Messiah, that by his stripes we are healed, and that God had laid vpon him, the iniquities of vs all, c. 53. 3. at the comming of Christ it is euident that there was a generall expectation of Christ: as Philip said to Nathanael, Ioh. 1. 45. *We haue found him of whom Moses did write in the lawe, and the Prophets:* and the woman of Samaria said, Ioh. 4. 25. *I knowe well that Messiah shall come.*

2. But though the knowledge of the Messiah, were more generally reuealed, then to the Patriarkes and Prophets onely: yet is it not to be thought, that the people did know in particular the meaning of euerie ceremonie, but onely generally, that they aimed at the Messiah: neither yet had all the people this knowledge: there were some carnall men among them, which onely did adhere vnto the externall signes, *ex Mart.*

Quest. 19. *Certaine questions of circumcision: and first of the externall signe, why it was placed in the generative part.*

1. Hereof these three reasons may be yeelded. 1. by that part of being the instrument of generation was signified the propagation of originall sinne: that like as the circumcised parents did yet beget children with their vncircumcised part: so the regenerate parents had children, which had neede to be regenerate. 2. it was a signe of Gods couenant both to them and their posteritie, as the Lord promised to be their God, and the God of their seed. 3. Christ was thereby signified, that he should come of the seede of Abraham.

2. And though this seemed in it selfe a meane and base signe, yet because it was instituted by God, it is not to be basely esteemed of, as prophane *Celsus* and *Iulian* scoffed, because our first parents were forbidden to eat an apple: so the Iewes and Gentiles derided the crosse of Christ, as a weake meanes vnto saluation: like as Naaman despised the Prophets counsell to be washed 7. times in Iordan: but these considered not, how that in all these things not so much the externall precept is to be respected, as the institution of God.

3. Now why circumcision was limited vnto the eight day, *Chrysostome* rendreth these two reasons, because the infant in his tender age, *facilius doloris circumcisionem sufferre possit*, can more easily beare the greise of circumcision: and beside hereby he saith was signified *nihil animæ conducere*, that circumcision was not available any thing at all for the soule: *P. Martyr* maketh this the reason thereof: 7. dayes he would haue to signifie this present world, and the 8. day the resurrection, when all corruption of the flesh shall be laid aside, which was signified by circumcision: But of these three reasons the first is most probable: other reasons there are which are more fully handled and discussed, *Hexapl. in Gen. c. 17.* whether I referre the studious Reader.

Quest. 20. *Certaine doubts removed, and obiections answeared, concerning circumcision.*

1. It is doubted how circumcision was a peculiar marke of distinction for the Hebrewes, seeing that other nations vsed circumcision, as the *Arabians, Phenicians, Aegyptians*, and at this day the Turkes: to this it may be answeared, that some nations among the Gentiles retained circumcision by an apish imitation of the Hebrewes, but they did abuse it superstitiously, and did not keepe the rite of institution, as the Lord had appointed it: 1. they

did

did abuſe it to ſuperſtition: for they imagined that by the blood of the infant the euill ſpirits were chaſed away, as *Ambroſe* obſerveth, *lib.* 2. *de Abraham:* And the ſuperſtitious Iewes haue the like conceit at this day, when the child is circumciſed they hold vnder a veſſel of earth, into the which they caſt the foreskinne that is cut off, thinking thereby that the deuill hauing his foode (becauſe duſt was appointed to be the ſerpents meate) will depart from the child. 2. The Egyptians vſed to circumciſe the females among them as well as the males. 3. the Hebrewes circumciſed at 8. dayes old, but the Egyptians at 14. yeares, as doe the Turkes alſo.

2. It is further obiected, that circumciſion was an imperfect ſigne, becauſe it was appointed onely for the males, the females were not circumciſed.

Anſw. Yet the priuiledge and benefit of circumciſion, was extended alſo vnto the females, which were counted with the men, the vnmarried with their fathers, the married with their husbandes.

3. But further thus ſome obiect: if the foreskinne be not according to nature, why is it ſuffred to growe? *Anſw.* As though for the furthering of the ſpirituall man, it be not lawfull to tame the fleſh: as is ſeene in faſting, abſtinence, and other bodily exerciſes, which ſerue for the ſtrengthening of the inward man: and ſo it is fit that in circumciſion that part of the bodie ſhould be vſed and employed for the ſeruice of the ſpirituall man, *Peter Mart.*

4. *Obiect.* By this hard ceremonie and rite of circumciſion, many were terrified from taking vpon them the profeſſion of the Hebrewes: beſide it was dangerous for children, and by this cutting off the foreskinne they were in perill of their liues.

Anſw. 1. Circumciſion was nothing ſo terrible, as the ſufferings of the holy Martyrs: the ſhedding of their blood for the teſtimonie of Ieſus, was no hinderance or diſcouragement vnto men to become Chriſtians: but many were prouoked rather by their patience to embrace the Chriſtian faith? 2. It was fit that as infants were ſubiect to ſinne, ſo they ſhould receiue the ſacrament, which was a remedie againſt it: as *Ambroſe* well ſaith, *vt omnis ætas eſt obnoxia peccato, ita idonea eſt ſacramento*, as euerie age is ſubiect to ſinne, ſo is it meete for the Sacrament: And by this hard entrance into their profeſſion, they were admoniſhed patiently to endure much for faith, and not eaſily to giue it ouer: God alſo by his prouidence ſo brought it to paſſe, that verie fewe infants died of their circumciſion.

Queſt. 21. *How Abraham is ſaid to be the father of them which beleeue, ver.* 11. 12.

1. The Apoſtle here affirmeth two things of Abraham, that he was counted righteous by faith, beeing yet vncircumciſed, and that he receiued afterward circumciſion as a ſeale of the righteouſneſſe of faith: and ſo accordingly he is ſaid to be the father of all that beleeue, both the vncircumciſed, becauſe he was vncircumciſed, when he firſt beleeued, and of the circumciſed, becauſe he alſo receiued circumciſion as a ſeale of his righteouſneſſe, which was by faith.

2. Now he is ſaid to be the father of them which beleeue, not *effectiue*, as effecting in them faith and beleefe: for ſo God onely is the father of beleeuers, working in them faith, and euery good gift by his ſpirit: but he is their father onely *analogice*, by a ceraine analogie, that as fathers doe tranſmit ouer their inheritance vnto their poſteritie, ſo Abraham ſhould leaue one example of beleeuing for them to followe, *Pareus.*

3. And though many of the fathers alſo were beleeuers before Abraham, yet none of them are ſaid to be father of the faithfull, as Abraham was, becauſe to none of them was made the like promiſe concerning their poſteritie as to Abraham, *Tolet.*

4. Now in that Abraham is ſaid to be the father of them which beleeue, thereupon the Apoſtle inferreth, that they which are the children of faithfull Abraham muſt alſo be iuſtified by the ſame faith: for the fathers doe leaue vnto their children their priuiledges and inheritance: like as then Abraham left vnto his caranll ſeede his temporall inheritance, namely the poſſeſſion of the land of Canaan, ſo vnto his ſpirituall children he bequeathed the ſpirituall inheritance of iuſtification by faith.

Queſt. 22. *How Abraham is ſaid to be the father of circumciſion, ver.* 12.

1. *Lyranus* vnderſtandeth the ſpirituall circumciſion of the heart, but by the words following, *not vnto them only which are of the circumciſion, but vnto them alſo that walk in the*

steppes, &c. it is euident that he speaketh here of the outward circumcision which is not sufficient, vnlesse it be accompanied with the inward circumcision of the heart, which is by faith.

2. *Anselmus* thinketh that the Apostle reporteth here that which he said before, that Abraham is the father of them which beleeue, though they be vncircumcised: but he toucheth here rather the other part, that Abraham is the father of the circumcision also: which he further explaineth, that he meaneth not such as onely haue the carnall circumcision, but such as walke in the steppes of Abraham.

3. By *walking in the steppes*, the Apostle vnderstandeth not here the fruites and effects of faith, but rather faith it selfe, in which respect Abraham is said to be the father of the faithfull, *Beza annot.* And herein they must followe the steppes of Abraham. 1. he was not counted iust, not by any merits or workes of his, but by faith. 2. this faith was ioyned with a constant and full assurance: herein they must be like vnto Abraham.

4. *Origen* here obserueth, that though at this time he were called Abram, not Abraham, when he was pronounced iust by faith, Gen. 15. yet the Apostle retaineth that name, which was afterward imposed by the Lord, *quod enim diuinitus sumitur, obseruari in posterum convenit*, for that which is once appointed of God, it is fit afterward to be obserued.

Quest. 23. *How and where Abraham was promised to be heire of the world, v.13.*

1. *Gryneus* by the world vnderstandeth (by a Synecdoche of the whole taken for a part) the land of Canaan, which was promised to Abraham and his seede: but the Apostle speaketh here not of a temporall, but of a spirituall promise.

2. *Faius, Osiander*, with others, doe apply it vnto Canaan also, but mystically, as it was a type and figure of the kingdome of heauen.

3. *Lyranus* will haue this fulfilled in Christ, to whom was giuen all power in heauen and earth: so also *Peter Martyr*, and *Caluin*, who alleadgeth that place, Heb. 1.2. *Whom he hath made heire of all things.*

4. *Pareus* by the world vnderstandeth the world of the faithfull, and beleeuers dispersed ouer the world: and so in effect it is the same, which he said before that Abraham should be the father of all which beleeue, whether of the circumcision or vncircumcision: So also *Origen* here referreth vs vnto that promise, Gen. 15. that in Abraham all the kinreds of the earth should be blessed: likewise *Beza.*

5. As this last seemeth to be the fittest interpretation, so I thinke it best to ioyne both these last together: that Abraham was made heire of the world, that is, the father of all beleeuers in the world: yet so, as this was chiefely performed in Christ: as it is said Psalme 2. *I will giue the heathen for thine inheritance, and the vttermost parts of the earth for thy possession:* And so S. Paul also Galath. 3. vnderstandeth the seede of Abraham, vnto whom the promise was made of Christ: to this purpose the ordinarie glosse, that Abraham was *heres mundi secundum propositum exemplum*, heire of the world in respect of his example of beleeuing: but Christ *secundum potestatem*, in regard of his power.

Quest. 24. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*

1. This inheriting of the world is not meant of any temporall dominion, which should fall vnto the posteritie of Abraham, as the Iewes dreamed, for the obiect of faith is spirituall, not temporall: as it is defined by the Apostle to be the euidence of things that are not seene, Heb. 11.1.

2. It must therefore be referred vnto Christ. 1. Abraham in Christs right is promised the inheritance of the world, which should be chiefely accomplished in the celestiall inheritance. 2. and now in the earth this spirituall inheriting of the world is vnderstood of the Church of Christ, which is dispersed thorough the world. 3. and beside the faithfull onely haue true right and interest vnto the temporall things of this life: which the wicked doe hold as vsurpers: as the Apostle saith, 1. Cor. 3.21. all things are yours, and ye Christs, and Christ Gods, *Pareus.*

Quest. 25. *How faith is said to be made voide, if they which are of the lawe, be heires.*

1. *Haymo* by the promise here vnderstandeth the blessing which was promised to Abraham, should in his seede come vpon all nations: so that if they which were of the lawe

lawe and circumciſion ſhould onely be heires vnto Abraham: that promiſe ſhould not be accompliſhed, that all nations ſhould in his ſeede be bleſſed.

2. *Origen* thus expoundeth, *evacuabitur id*, that ſhould be evacuated and made voide, that Abraham was iuſtified by faith: his meaning is, that the word of God ſhould not be found true: ſo alſo *Oſiander* taketh here faith, for the conſtancie of Gods promiſes: it would follow that God did not ſtand to his promiſe: ſeeing the promiſe was made to the faith of Abraham: but faith is not taken in that ſenſe in this chapter: but thereby is meant beleefe in God, and the relying vpon his promiſes.

3. *Bucer* and *Calvin* giue this ſenſe, that ſeeing faith is ioyned with an aſſured confidence and truſt: if the promiſe were made to the keeping of the law, which beeing a thing impoſſible, would make doubtfulneſſe and diſtruſt in the minde, this were contrarie vnto the nature of faith: and ſo in this reſpect faith ſhould be made voide.

4. *Tolet* here referreth vs to that place, *Galat.* 3.17. where the Apoſtle reaſoneth from the time: that the lawe, which came 400. yeares after the promiſe, could not make voide the promiſe which was made before, but if the inheritance came by the lawe, then ſhould the promiſe which was made firſt, be of no effect, which were verie abſurd and inconuenient.

5. But the Apoſtle rather reaſoneth here from the contrarie and diuerſe nature of the lawe, and promiſe: for the lawe requireth workes, and ſo the reward is of due debt, the promiſe is of faith, and ſo the reward is of grace and fauour: theſe then doe one deſtroy an other: for that which is of fauour cannot be of deſert, and due debt: if the inheritance then come by the lawe of workes, the lawe of faith is made voide, and ſo Gods promiſe ſhould be fruſtrate, which is impoſſible, *Pareus in ver.* 14.

Queſt. 26. *How the lawe is ſaid to cauſe wrath.*

1. This is not brought in as an argument and proofe of the former ſpeach, that the promiſe is of no effect, if the inheritance were by the lawe: but it is a new argument to prooue that inheritance is not by the lawe, by the contrarie effect, becauſe the promiſe procureth a bleſſing, but the lawe wrath and ſo malediction, therefore the inheritance is not by the law.

2. *Origen* by the lawe vnderſtandeth the lawe of the members, which maketh vs captiue vnto ſinne, and indeede cauſeth wrath: and where this law is not, there is no tranſgreſſion: *Haymo* thinketh it may be of the lawe of nature: but it is euident that the Apoſtle ſpeaketh of the written lawe of Moſes: as he calleth the Iewes, Abrahams ſeede of the lawe, v.16. that is, which had receiued the lawe.

3. By wrath, ſome would vnderſtand the wrath and indignation in the tranſgreſſor, his contumacie and rage againſt God, who hath by lawe reſtrained him of his licentious libertie: *Origen* and *Haymo* referre it to the penaltie of the law, as an eye for an eye, a tooth for a tooth: but it rather ſignifieth the wrath and indignation of God in iudging and puniſhing of ſinne, not onely temporally but eternally, *Calvin*.

4. Now the lawe worketh wrath, not of it ſelfe, for it is holy, iuſt, and good, but in reſpect of the weakenes and corruption of man, which taketh occaſion by the lawe as contrarie vnto it, to be the worſe: as we ſee that in nature, one contrarie by the reſiſtance of an other, becommeth ſo much the more violent: as expereince ſheweth in the breaking out of lightening and thunder, and in the terrible noiſe of gunſhot, where two contraries meete together, the fierie hoat nature of the brimſtone, and the cold qualitie of the ſaltpeter both tempered together in the gunpowder, *Mart.*

5. But although the lawe *occaſionaliter*, by way of occaſion procureth wrath: yet it hath an other ende, and effect vnto the godly: for vnto them it is a ſchoolemaſter to bring them vnto Chriſt: ſo that Chriſt is the ende of the lawe, not onely becauſe he hath aboliſhed the ceremonies of the lawe, and ſo is the ende and fulfilling thereof: but becauſe the law directeth vs vnto Chriſt, who hath fulfilled the lawe for vs, which it was impoſſible for vs to keepe.

6. Now the holy Apoſtle doth of purpoſe thus ſpeake of the law, as ſaying, that by it commeth the knowledge of ſinne, that it cauſeth wrath, that it is the miniſterie of death; that by this meanes he might abate that great opinion and eſtimation of the law, which the Iewes conceiued of it, hoping thereby to be iuſtified: but otherwiſe, as the law is conſidered in it ſelfe, he giueth it the due commendation, as afterward is ſhewed in the 7. chapter: like as now the Preachers of the Goſpel doe giue vnto good works their due praiſe and

commendation, but yet they detract from them, as not beeing able to iustifie vs. *Mart.*

26. Quest. Of the meaning of these words, v. 15. *Where no law is, there is no transgression.*

1. *Origen* here obserueth, that the Apostle saith not, where is law, there is transgression: for then all those holy men, which liued vnder the law, should be held to be vnder transgression: but he saith in the negatiue, where there is no law, there is no transgression. But this collection is not good, for the contrarie must be inferred out of the Apostles words: *where there is no law, there is no transgression*, therefore, *where there is a law, there is transgression*, or els there should be no coherence in the Apostles words: whereas this is added, as a proofe of the former clause, *that the law causeth wrath.*

2. Now touching the coherence: *Gorrhan* maketh here two arguments why the inheritance can not be by the law, because by it, there is neither *remissio pœnæ*, remission of the punishment, the law causing wrath, nor yet *remissio culpæ*, remission of the fault, because by the law commeth transgression. *Gryneus* maketh this the coherence, because *idem est iudex, &c.* there is the same foreshowne both of the transgression and punishment, namely the law: But thus better doth the sentence hang together: the Apostle prooueth that the law causeth wrath, by the cause thereof, for that it causeth transgression: so then transgression is set in the middes betweene the law, and wrath: for the law bringeth forth transgression, and transgression wrath. *Pareus.*

3. But this should seeme to be no good argument: *no law, no transgression*, therefore *where there is law, there is transgression*: as it followeth not, *no creature, no man, Ergo, a creature, a man. Ans.* The Apostle here reasoneth not *à genere ad speciem*, from the *genus* to the *species*, as in the instance proposed: but from the contrarie, by the like connexion of the causes and effects: as this followeth well in the like; where the Sunne *is not risen, there is no day light*, therefore *the Sunne beeing risen, it is day. Pareus.*

4. Now concerning the meaning of these words, *Haymo* thinketh it may be vnderstood either of the lawe of nature: and so infants not yet hauing vnderstanding of this lawe, cannot be transgressors against it: or of the *Evangelicall lawe*, which the Pagans not hauing, are not held to be so great offenders, as they which haue reciued it: or of the morall lawe of Moses, where that lawe is not *non est tanta prævaricatio, neq; sic imputatur*, there is not so great transgression, neither is it so much imputed. This latter sense is to be preferred: for thoroughout this chapter the Apostle vnderstandeth the lawe of Moses.

5. And further for the true vnderstanding of these words, it must be obserued, 1. that the Apostle saith not, where is no lawe, there is no iniquitie: for the old world and the Sodomites committed iniquitie, before the lawe was written: but he saith there is no transgression, which is referred to the lawe written, *gloss. ordin.* 2. this is simply true of things indifferent, as were the ceremonies, before they were commanded by lawe, for then it was no sinne to omit them: but of things euill in their owne nature it must be vnderstood after a sort, that there was not so great transgression before the law was giuen, as after, *Lyran.* 3. and hereof these two reasons may be giuen, both *quia homines nituntur in vetitum*, men are most bent vnto that which is forbidden, and so by the prohibition of the lawe, the stubborneness of mans heart was increased: as also because by the lawe came the knowledge of sinne: and so the seruant that knoweth his masters will and doth it not, is worthie of more stripes, *Lyran.* 4. So then the Apostle denieth not, but that sinne which is committed against the conscience, euen where there is no lawe, is sinne, *non est reus tantæ transgressionis, &c.* he is not guiltie of so great transgression, as he which knoweth the lawe and breaketh it, *Calvin.*

Quest. 27. *Who are meant by Abrahams seede, which is of the Lawe, v. 16.*

1. The Apostle in this verse vrgeth two arguments, to proue that the inheritance is not of the law, but of faith: because it is of grace, for to be iustified by faith, and by grace, with the Apostle, are all one: and because the promise is firme: but if it were by the law, it should be vncertaine and not firme, because of mans weaknes, who is not able to performe the law: *Calvin. Chrysostome* further saith, that the Apostle here speaketh of two chiefe good things, or benefits: the one is *quod quia data sunt, firma sunt*, the things which are giuen, are firme: the other, *quod vniverso semini data sunt*, they are giuen to the whole seede of Abraham.

2. By

2. By the ſeede which is of the law, 1. *Origen* vnderſtandeth them that vnto the natu-rall law, doe ioyne alſo faith: ſo that he would haue one and the ſame ſeede here vnderſtood, which is of the law, and of faith alſo: but it is euident, that the Apoſtle ſaying, *Not to that onely which is of the law, but to that which is of faith, &c.* doth make a manifeſt diſtribution and diſtinction, of thoſe which are the ſeede according to the law, and of thoſe which are not, but of faith. 2. Some vnderſtand this clauſe of that ſeede, which *de operibus legis præſumit*, doth preſume of the works of the law: *gloſſe interlin. ordinar.* but vnto ſuch as depend vpon the works of the law, the promiſe appertaineth not at all. 3. Therefore, by thoſe of the law, he meaneth the beleeuing Iewes, to whome the law was giuen: and the ſame before he called v. 12. them which were of the circumciſion, *Pareus:* and he meaneth not thoſe which were onely of the law, but of faith alſo, that is, were beleeuers though of the cir-cumciſion: for here is a diſtinction of the ſeede of Abraham (now none are his ſeede, which haue not faith) whereof ſome are beleeuers of the circumciſion, and ſo of the law: ſome are beleeuers onely, and are not of the circumciſion. *Beza. annot.*

3. But here the words ſtand thus in the originall, τῷ ἐκ πίστεως Αβραὰμ, *to that of faith, Abraham: Eraſmus* would referre the article τῷ, that, not vnto *ſeede*, but vnto *Abraham:* and ſo he maketh two Abrahams, one which was iuſtified by faith beeing vncircumciſed, the other iuſtified by faith when he was circumciſed: like as the Scripture maketh two A-dams one heauenly, an other earthly: But the Scripture no where ſetteth before vs two A-brahams: and the Apoſtles meaning is euident, that he ſpeaketh diſtributiuely, of the ſeede of Abraham, one of the law, and the other onely of faith. *Beza.*

Queſt. 28. Of the meaning of theſe words, v. 17. *I haue made thee a father of many nations, before God.*

1. *Oecumenius* ioyneth this with the former words, *as it is written*, as though the mea-ning ſhould be this, *it is written before God:* and therefore it is worthie to be receiued: but it was euidently, that this teſtimonie was taken out of Scripture, and ſo the teſtimonie of God himſelfe.

2. *Origen* interpreteth thus, *before God*, that is, *by God*, he was appointed to be a father of many nations: but this were ſuperfluous: for the words themſelues, *I haue made thee a father*, doe euidently ſhew without any other addition, that it was God that had made him, and called him to be a father, &c.

3. *Chryſoſtome, Theophylact, Theodoret*, doe take the prepoſition κατέναντι, (which ſigni-fieth as *well againſt*, or *anſwerable*, or *before*) here in the firſt ſenſe, that Abraham was made the father of many nations, *inſtar vel ad exemplum Dei*, like, or after the example of God: and that in two reſpects; both becauſe as God was an vniuerſall father, not of one nation, but of all, ſo was Abraham: and as God was a ſpirituall father, not by carnall generation, ſo was Abraham alſo: thus alſo *Martyr* and *Pareus:* But learned *Beza* obſerueth, that this word κατέναντι, *againſt*, is no where in the new Teſtament taken in that ſenſe for ὁμοίως, like.

4. *Lyranus* with the *gloſſe* vnderſtandeth it of Abrahams righteouſnes and vprightnes, that he walked vprightly before God, as the Lord ſaid vnto him, Gen. 17. 1. *Walke before me, and be thou vpright:* But the Apoſtle thoroughout this diſcourſe inſiſteth vpon Abra-hams righteouſnes by faith, not by works.

5. *Haymo* referreth it to Abrahams faith, and ſo maketh this difference of thoſe which beleeue; that ſome beleeue God, but not *before God*, becauſe their faith is onely in outward ſhew, and profeſſion, and not in heart: but they beleeue before God, that beleeue and truſt in him, with all their heart: but the words are not, *he beleeued before God*, but *before God, whom he beleeued:* ſo that this is not meant perſonally of Abrahams faith, but of his calling to be the father of many nations.

6. *Anſelme* likewiſe hath relation to the faith of Abraham, as it is ſet againſt the carnall generation: that by faith, not in the fleſh he obtained to be the father of many nations.

7. But it rather ſheweth the manner how, then the cauſe, why he was made the father of many nations: namely before God, by a ſpirituall generation, not by a carnall in the ſight of men, *Calvin, Beza.* that although it appeared not ſo vnto men, that he was the fa-ther of many nations: yet before God he was appointed to be the father of many nations by faith, *Oſiander.*

Quest. 29. Of the meaning of these words, v. 17. *Who quickneth the dead, and calleth those things which be not, &c.*

1. *Origen* vnderstandeth this of the quickning of those which are dead in their sinnes, and thinketh it to be specially meant of the Iewes, which were raised by Christ from their sinnes: but in the end of the chapter, ver. 24. the Apostle speaketh of the corporall raising of Iesus from the dead.

2. *Oecumenius* and *Ambrose* haue speciall reference vnto Abraham whose bodie is afterward said to be dead: yet it was quickened, that is made liuely, and apt for generation: But this the Apostle speaketh of afterward, so that it should seeme a needelesse repetition if it had beene touched before: and it is an improper speach, to call the reviuing of an olde decayed bodie, the quickening of the dead.

3. Some expound this place by that, Heb. 11.19. of Abrahams faith, when he offred vp Isaac, *He considered, that God was able to raise him vp euen from the dead:* and this they will haue vnderstood of that act of Abrahams faith, *Tolet. annot. 18. Faius:* But this act of Abrahams faith, to beleeue that he should be the father of many nations, went long before the other act of his faith in offring vp of his sonne.

4. But the best interpretation is, that Abraham beleeued in Gods omnipotencie, and all-sufficiencie, which is described by two effects, the one in causing that to be, which neuer was, as in the creation: the other, in making that to haue a beeing againe, which had ceased to be, as in the resurrection, *Pareus.* And so *Chrysostome* also vnderstandeth it of the resurrection of the dead: but as Abraham beleeued thus generally concerning the power of God, yet there was a particular application to his owne state at that present: that God could raise him a posteritie, euen out of his dead bodie: for so the Apostle saith, Heb. 11.29. *that he receiued Izaac from the dead,* after a sort, *Beza. Bucer.*

Quest. 30. *How God is said to call those things which be not, as though they were.*

1. Concerning the diuerse vses and acceptations of this word, *to call,* it is taken in Scripture specially fowre wayes. 1. it signifieth the first motion, whereby God calleth any vnto the knowledge of saluation, as Rom. 8.30. *whom he predestinated, he also called.* 2. it betokeneth the profession of Christianitie, as the Apostle exhorteth, Ephes. 4. that they should walke worthie of their calling. 3. it signifieth to bid, command a thing to be, which was not, as Psal. 105. God is said to haue called for a famine vpon the whole land. 4. it is vsed for the distinct and exact knowledge of God, as Psal. 147. he numbreth the starres, and calleth them all by their names: so the Lord saith to Moses, *I haue called thee by name:* But here it is taken the third way: the Lord *calleth things that are not, as though they were,* that is, causeth them to be, *Perer.*

2. Concerning the meaning of these words. 1. *Origen, Haymo, Anselmus* doe vnderstand this to be spoken of the Gentiles, which in respect of their infidelitie were no people before, as c. 9.25. the Apostle in this sense alleadgeth out of the Prophet *Hosea, I will call them my people, which are not my people:* to the same purpose, *Lyranus* with the interlinearie glosse, I will call the things which are not, that is the Gentiles, which are of no reputation, and make them as the things that are, that is as the Iewes: But as yet the Iewes were not a constituted people, Abraham had at this time no seede at all, and therefore they were no more a people, then the Gentiles.

2. *Ambrose* likewise vnderstandeth here the Gentiles, but in an other respect: they were not of the seede of Abraham, and yet they should be counted his children, as though they were of his seede: But the Apostle speaketh here of all Abrahams seede, that he beleeued he should be the father of many nations, not onely of the Gentiles but the Iewes also.

3. So likewise *Beza* in his *annot.* and *Bucer* in his commentarie do distinguish these two clauses: that the first, *which quickeneth the dead,* should be vnderstood of the circumcised Iewes, which came out of Abrahams loynes, beeing in a manner dead: the other *which calleth things that are not, &c.* of the Gentiles, that of no people, were made a people: like as Iohn Baptist said, that God out of the verie stones was able to raise vp children to Abraham: But we refuse this also vpon the former reason, because the Apostle speaketh here of the whole posteritie of Abraham, whether Iewes or Gentiles, he as yet hauing no seede at all, and therefore it could not be distinguished.

4. The

4. The ordinarie glosse hath reference here to Gods election, *elegit qui non sunt*, he elected those, which as yet were not: they were not yet to whom the promise was made, *sed quibus promissum est, & ipsi promissi sunt:* but they are also promised to whom the promise is made: But the Apostle speaketh not here of Gods election, which was before all time, but of a promise made vnto Abraham in time, which he beleeued, that he should be the father of many nations.

5. It remaineth then, that the Apostle here hath reference vnto the creation of the world, when all things were made of nothing: which is described by the name of calling, *vt maiorem eius rei facilitatem in Deo declaret*, to shewe the greater facilitie and easines of this worke in God: with whom it is as easie to make a thing to be, as for vs to name or call it: thus *Chrysostome, Faius*. But this faith of Abraham concerning Gods creating power, hath here a speciall accõmodation: that as God was able to make the things that are of nothing, so Abraham doubted not, but that God was able to giue vnto him a seede, as the starres of heauen in multitude, he yet hauing no seede at all: this I take to be the true meaning.

Quest. 31. *Whether it be peculiar to God onely to quicken, and raise the dead.*

1. It will be here obiected, that this seemeth not to be peculiar vnto God to quicken the dead, seeing not onely Prophets and Apostles haue raised the dead, but the Pythonisse also called vp Samuel: and in forren histories, *Æsculapius* is reported to haue by medicine reuiued two, *Capaneus* and *Lycurgus*, and *Polyitus* raised *Glaucus Minoes* sonne, and *Draco* raised an other *Draco, Apollodor. biblioth. lib.* 3. p. 134.

Answ. 1. This power of quickning the dead is peculiar vnto God, for as he was the first author, and Creator of life, so he onely is able to restore life: the Scripture saith, Ioh. 5. 26. as *the father hath life in himselfe, so he hath giuen to the Sonne to haue life in himselfe:* this power then to giue and communicate life vnto others, is onely in him, that is the fountaine of life, that hath life in himselfe.

2. The Apostles and Prophets indeede verily raised vp the dead, yet not in their owne power, but by the vertue and power of Christ: as Peter saith, Act. 3. 12. *Why looke ye on vs, as though by our owne power or godlinesse, we had made this man goe.*

3. Concerning those forren reports, they are either to be held meere fables or els illusions of Sathan: as that was of the appearing of Samuel, which was not the Prophet in his owne person, but the deuill in his likenes, *Pareus. dub.* 7.

Quest. 32. *How Abraham is said against hope to haue beleeued vnder hope.*

1. *Faius* will not haue the preprosition παρὰ, to be intepreted *contra*, against, but *prater*, beside: for faith, though it be (saith he) aboue nature, yet it is not against nature: but for an olde man to beget a child of an old woman after childbearing, it was against the ordinarie course of nature.

2. Some read *aboue hope*, *Geneuens.* the sense is good, for Abrahams hope was from beyond the expectation of nature: but the word παρὰ, will not properly beare that interpretation.

3. The *Syrian* interpreter readeth *absq; spe*, without hope, but not so properly, for Abraham though he sawe no likelihood in nature of seede, yet was not without hope.

4. They which read, *contra spem*, against hope. 1. Some haue reference vnto his former hope, which he had of children, when as yet he was young, and his wife young also: this hope of hauing a child, both of them beeing old was contrarie to that hope, *gloss. ordinar.* 2. *Origen* distinguisheth the times: that whereas Abraham had no hope of any issue, thus complaining vnto God, Genes. 15. 2. *behold I goe childlesse*, yet afterward vpon Gods promise he conceiued hope. 3. but rather the diuerse kinds or obiects of this hope are to be distinguished, then the times: for Abraham at one and the same time, against hope beleeued vnder hope, as *Chrysostome* expoundeth, παρ' ἐλπίδα ἀνθρωπίνην, beside or against hope: *contra spem naturæ, in spem gratiæ*, against all hope of nature, he beleeued vnder the hope of grace, and of the power of God, *Haymo. Lyran.*

5. Hence then appeareth the greatnesse of Abrahams faith: 1. both by the nature thereof, which was against reason, and the vsuall and ordinarie course. 2. and by the difficultie of the thing promised, to be the father of many nations. 3. by the vnlikelihood of the ob-

iect set before his eyes: that his seede should be as the starres of heauen in multitude, *Par. omnia difficultatem sonant*, all things were full of difficultie, both *actus fidei*, the act of his faith, which was of things that appeared not: and *modus*, the manner, it was against hope, and *fructus*, the fruit and ende, which was to be the father of many nations, *Gorrh.*

Quest. 33. *How Abrahams bodie is said to be dead, verse 19.*

Whereas Abraham 37. yeares after this begat diuerse children of *Keturah*, whom he married after Sarah, it is questioned, how Abrahams bodie at an 100. yeare old is said to be dead, that is, vnapt for generation.

1. *Origen* to dissolue this doubt, vnderstandeth this deadnesse of Abrahams bodie of his spirituall abstinence and mortification, such as the Apostle speaketh of, *mortifie your earthly members:* But if in this sense Abrahams bodie be said to be mortified now, then it would followe, that it was not so mortified afterward, when he had children at a greater age, by an other wife.

2. *Pererius* hath one solution, in his questions vpon the 18. of Genesis, that this deadnesse of Abrahams bodie, was onely in respect of his owne opinion: for it is said, *he considered not his owne bodie*, but this deadnes and vnaptnesse of his bodie was not in his owne opinion, but verily and in deede, as appeareth by the reason, which is yeelded, because he was an hundred yeare old.

3. *Augustine* bringeth in two solutions, *lib. 16. de ciuit. c.* 28. the first is that Abrahams bodie was not simply dead, and vnfit for generation, but onely in respect of Sarah: he might be able to beget children of a younger woman, though not of Sarah, so *Lyranus Gorrhan*, with others: But then this deadnes had not beene in Abrahams bodie, but in Sarahs: whereas the Apostle setteth downe both the deadnes of Abrahams bodie, and of Sarahs wombe, as two seuerall impediments.

4. *Augustine* hath an other solution, though he preferre the other: that Abrahams body was indeede dead, and vnapt for generation: but his bodie was reuiued, and he receiued a generatiue facultie of God by faith, which continued also after Sarahs death: thus answeareth also *Thomas*, vpon this place, *Tolet. annot.* 21. *Calvin, Beza, Martyr.*

But it will be thus obiected against this interpretation. 1. *Augustine* thus reasoneth, that it is not like Abrahams bodie was dead for procreation at an 100. yeares, seeing that although now, a man of these yeares cannot beget a sonne: yet it was not vnlike then: for many not yeares onely, but ages after Abrahams time, no lesse then a 1700. yeares, *Plinie* writeth of *Cato*, and king *Massiniſſa*, that begat children after 80. yeares, and I haue known an old man in this age at those yeares to haue begotten children.

Answ. 1. If for a man at an 100. yeares to beget children, were not then vnvsuall, when the age of man extended neere vnto 200. yeares: the like might be said also of Sarah, that it was not vnvsuall for women to beare at 90. *Tolet.* 2. It must be considered that Abraham was worne with labour and trauaile, and so he might the sooner growe old, and his bodie weake, *Calvin:* as we see in these dayes some mens bodies are as weake at 60. yeares as some mens at 70. or 80. *Tolet.* 3. and further the disvse and discontinuance of Abrahams bodie all his life time in that generatiue facultie, made it more vnapt now in his old age for procreation.

2. *Obiect. Pererius* thus obiecteth: that the Apostle maketh this an act onely of Sarahs faith, not of Abrahams, *that she receiued strength to receiue seede*, Heb. 11. 11. whereas if Abrahams generatiue facultie had beene decayed, the Apostle would also haue noted it, to be an act of faith in him.

Answ. 1. In matters of fact it is no sound reasoning from the Scriptures negatiuely; it followeth not, that if a thing be found not rehearsed in some place of Scripture, that therefore it was not done. 2. that may be omitted in one place of Scripture, which is supplied in an other; as both Genes. 17. 17. Abraham standeth vpon both these difficulties, that a child should be borne vnto him at an hundred yeares, and Sarah should beare at ninetie; and the Apostle setteth downe both these as impediments in this place, the deadnesse of Abrahams bodie, and of Sarahs wombe; the Scripture then noting both as difficulties, and lettes, we are not curiously to take exception to the contrarie.

Now although elsewhere, *Hexapl. in Gen.* c. 17. quest. 7. 8. I seemed to encline vnto *Augustines* first solution; yet now vpon better ground, and plaine euidence of Scripture,

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I approoue the latter rather, that Abraham had *effœtum corpus*, a bodie vnapt for generation indeede, *Haymo*, *Beza*: and herein I ſubſcribe vnto *Chryſoſtome*, who rehearſeth fowre impediments and difficulties, which yet Abrahams faith ouercame. 1. he beleeued, *contra ſpem*, againſt hope, becauſe *non habebat alium quempiam, &c.* he had not any other, whom he knewe in that manner to haue receiued children: whereas they which followed afterward of Abrahams poſteritie, had the example of Abraham ſet before them. 2. then Abraham had himſelfe, *corpus emortuum*, a dead bodie, this was a ſecond impediment. 3. 4. then Sarahs wombe was dead, which he calleth the third and fourth impediment: which *Theophylact* thus expoundeth, that Sarahs wombe was two wayes mortified, *ſenio, & ſterilitate*, with old age, and barrenneſſe.

Queſt. 34. *What promiſe of God made to Abraham it was whereof he is ſaid, not to haue doubted, v.* 20.

1. *Tolet annot.* 22. thinketh that the Apoſtle hath reference in this place, vnto three promiſes renewed to Abraham, the laſt is mentioned firſt, v. 17. when he offred vp Izaak without doubting, beleeuing God who quickneth the dead: the firſt, v. 18. which was made concerning the number of his ſeede, Gen. 15. and then the renewing of the promiſe, that he ſhould haue a ſonne of Sarah, Gen. 17. the Apoſtle inferreth v. 19. and of that promiſe the Apoſtle ſpeaketh here: But if the Apoſtle in the firſt place ſhould haue mentioned the laſt promiſe made at the offring of Izaak, it had beene out of order, to mention the laſt firſt: and it hath beene ſhewed before, that there the Apoſtle toucheth the firſt promiſe made to Abraham concerning his ſeede, queſt. 29.

2. Some thinke that the Apoſtle here onely aymeth at the ſecond promiſe made concerning Izaak: as the Latine tranſlator readeth, *in repromiſſione*, in the repromiſſion or promiſe renewed, and ſo *Lyran. Gorrhan* take it: but the Apoſtle addeth, v. 22. *it was imputed to him for righteouſneſſe*, which imputation was at the firſt promiſe concerning Izaak, Gen. 15. when Abraham beleeued.

3. Neither yet is this to be reſtrained onely to the firſt promiſe: for at that time, no mention was made of Sarah, but Abraham is promiſed a ſonne onely out of his owne bowels, Gen. 15. but the Apoſtle ſaith here, that *he conſidered not his owne bodie, &c. nor the deadneſſe of Sarahs wombe.*

4. Wherefore the Apoſtle in this place ioyneth both theſe promiſes together, the one as touching a ſonne out of his owne bowels, in whom his ſeede ſhould be multiplyed as the ſtarres of heauen, Gen. 15. and the other, that he ſhould haue this ſonne by Sarah, Gen. 17. and although it be not ſaid there that Abraham beleeued God, and it was imputed to him for righteouſneſſe: yet becauſe Abraham did not onely beleeue that promiſe which was made, Gen. 15. but other promiſes alſo, that came afterward, the Apoſtle applyeth the ſame teſtimonie vnto other acts of his faith: for Abrahams faith, as *Tolet* well ſaith *annot.* 24. *non proceſſit in omnes actus, niſi occaſione data*, did not ſhewe it ſelfe in euerie act, but as occaſion was giuen.

Queſt. 35. *Whether Abraham doubted of Gods promiſe.*

It may ſeeme at the firſt viewe of that ſtorie, Gen. 17. where Moſes ſheweth how Abraham, when the Lord promiſed him a ſonne of Sarah his wife, laughed to himſelfe, and thus ſaid, ſhall a ſonne be borne to one that is an hundred yeare old, and ſhall Sarah beare beeing 90. yeare olde: and he prayeth in the ſame place, that Iſmael might liue in Gods ſight: for the ſolution of this doubt there are diuerſe opinions.

1. *Chryſoſtome hom. 6. de pœniten.* and *Hierome lib. 3. cont. Pelagian.* are of opinion, that Abraham offended by incredulitie, and *Chryſoſtome* addeth further, that for this his ſinne of incredulitie Abrahams poſteritie was puniſhed with 400. yeares ſeruitude. But this is contrary to the Apoſtle here, who freeth Abraham from all doubting and vnbeleefe: And *Chryſoſtome* himſelfe returneth this opinion, *hom. 40. in Gen.* there ſhewing, that Abraham did not wauer any thing at all in faith.

2. *Ioannes Arboreus* as *Pererius* citeth him, *diſput. 9.* thinketh that Abraham at the firſt doubted of Gods promiſe, but afterward beeing ſtrengthened and confirmed by the Lords words, he beleeued and caſt away all doubting: of the ſame minde ſeemeth *Baſil* to haue beene before, *homil. de pœniten. Abraham fidelis inventus eſt, & tamen iuvenire eſt, vbi hæſitaverit*, Abraham (in the end) was faithfull, but we may finde where he did ſomewhat

ſticke

sticke and doubted: But the Apostle cleareth Abraham from all doubting and vnbeleefe both first and last, *Neither did he doubt of the promise of God, through vnbeleefe.*

3. *Caietan* in his commentarie here thinketh that Abraham doubted not at all of the truth of Gods promise, but he was vncertaine onely how the Lords speach should be taken, whether properly or figuratiuely: But it is euident that Abraham vnderstood the Lord to speake properly without any figure or mysticall sense: for he saith, shall a Sonne be borne to him that is an hundred yeare old?

4. *Ambrose* and *Augustine* doe free Abraham from all manner of doubting: and thinke that his laughter and his question which he mooued, was not *diffidentis, sed admirantis omnipotentiam Dei*, of one which doubted, but rather admired the omnipotencie of God: to this purpose, *Ambrose lib. 1. de Abraham. c. 9. Augustine lib. 16. de cinit. Dei, c. 26.* But it appeareth that Abraham did cast some doubts in his mind: when after God had promised him a Sonne by Sarah, yet he desired that Ismael might liue in his sight.

5. Wherefore we neither with the first impute vnto Abraham any incredulitie, who though he laughed, as Sarah did afterward, yet he vpon an other occasion: it was in him a signe of spirituall ioy, but in the other of womanly vanitie and lightnesse: and therefore she is rebuked of the Angel, but Abraham is not reprehended: neither yet doe we say, that Abraham was at the first incredulous, but afterward vpon better reason was swayed: nor yet doe we ascribe so perfect a faith vnto Abraham, as though he had no doubts at all. But that he had a conflict at one and the same time in himselfe: he did wrestle with his own reason, but stayed not there, he presently by faith ouercame all difficultie: and that interrogation which he made proceeded not of doubting, but of a desire to be further instructed, how that thing should be, & so to be confirmed in faith: like as the virgin Marie at the time of the annuntiation propounded the like question, not of any incredulitie or curiositie, but onely of a desire to be further confirmed in her faith: like as Gedeon and Hezekiah asked signes of God for their confirmation, wherein they were heard and their desire graunted: whereas *Ahaz* was reprooued for his peruersenes, because he refused a signe, when it was offred of God: to this purpose *Martyr*, *Calvin:* for *fides non respuit media à Deo instituta, licet non est illis penitus addicta*, faith refuseth not the meanes appointed of God, although it be not altogether addicted vnto them, *Faius*, so also *Gorrhan, non fuit quæstio dubitationis, sed admirationis*, it was not a question of doubting, but admiring: see more of this question, *Hexapl. in Gen. c. 17. quest. 11.*

Quest. 36. *How Abraham is said to haue giuen glorie vnto God. ver. 20.*

This phrase to giue glorie vnto God is taken two wayes in Scripture, and vttered of two sorts of men, either of the righteous, or of the wicked: when it is vsed of the righteous, it sometime signifieth the acknowledging of his truth and power, as Ioh. 3. 33. he that receiued his testmonie hath sealed, that God is true: or it is taken for giuing thankes, in acknowledging thankefully the benefits receiued, as Luk. 17. 18. *there is none returned to giue God praise saue this stranger:* when this phrase is vttered of the wicked, it either signifieth an acknowledging of Gods iustice in punishing, as 1. Sam. 6. 5. the Philistims in sending a present to the God of Israel, are said to giue glorie vnto him: that is, to confesse, that it was his hand and none other, that was vpon them: or els it signifieth to stand in awe of God, and to knowe that he is the reuealer of secrets, and so to confesse the truth, and not to lie in his presence: as Iosuah when he vrged Achan to confesse the truth, bid him giue glorie vnto God, Ios. 7. so they say in the same sense to the blind man, Ioh. 9. 24. that he should giue glorie vnto God: Now in what sense the Apostle saith, that Abraham gaue glorie vnto God, it is diuersly scanned.

1. *Chrysostome* and *Oecumenius* thus expound it, *non curiose agere Deum glorificare est*, not to deale curiously is to glorifie God: as curously to enquire is to dishonour God. But this rather is a sequel and effect of giuing glorie to God not to be curious, to giue glory goeth before, as the cause of the other.

2. *Gorrhan* and *gloss. interlin.* taketh it for praising God, *de fidei sua constantia*, for the constancie of his faith. 3. *Haymo de acceptis beneficijs*, for the benefits receiued. 4. *Osiander, tribuens ei laudem veritatis*, giuing him the praise of the truth, for he that beleeueth not Gods promises, taketh him in effect not to say the truth, and so dishonoureth him. 5. *Tolet, nihil impossibile Deo credidit*, he beleeued that nothing was impossible vnto God. 6.

Lyran.

Lyranus: he aſcribed the promiſe not vnto his merit or worthineſſe, but vnto the goodneſſe of God. 7. But with *Beza* I ioyne all theſe together, *agnito & collaudato Deo, &c.* he acknowledged and praiſed God that he is true and gratious: ſo *Bucerus, illum verum, omnipotentem credit, illum, invocat, colit, &c.* he beleeueth him to be both true and omnipotent, and doth call vpon him, worſhip, and adore him.

Thus Abrahams faith is ſet forth, *quod credidit confidenter*, that he beleeued confidently, *He did not doubt of the promiſe of God thorough vnbeleefe: gratanter*, he beleeued thankefully, becauſe he gaue God the glorie: and *certainely*, he was fully aſſured, *Gorrhan.*

Queſt. 37. *What was imputed to Abraham for righteouſneſſe.*

v. 22. *Therefore euen it was imputed to Abraham for righteouſneſſe.* 1. *Tolet* will haue this referred not ſimply vnto Abrahams faith, to prooue that not his workes, but his faith were imputed vnto him for righteouſneſſe, but vnto the qualitie of his faith which was perfect, becauſe he was aſſured: he beleeued confidently: But ſeeing the Apoſtle addeth that it was not written for Abraham onely but for vs alſo, that faith ſhould be imputed to vs for righteouſneſſe, it is euident, that the Apoſtle hath not relation vnto the particular qualitie of Abrahams faith, but generally vnto the condition and nature of faith, whereby all that beleeue are iuſtified: for otherwiſe none ſhould be iuſtified, but they which haue the like perfect faith, as Abraham had.

2. *Origens* collection here alſo is not ſound: that becauſe the Greeke coniunction καὶ, *and*, is here vſed, inferreth, that the like may be ſaid of other his vertues, as pietie, mercie, charitie, *quod reputata eſt ad iuſtitiam*, that it was reputed vnto him for iuſtice: But this gloſſe is contrarie vnto the text, which ſaith *Abraham beleeued God, and it was counted vnto him for righteouſneſſe:* this iuſtice is imputed vnto his faith, not to any other of his vertues: for it is the office onely of faith to beleeue, and not of the reſt: now the Apoſtle inſerteth the coniunction, *and*, becauſe the ſentence is ſo expreſſed by *Moſes*, which dependeth on the other clauſe, *Abraham beleeued God*, then it followeth, *and it was counted to him for righteouſneſſe.*

Queſt. 38. Of theſe words, *Now it is not written for him onely, &c. ver.* 23.

1. Here then is confuted their error, who thinke that the Prophets did write vpon ſpeciall and particular occaſions onely for that age, wherein they liued: But the Apoſtle ſheweth, that this Scripture was written for our vſe: as he ſaith againe, c. 15. 4. *Whatſoeuer is written, is written for our learning, Pareus.*

2. But all things which are written of Abraham, are not written for our imitation: as his arming of himſelfe to recouer Lot, that was taken captiue, his offring vp of his ſonne in ſacrifice, and ſuch like acts: for we muſt diſtinguiſh betweene the vniuerſall or generall calling of thoſe holy men, which was to be worſhippers of God, and their particular, which was for ſome ſpeciall ſeruice: in their generall calling the holy Patriarkes are by vs to be imitated, and in ſuch actions, as thereunto belonged, as Abraham is ſet forth to vs an example for beleeuing: but the particular acts, which they did by ſome ſpeciall and extraordinarie direction of the ſpirit, are not by vs to be imitated, *Martyr.*

3. Yet there is ſomewhat to be obſerued euen in the ſingular and extraordinarie acts of the fathers, worthie of our imitation: As in Abrahams readineſſe to ſacrifice his ſonne, thus much we learne, that as he preferred the commandement of God before the life of his ſonne, ſo we ſhould preferre the will of God before all other things, *Martyr.* And ſo *Origen* here obſerueth well, *eſt viri ſapientis, &c.* it is the part of a wiſe man to obſerue, *quomodo vnumquodq; opus, quod de Abrahamo ſcribitur, &c.* how euerie worke which is written of Abraham, may be fulfilled in him.

4. The ſame *Origen* alſo here hath an other good obſervation, not onely the things written of Abraham, are written for vs, *ſed quæ de Iſaac ſcripta ſunt, ſimiliter accipienda, &c.* but the things written of Iſaac, are ſo to be taken likewiſe, and ſo of Iacob, &c. for the Apoſtles rule is generall, as is alleadged before: that whatſoeuer is written, is written for our learning.

Queſt. 39. *How Abrahams faith is to be imitated by vs.*

v. 24. *But alſo for vs, to whom it ſhall be imputed, &c.* 1. Here the Apoſtle ſheweth that our

our faith must be answerable vnto Abrahams in these three things. 1. first in the benefit of imputation of righteousnes: as iustice came vnto Abraham by imputation, so also it is giuen vnto vs: the same kind of iustice before was alwaies in the Church, from the beginning of the world to the ende. 2. he sheweth to whom this benefit of imputation is imputed, namely, vnto beleeuers such as Abraham was: vnbeleeuers then are excluded. 3. what must be beleeued: euen the same thing which Abrahã beleeued of God, that he was able to quicken the dead: so we must beleeue in God, that raised vp Iesus from the dead: in which faith two things are contained, the manner we must beleeue in God, which noteth a firme and stedfast assurance, and the matter which sheweth three things, the *author*, God that raised, Iesus that is raised, and the end, in confessing him to be our Lord, that is, our Sauiour, Mediator, and Redeemer.

2. But it will be obiected, that Abrahams faith is inimitable, because it was great and miraculous, and a perfect faith. *Answ.* 1. It was a perfect faith in comparison of ours, but not perfect in it selfe: for there is no mortall mans faith so perfect, but it is mingled with some doubting. 2. we are not required to imitate his faith in the quantitie and greatnesse thereof, but in the qualitie that we beleeue in God as he did: *Faius:* and yet Abrahams faith was a great faith rather in respect of the fathers which liued vnder the old Testament, then of the faithfull vnder the newe.

Quest. 40. *Wherein Abrahams faith and ours differ, and wherein they agree.*

1. They differ *in promissionis specie*, in the kind and qualitie of the promise: for Abraham was promised, beside the spirituall blessing in the Messiah, the possession of the land of Canaan, the multiplying of his seede, the victorie of his enemies, the inheritance of the world: to vs is onely promised the inheritance of the kingdome of God. 2. *in obiecto fidei*, in the particular obiect of faith: Abraham beleeued in him which doth quicken the dead: but we beleeue in him, that raised Iesus from the dead: which particular point of faith was not so plainly reuealed to Abraham. 3. Abrahams faith was exemplarie for vs to followe, and he is made in that respect the father of the faithfull: but the faithfull and beleeuers now are onely the children of faithfull Abraham.

2. Now Abrahams faith and ours herein agree. 1. in the generall obiect, which is God, that quickeneth and raiseth the dead: 2. in the manner, condition, and qualitie: for Abrahams faith was firme and certaine, he was fully perswaded: and such must our faith be. 3. the end and scope of his faith and ours is the Messiah, the promised seede. 4. the effect is the same, the imputation of righteousnesse, *Pareus*.

Quest. 41. *How Christ is said to haue beene deliuered vp for our sinnes, v.25.*

Christ was diuerse wayes, and by diuerse deliuered vp. 1. he was deliuered vp by the determinate counsell of God, Rom.8.31. *he spared not his owne sonne, but gaue him vp for vs all vnto death.*

2. He was deliuered vp by himselfe, Galath. 2.20. *Who hath loued me and giuen himselfe for me. Ephes.* 5.25. as *Christ loued his Church and gaue himselfe for it.*

3. By Iudas: Matth.26.21. *One of you shall betray me.*

4. He was deliuered vp by the Iewes: as Pilate saith vnto Iesus, Ioh.18.35. *thine owne nation, and the high Priests haue deliuered thee vnto me.*

5. He was also deliuered vp by Pilate to be crucified, *Ioh.* 19.16.

6. And lastly, he was deliuered vp by Sathan, Ioh. 13.2. the deuill had put it into the heart of *Iudas* to betray him, *Gorrhan, Tolet.*

So then Christ was deliuered vp *à patre permittente*, of his father permitting: *à seipso salutem hominis procurante*, of himselfe procuring mans saluation: *à Iuda prodente*, of Iudas betraying him: *à Iudæo inuidente*, of the Iewes enuying him: *à Pilato iudicante*, of Pilate iudging him: *à diabolo suggerente*, of the deuill suggesting, *Gorrh.*

But the Apostle here speaketh of the first kind of deliuering vp by God his father. 1. that the ineffable counsell of Gods wisedome, and mercie toward vs may appeare. 2. that it might be knowne that Christ died not by chance, or of any weakenesse or imbecilitie, but by the counsell of God, wherein appeareth Christs great loue in willingly offring himselfe for vs, *Pareus*: 3. that the same author may be knowen both of Christs deliuering to death, and of his raising againe: God raised him vp, v. 24. *Tolet.*

42. Quest. *Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes to Christs death, and iustification to his resurrection:* v. 25.

v. 25. *Who was deliuered vp for our sinnes, and is risen againe for our iustification:* here the Apostle seemeth to ascribe our iustification vnto the resurrection of Christ: where he must not be so vnderstood, as though Christs death onely merited for vs remission of sinnes, and not iustification also: for elswhere this our Apostle doth place our iustification in our redemption by the death of Christ: Rom. 3. 24. *We are iustified freely by his grace, thorough the redemption that is in Christ Iesus:* and S. Peter likewise saith, 1. epist. 2. 24. *Who his owne selfe bare our sinnes in his bodie on the tree, that we beeing deliuered from sinne, might liue vnto righteousnes, &c.* Diuers interpretations then, are giuen of these words, to remooue this doubt.

1. Some doe giue this reason of this distinction: that Christ is said to be risen for our iustification, that is, to be an example of newnesse of life: as *Augustine* applieth this sentence, *super Psalm. 101. & ser. 2. pasch. serm. 2. Christus crucifixus est, vt ostenderet veteris hominis occasum, &c. & resurrexit vt in vita sua ostenderet vitæ nostræ novitatem*, Christ was crucified to shew in vs the dying of the old man, and he rose againe to shew in his liuing againe our newnes of life, &c. to the same purpose *Origen*, and *Anselme* vpon this place; and likewise *Thomas* 3. *part. quest.* 56. *artic.* 2. that *quantum ad efficientiam*, in respect of the efficacie both the passion and resurrection of Christ, are the causes of both, *sed quantum ad exemplaritatem, &c.* but in respect of the exemplarie vertue and force, the passion of Christ is the cause of remission of sinnes, and his resurrection the cause of newnes of life: this interpretation is approoued by *gloss. ordinar. Gorrhan. Bellarm. lib. 2. de effect. sacram. c. 9. resp. ad argum. 5. Pererius disput. 10. numer. 49.* and by *Stapl. Antidot. pag. 259.*

But *Tolet annot. 25.* misliketh this sense vpon this reason; because as the one clause of this sentence is to be taken, so is the other: but the Apostle saying, *who was deliuered (to death) for our sinnes*, insinuateth a satisfaction made by his death for our sinnes, not an example shewed of mortification: therefore in the other part he must be vnderstood likewise to speake of the cause of our iustification, not of an example onely. And further there is difference betweene iustification, and newnesse of life: the Apostle saith, c. 6. 4. *As Christ was raised from the dead, &c. so we should walke in newnesse of life:* here the Apostle speaketh of the exemplarie imitation of Christs resurrection in newnes of life, which is our sanctification and regeneration, but iustification is a diuers thing from sanctification, which is as the fruit, and the other, the cause thereof.

2. *Caietane* thus expoundeth, we are said to be iustified by Christs resurrection, because we are iustified by faith, which is confirmed by Christs resurrection; and so *producti sumus ad iustificationem, per fidem resurrectionis*, we are brought vnto iustification, by the faith of the resurrection. And they adde further, that our faith is specially directed vnto Christs resurrection: for the Iewes and heathen did confesse that Christ died, but not, that he rose againe: to this purpose *Vatablus*, Christ rose for our iustification, that we should beleeue him to be the Sonne of God, and so by that faith be iustified: to the same purpose *Faius*.

But *Peter Martyr* refuteth this opinion, because our faith must as well aime at the death of Christ, as at his resurrection: and although the Iewes knew that Christ died, yet they did not acknowledge, that he died for our sinnes. *Tolet* addeth this reason further, that like as the death of Christ was not an argument onely, and confirmation of our faith, but the very cause of the remission of our sinnes: so his resurrection must be held to be not an argument, and proofe of our faith, but the very cause of our iustification.

3. *Tolet* here bringeth in an other exposition, which he doth father vpon *Theodoret*: Christ rose for our iustification, *vt communem omnibus resurrectionem procuraret*, to procure the common resurrection of vs all: for vnlesse Christ had risen againe, we should not haue risen againe.

But 1. no where in Scripture is our resurrection called by the name of iustification: 2. and our resurrection was as well merited by Christs death, as by his resurrection. 3. if Christ indeede had not risen at all, neither should we haue risen: but his bodie might haue beene kept incorruptible in his graue vnto the ende of the world, and then he might haue

risen, and we with him, but then should we haue beene iustified: he rose therefore for our iustification, not for our resurrection.

4. Some will haue these two benefits, of remission and iustification, to be indifferently referred as well to the death, as to the resurrection of Christ: as *Theophylact*, *mortuus est & exeutatus à morte, &c.* he died, and was raised from death, to free and exempt vs from our euill works, and to make vs iust: to the same purpose *Haymo, vt credentes eum passum, &c.* that beleeuing him to haue suffered for our saluation, and to haue risen from the dead: *per hanc fidem mereamur iustificari*, we may be counted worthie to be iustified by this faith: So *Emmanuel Sa, vtrunq; factum propter vtrumque*, both of these were wrought by both these. But if both these benefits were in like sort and manner wrought by both these actions of Christ, there should appeare no reason of this distinction which the Apostle vseth.

5. An other exposition is, Christ rose for our iustification, that is, *ad eam demonstrandam*, for the manifestation and demonstration of it, *Piscator:* he had purchased indeede both our redemption from our sinnes, and our iustification by his death and passion: but *resurrectione gloriosa testatus est*, he witnessed by his resurrection, that he had ouercome hell and death for vs, *Osiand.* But the Apostle sheweth the very reall cause of our iustification, not the testification onely thereof by Christs resurrection, as his deliuering to death, was the very cause of the remission of our sinnes.

6. Some giue this sense, he is said to haue risen for our iustification, *quia salutis praedicatio, & redemptionis applicatio generalis, &c.* because the preaching of saluation, and the generall application of redemption, was to followe after the resurrection, *Tolet. annot.* 25. to the same purpose, *Pet. Martyr*, our redemption was purchased by the death of Christ, but that the same might be applyed vnto vs, *spiritu sancto opus fuit*, it was needefull the spirit of God should be sent. These by iustification vnderstand the application, publication, and preaching of iustification. But this seemeth not be so fit neither: for as in the one part of the sentence the Apostle toucheth the true working and efficient cause of the remission of sinnes, Christs deliuering vnto death, and not the application or publication, so must the other part of our iustification be vnderstood: And Christ might if it had pleased him haue giuen his Apostle a commission to preach his death and passion before his resurrection: yet had we not beene fully iustified, vntill he had risen againe.

7. But among the rest that exposition, which goeth vnder the name of *Ambrose* in the commentarie vpon this place, seemeth to be most vnreasonable: that the Apostle thus deuideth these benefits, to shewe, that as many as were baptized before the passion of Christ, *solam remissionem peccatorum accepisse*, receiued onely remission of sinnes: but after Christs resurrection, as well they which were baptized before, as after, *esse omnes vere iustificatos*, were all truely iustified: This one place doth giue iust occasion of suspition, that those commentaries were not composed by *Ambrose:* for remission of sinnes cannot be separated from iustification: whosouer hath the one, hath likewise the other, because they are pronounced blessed whose sinnes are remitted before, ver. 7. but there can be no blessednesse without iustification.

8. *Hugo* is somewhat curious to shewe the reason, why remission of sinnes is ascribed vnto Christs passion, and iustification vnto his resurrection: first, he saith, that Christs passion, is both *causa, meritum, figura*, the cause, merit, and figure or forme of remission, but it is the cause, and merit onely of iustification, and newenesse of life, not the forme: it is the cause mouing, that we should liue in sinne, for which Christ hath died, and Christ by his death merited forgiuenesse of our sinne: and he hath giuen in his death a forme, that as he died in respect of his bodily life, so we should die vnto sinne: now of newenesse of life Christs death is both the cause mouing, and meriting of newenesse of life, but not a figure: so it agreeth in three points with the remission of sinnes: and in two onely with iustification.

Likewise Christs resurrection was both the cause mouing vnto newenesse of life, and the forme and figure, that as Christ rose againe, so we should rise vnto newenesse of life: but of remission of sinnes it was onely the cause mouing, not the forme: but of neither was it any meritorious cause, for Christ hauing put off his mortall bodie in the resurrection, was not *in statu merendi*, in the state of meriting: so the resurrection of Christ agreeth

greeth with iustification in two points, in beeing the cause and figure or forme, but with remission of sinnes onely in one, in beeing the cause, therefore iustification is rather ascribed to Christs resurrection, then vnto his passion: to this purpose *Hugo:* But he faileth in this his subtile and curious distinction. 1. for seeing that the passion of Christ in two points, as he himselfe obserueth, agreeth with iustification, namely, in beeing the cause and merit thereof, and the resurrection in two likewise, in beeing the cause, and figure or forme: iustification should rather in this regard be ascribed vnto Christs passion, because it was merited by it, and not by the other: and the rather, because the Apostle hath nothing to doe with the exemplarie forme of the one or the other, but to shewe the true causes: and so the passion of Christ shall agree in two respects with iustification, and the resurrection of Christ, but in one.

9. To drawe then this question to an ende, there are two answers which I insist vpon as the best, and so I will ioyne them both together.

1. The Apostle doth put iustification vnto the resurrection of Christ, because although it were merited by his death, yet it had the complement and perfection by the resurrection of Christ: for if Christ had not risen againe, he had not shewed himselfe conquerour of death, and so the worke of our redemption had beene vnperfect: thus *Calvin, Beza, Gualter:* and to this purpose *Rollocus* distinguisheth well betweene *meritum & efficacia*, the merit of iustification in respect of Christ, and the efficacie thereof in respect of vs: Christ did meritoriously worke our iustification and saluation by his death, and passion: but the efficacie thereof, and perfection of the worke to vs-ward dependeth vpon his resurrection: the like distinction the Apostle vseth saying, Rom. 10. 10. *With the heart man beleeueth vnto righteousnes, and with the mouth man confesseth to saluation:* not really distinguishing them in the causes, one from the other, but shewing that the complement and perfection of the worke, consisteth in both.

2. Hereunto adde, that although these two benefits of our redemption, remission of sinnes, and iustification, are in themselues, and in the vse of them common and vndeuided, and are indifferently sometime ascribed to Christs death and passion, Rom. 3. 24. Ephes. 1. 7. and sometime to his resurrection, Rom. 10. 9. yet in respect of their proper causes they are discerned, rather then distinguished, as the remission of sinnes is properly referred to Christs passion, iustification to his resurrection, *Pareus:* and the reason is yeelded by *Thomas: effectus habet aliqualiter similitudnem causæ*, the effect hath in some sort the similitude of the cause, our mortification in the remission of sinne, answeareth to Christs death, our iustification and spirituall life, to Christs rising againe to life, *Mart.* Thus the workes of our creation, redemption, sanctification, are indifferently ascribed to the whole Trinitie, as works of their deitie, and yet are discerned in respect of their seuerall persons: And this shall suffice of this intricate and difficult question.

4. *Places of doctrine.*

Doct. 1. *Iustification by workes sheweth pride and vaine-glorie.*

v. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, or glorie, &c.* It is euident then, that for one to stand vpon the iustice of his workes, it commeth of pride and vaine boasting: it maketh a man to extoll and advance himselfe against the grace of God: but God resisteth the proude, and giueth grace to the humble: the proud Pharisie was not iustified, but the humble Publican: then let proud Pharisies, and vaine-glorious Papists knowe, that as long as they stand vpon the merit of their workes, they shall neuer be truely iustified: But yet whereas the Apostle addeth, *he hath wherein to reioyce, but not with God:* we learne that all reioycing in good workes, and in the keeping of a good conscience, is not denyed, we may modestly professe and protest before men, what the grace of God hath wrought in vs, but we must not glorie therein, as thereby iustified before God, as the Apostle elsewhere saith, 1. Cor. 4. 4. *I knowe nothing by my selfe, yet am I not thereby iustified, Pareus.*

Doct. 2. *Of the nature and substance of the Sacraments.*

v. 11. Circumcision is called, *the seale of the righteousnes of faith*, this is not proper and

peculiar to circumcision, but it sheweth the vse and end of all sacraments, which is to seale & confirme vnto vs the promises of God in Christ: So here are collected all the causes of the Sacraments: 1. the efficient cause and author is God onely, because he onely is able to giue efficacie and vertue vnto the sacraments, as God was the author of circumcision, so of all other the Sacraments both of the old and newe Testament. 2. the materiall cause is the visible and externall signe. 3. the forme is the rite and manner of institution. 4. the ende to seale vnto vs the promises of God for remission of our sinnes in Christ, *Faius pag.* 238.

Doct. 3. *Of the baptisme of infants.*

From the circumcision of infants in the old Testament, is inferred the baptisme also of infants vnder the newe: for there is the same reason of both the Sacraments: and S. Paul doubteth not to call baptisme circumcision, Col. 2. 11. And if, circumcision beeing graunted to infants then, baptisme should be denied nowe, this were to make God more equall vnto the Iewes and their seede, which were the carnall offspring of Abraham, then vnto beleeuing Christians, which are the spirituall sonnes of Abraham.

If it be obiected, that we knowe not whether infants haue *rem sacramenti*, the thing represented in the Sacrament, neither should we put to the signe: we answear 1. that this were to reason against God, for the same question may be mooued concerning circumcision. 2. no more doth the minister know the minde aud intention of all those which communicate, in the Lords Supper. 3. infants are baptized though they haue no vnderstanding as yet of the Sacrament, to shewe, that they belong vnto the couenant of grace, whence their saluation dependeth, and not of the outward signe: and both presently the Church receiueth edifying, when they see infants baptized, and the children themselues are admonished and stirred vp, when they come to yeares of discretion, to learne the true signification, and vse of their baptisme which they receiued in their infancie, *Peter Martyr.*

Doct. 4. *Of the vnitie of the Church, and the communion of Saints.*

v. 11. *That he should be the father of all them that beleeue:* In that Abraham is called the father of all that beleeue, whether of the circumcision, or vncircumcision, hence it is euident, that there is but one Church, and one way of iustification, for all whether circumcised or vncircumcised, vnder the Lawe, or the Gospel: and that there is a communion and common fellowship of all beleeuers, as beeing all brethren and children of faithfull Abraham: So the Apostle saith, Ephes. 4. 4. *There is one bodie, one spirit, &c. one Lord, one faith, one baptisme.*

Doct. 5. *Faith requisite in those which are made partakers of the Sacraments.*

v. 11. *The seale of the righteousnesse of faith which he had:* Circumcision profited not Abraham without faith: neither can any Sacrament, to them which are of discretion and able to vnderstand and discerne, be of any force without faith: and therefore S. Pauls rule is, 1. Cor. 11. 28. *That a man should examine himselfe, when he commeth to the Lords table,* and to this examination it belongeth, *to proone, whether they be in faith,* 2. Cor. 13. 5.

Doct. 6. *The faithfull are the true owners and heires of the world, the wicked are vsurpers.*

v. 13. *The promise to be heire of the world,* was made to Abraham thorough faith, to them then that beleeue, who are the right seede of faithfull Abraham doe the promises belong, both of this life, and of the next, as the Apostle saith, 1. Tim. 4. 8. *That godlinesse hath both the promise of this life, and of that which is to come:* the faithfull then may vse the blessings of this life with a good conscience, as pledges of the life to come: but the wicked are vsurpers, and therefore defile themselues in abusing the things of this life, *Gryneus.*

Doct. 7. *The difference betweene the true God and the false.*

v. 17. *He beleeued God who quickeneth the dead.* Hence are gathered three arguments of the Godhead. 1. his omnipotencie, both in giuing a beeing vnto things which are not, *he calleth the things that are not as though they were,* and in restoring vnto things the beeing which they had. 2. his eternitie, he is the first and the last, both at the first he created all things, and shall in the last day raise them vp to life againe. 3. his *omniscience,* he can foretell things to come, in calling them, that is, giuing them a beeing, which yet are nothing: These things cannot idols doe, nor any strange gods: by these arguments the Prophet Isay confoun-

confoundeth the Idols of the heathens, shewing that they are not like vnto the true God, Isa.44.6. *I am the first and the last, and without me there is no God: who is like me that shall call and declare it, &c. and what is at hand, and what things are to come, &c.*

Doct. 8. *Of the nature, condition, and properties of faith.*

v.13. *Who aboue hope beleeued vnder hope:* faith then is a grace and gift of God, whereby we giue a firme and sure assent vnto his promises in Christ, euen aboue and against naturall reason: in faith then these things are considered. 1. the author thereof God, faith of Gods gift, Ephes. 2. 8. 2. the obiect or matter of faith in generall is the word of God, but the particular and proper obiect, which is called *obiectum adaequatum*, is the promise of saluation in Christ. 3. the qualitie and property which maketh the forme of faith, is to be firme and sure without wauering, and to beleeue euen beyond and against the apprehension of naturall reason, *Pet. Martyr.*

5. Places of controversie.

Controv. 1. *That the Apostle excludeth all kind of workes from iustification.*

v. 2. *If Abraham be iustified by workes:* The Romanists are here of opinion, that the Apostle onely excludeth such workes as were done onely by the strength of nature without faith in the Mediator: so *Staplet. Antid. pag.* 46. who vrgeth this reason among other to confirme his opinion: the Apostle onely excludeth such workes, which expect not an eternall reward with God: but the workes done in faith doe expect an eternalll reward: therefore such workes he excludeth not.

Contra. 1. But the contrarie is euident that the Apostle shutteth out all workes whatsoeuer from the matter of iustification: 1. he speaketh of the workes of Abraham, now a faithfull man not an vnbeleeuer: 2. he mentioneth workes in generall without any distinction, denying iustification vnto them, and ascribing it vnto faith. 3. euerie thing which is rewarded *ex debito*, of due debt, is excluded from iustification, but to euerie worke is the wages due of debt, as vers. 4. *To him that worketh the wages is counted by debt*, therefore euerie worke is excluded.

2. Concerning his reason: if he vnderstand the reward which is due of debt, and not giuen by fauour, then euen the workes of faithfull men cannot expect such a reward: if he meane a reward giuen by fauour, then as well the workes which are so rewarded, as those which shall not, are excluded.

3. And as the workes of faith are excluded together with workes done before and without faith: so also not onely doth the Apostle speaking of workes meane the rewardes onely, but euen the workes of the morall law also: for the Apostle nameth workes in generall: and he directly afterward speaketh of the morall law, v.15. *The law causeth wrath, and where no law is, there is no transgression:* which though it be true of euery law in generall, yet this generally is seene in the morall law.

Controv. 2. *Whether blessednesse consist onely in the conuersion of sinners.* v. 7.

The Romanists here obiect, that as the Apostle out of the Psalmes ascribeth beatitude to the remission and forgiuenesse of sinnes, so elswhere in Scripture it is giuen vnto innocencie of life and to other vertues, as Psal. 119. *Blessed are the vndefiled in heart*, and Matth.5. *Blessed are the mercifull, blessed are the pure in heart, &c.*

1. *Peter Martyr* answeareth here by a distinction of beatitude, which is either *inchoata*, begunne onely, and that is in our iustification, or *perfecta*, it is perfect and absolute in the kingdome of God: so he will haue the Apostle here to speake of the blessednesse which is begunne in our iustification: but in the other places the blessednesse in the next life is promised.

2. *Calvin* saith that all these beatitudes which are pronounced doe presuppose the happinesse, which is in beeing iustified by faith, without the which, all the other promises are in vaine.

3. But the more full answear is, that the Apostle here sheweth the cause and manner of our iustification, which is by faith in Christ: but in the other places it is onely declared, to whom this iustification belongeth: and who they are that shall be blessed, namely, the

mercifull and vndefiled in heart: but the Apostle sheweth, why they are blessed, because they beleeue in Christ, *Pareus. dub.* 5.

Controv. 3. *Whether sinne is wholly purged and taken away in the iustification of the faithfull.*

The Romanists are of opinion that not onely the guilt of sinne is taken away in iustification, but sinne it selfe is altogether purged: and so for sinnes to be couered, *idem plane valet atq; esse sublata & nulla prorsus relicta*, is all one, as to be taken away, and not to remaine at all, *Perer. disput.* 3. *numer.* 11. *Tolet. annot.* 10. and they impute this opinion to the Protestants, *peccata non auferri, &c.* that sinnes are not taken away in iustification, but remaine the same they were, onely they are not imputed after iustification: their reasons are these.

1. It was the opinion of the Pelagians confuted by *Augustine*, that in baptisme there is not giuen remission of all sinnes: *nec auferre crimina, sed radere*, and that it doth not take away sinne, but onely prune it as it were, and pare it: the roote remaineth still: *August. lib.* 1. *contra* 2. *epist. Pelagian. c.* 13. like vnto this error they make the opinion of Protestants, *Perer. ibid.*

2. It were no iustice in God, if sinne remained still, not to impute it, not to impute sinne vnto the sinner, seemeth not to stand with the rule of equitie, *Tolet. ibid.*

3. The Scripture so speaketh of the remission of sinnes, as though they were wholly remooued, as Isaiah 44. *I haue taken away thine iniquitie as a clond*, 1. Cor. 6. *but ye are washed, ye are sanctified*, Ioh. 1. *Behold the lambe of God that taketh away the sinnes of the world*: Isaiah 1. *If your sinnes were as redde as scarlet, they should be made white as snowe*: Hos. 14. 3. *Take away all iniquitie, and receiue vs graciously*: Coloss. 2. 14. *Putting out the handwriting of ordinances, that was against vs:* these and the like places are produced by *Tolet*, and *Pererius*, in the foresaid places, to prooue the full remooving and abolishing of all sinne in our iustification.

4. Otherwise Christs merit should be of lesse force and efficacie then the sinne of Adam, if it should not wholly remoone and take away sinne brought in by Adam, *Tolet.*

5. *Pererius* inferreth as much out of the Apostles words here: if our sinnes be hid and couered, then are they not seene of God: *si non videntur à Deo, nulla vtiq; sunt*, if they are not seene, then are they none at all: for if sinne still remained in the faithfull, which God hateth, then he should finde somewhat in them worthie of hatred, and so what he hateth consequently he punisheth, *Perer. numer.* 11.

Contra. 1. Our aduersaries doe not truely propound the state of this question betweene them and the Protestants: for we affirme not that the same sinnes remaine before iustification and after: there is great difference between *peccatum inhabitans & regnans*, sinne dwelling in vs, and raigning in vs: before iustification it both dwelleth in the faithfull and raigneth, but after it dwelleth but raigneth not: againe, before the righteous are iustified by faith, there is no sanctitie in them, but vpon their iustification presently followeth sanctification, whereby they are become holy and full of good workes, though some reliques of sinne remaine. There are three things then specially here to be considered in sinne, *macula, culpa, pœna*, the blot of sinne, the fault or offence, and the punishment: now after we are iustified by faith, the fault is remitted, the punishment acquited, but some blot and blemish remaineth: Now that in the iustified and regenerate remaineth some seede and reliques of sinne, it thus is manifest. 1. The Apostle confesseth that there was sinne dwelling in him, Rom. 7. 20. 2. Dauid when he thus spake, Psal. 32. *Blessed is he, whose wickednesse is forgiuen*, had now many yeares beene the seruant of God: and yet he confesseth he had sinnes which had neede of forgiuenesse, *Bucer.* 3. the verie word it selfe of not imputing of sinne, presupposeth a being of sinne: for that which is not at all, cannot be said not to be imputed; for of that which is not, there can be neither action not passion, *Faius:* and that which is couered appeareth not, not because it is not, but because it is couered.

2. Now for answear vnto the arguments obiected. 1. the error of the Pelagians rather cleaueth vnto the Romanists, then the Protestants, who affirme that in baptisme there is sealed remission of all sinnes as well going before baptisme as following after, whereas the Papists extend the vertue of baptisme vnto the sinnes onely before going: neither doe we say that the sprigges onely of sinne are pruned, the roote remayning still, but that the very roote thereof is killed, though some sprigges doe sprout still, yet they shall neuer branch out to beare the like bitter fruit as before: And as we are free herein from the error of the

Pelagi-

Pelagians, so let them take heede, that the error of *Origen* be not here worthily fastened vpon them: who vpon this place of the Apostle writeth to this effect; that when the soule of a sinner leaueth and forsaketh sinne, then his iniquities are said to be remitted: and when it beginneth to doe well, then it hideth and couereth sinne, *bonis recentibus*, with newe good things: But when it is come to perfection, *vt nullum in ea vestigium inueniri possit nequitiæ*, that not a foote-steppe of sinne can be found in it, &c. then the Lord is said not to impute sinne, &c. Here *Origen* concurreth with the Romanists, or they rather with him, that there remaineth no relique of sinne in the faithfull after iustification, and that they couer and hide their sinnes by their good workes: which doth quite ouerthrowe and peruert the Apostles sense: who alleadgeth these testimonies out of the Psalmes to prooue that righteousnesse is imputed without workes: which were no proofe at all, if sinnes were couered and hid by good workes, *Beza annot.*

2. Not to impute sinne vnto a sinner continuing and remaining still in the strength of his sinne, were indeede no iustice; but to a sinner that repenteth of his sinne, and amendeth, it is iust with God not to impute sinne for the worthinesse of Christ.

3. All these testimonies produced of the taking and washing away sinne are vnderstood, of remitting the fault and offence, and acquitting the punishment: it followeth not, but that there remaineth some blot and blemish still.

4. Christs merit is as effectuall to take away sinne, as Adam was to bring it in: and in the ende Christ shall vtterly abolish the verie relikes and remainder of sinne: which though Christ by his infinite power could effect all at once, yet it pleaseth him to worke it by degrees, to beginne our iustification here, and to finish it in his kingdome.

5. How our sinne is couered in Gods sight, and how the Lord is said not to see it, *Augustine* sheweth well, *si texit peccata Deus, noluit advertere, si noluit advertere, noluit animadvertere, si noluit animadvertere, noluit punire, &c.* if God haue hid our sinne, he would not marke it, if he would not marke it, neither would he chastice it, if not chastice it, then not punish it, neither must ye so vnderstand, that the Prophet said, our sinnes are hid, *quasi ibi sunt, & viuunt*, as though they be there, and are aliue, &c. to this purpose *Augustine*, who by the hiding, and Gods not seeing of our sinnes, vnderstandeth his not seeing them vnto punishment.

And although sinne in it selfe be hated and detested of God, yet it followeth not that the faithfull should be hated for sinne, dwelling in them, because they hate it, and iudge it in themselues; sinne then is to be considered two wayes, in it selfe, and as it cleaueth and adhereth to the person; yet seeing the person of the faithfull, wherein it is found, is not addicted and wholly enclined vnto it, but likewise hateth and abhorreth it; the Lord loueth their person accepted in Christ, though he hate that which is euill in them, as they themselues also doe.

Controv. 4. *Against workes of satisfaction.*

v. 8. *Blessed is the man to whom the Lord imputeth not sinne.* The opinion of the Romanists is here confuted, that after remission of the offence in sinne, and the guilt of eternall death, there remaineth yet some temporall punishment to be satisfied for: and yet there is full remission of sinne: for the temporall punishment is *extra substantiam peccati, &c.* is not of, or belonging to the substance of sinne, but as an adiunct, and a thing annexed to it, *Perer. disput. 3. numer. 13.*

Contra. 1. It followeth necessarily, that where sinne is punished it is imputed, and laid vnto the sinners charge: But vnto them that are iustified nothing is laid vnto their charge: as the Apostle saith, Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth:* therefore where sinne is not imputed and remembred no more, there it is not thought of to be punished; for how should it stand with equitie for God to punish the sinne which is remitted.

2. No punishment is properly of the nature and substance of sinne, but necessarie consequents and effects thereof: euerlasting punishment it selfe, is not belonging to the substance of sinne: as *Pererius* confesseth, that *inest peccato secundum substantiam*, it belongeth to sinne in respect of the substance thereof, for God hath appointed and decreed eternall death, as the iust punishment of sinne, but no substantiall part of sinne hath God ordained, for then he should ordaine that which is euill: If then one part of the punishment of sinne

be discharged, then the other also: or else there should not be a full remission of sinne.

Controv. 5. *Of imputatiue iustice against inherent righteousnesse.*

v. 8. *Blessed is the man to whom the Lord imputeth not sinne:* This is an euident place, for imputatiue righteousnesse: that our iustice before God consisteth in the not imputing vnto vs the sinnes which we had done, and in imputing vnto vs the righteousnesse of Christ, which we had not done or performed in our selues: But against this imputation of Christs righteousnesse, for inherent iustice thus it will be obiected.

1. *Obiect.* The Apostle saith, 1. Ioh. 3. 2. *We knowe, that when he appeareth we shall be like him,* but God is iust by a iustice inherent in himselfe, we shall be like him, therefore we also are iust by such an infused and inherent iustice.

Answ. 1. We are like vnto God who is iust, because he reputeth vs for iust in Christ: 2. and then we shall be like him in holinesse and purenes, when all corruption shall be taken away in his kingdome. 3. this likenesse is vnderstood of the fruition of that great glorie, which the faithfull shall haue, as it followeth in the same place, *We shall see him, as he is.*

2. *Obiect.* As our iustification is, such is our happines, if then iustification be by imputation onely, then so shall our happinesse be imputatiue also, not verily and in deede.

Answ. 1. The proposition is not true, for it followeth not that becausse iustification is by imputation, that our blessednesse should be so also: the blessednes promised is the reward, and must really be performed: imputatiue iustice is the condition required: like as a creditor may forgiue his debter, though his debt be payed by another: here he enioyeth his true and reall libertie, though he did not really in his owne person pay the debt: so though our iustice be by imputation: yet Christs iustice and obedience, which is by faith imputed, was really and actually performed, *Faius.*

Controv. 6. *That the Sacraments doe not conferre grace by the externall participation onely.*

v. 11. *The seale of the righteousnesse of faith:* Hence it euidently appeareth that the Sacraments are not effectuall without faith, and that the verie receiuing of them, *ex opere operato,* by the worke wrought, doth not conferre grace, as the Romanists hold: for Abraham was iustified by faith beeing yet vncircumcised: circumcision then did not conferre vpon him that grace, which he had not, but did confirme and establish him in the grace and faith receiued: the sacraments then, *non instituta sunt iustificandis sed iustificatis,* are not instituted for those which are to be iustified, but for them which are alreadie iustified. *Parens.*

Here then two errors are to be taken heede of, one that we ascribe not too much to the outward signe in the sacrament: as to attribute vnto it remission of sinnes, collation of grace, and such other spirituall benefits: for this were not farre from Idolatrie: If sometime the Scriptures and the auncient writers doe seeme to speake of the Sacraments, we must vnderstand that to be spoken of the signe, which indeede belongeth to the thing signified. An other error is, if any doe extenuate the Sacraments, making them but bare signes, as the Anabaptists onely take baptisme and the Lords supper to be signes of our Christian profession: for then they should be no more then badges and cognisances, whereby families, and seruants are one distinguished from another: but the Sacraments doe not onely represent, but exhibite also the thing signified, not by any vertue annexed to the signe, but by the grace of the spirit concurring in the Sacrament, and offring it selfe to the faith of the receiuer, *Martyr.*

Controv. 7. *That there is the same substance and efficacie of the Sacraments of the old and newe Testament.*

An other error of the Romanists is, that the Sacraments of the old Testament did not exhibite the graces of the newe Testament, as our Sacraments nowe doe, but were meere shadowes obscurely representing them, so that their opinion is, that there is not the same substance of the old and newe sacraments, nor the same spirituall graces exhibited.

But the contrarie is euident. 1. out of this place: the Apostle calleth circumcision the seale of the righteousnesse of faith, and so are our Sacraments: 2. the Apostle saith, they did all eat the same spirituall meate, and drinke the same spirituall drinke, as there the Apostle saith, and so is he ours. 3. this also appeareth in that the Apostle giueth vnto their Sacraments the same names: he saith they were all baptized in the cloud, and in the Sea, 1. Cor.

Cor. 10. 2. the Apoſtle doubteth not to call it baptiſme, which it could not be, if there were not the ſame ſpirituall ſubſtance of their baptiſme and ours: And as the Apoſtle doubteth not to giue the names of the Sacraments of the newe Teſtament to the old, ſo alſo he calleth the newe Sacraments of the goſpel by the names of the old: as baptiſme he calleth circumciſion made without hands, Coloſſ. 2. 11.

But it will be thus on the contrarie ſide obiected. 1. *Ob.* The Sacraments of the old Teſtament, were but ſhadowes of that truth which is exhibited in the newe: therefore there was not the ſame ſubſtance in them: but they differ as much as the bodie and the ſhadow.

Anſwer. It followeth not, becauſe they were but ſhadowes of things to come, that they had not in ſome part the things themſelues: But like as, when a picture is firſt drawne with lines and ſhadowes, therein is ſhadowed forth the ſame thing, though darkely and obſcurely, that afterward is expreſſed in colours: ſo the ſame truth and ſubſtance is more obſcurely ſhadowed forth in the Sacraments of the old Teſtament, which is more clearly manifeſted in the newe: the difference then is not in the ſubſtance, but in *diſpenſationis modo*, in the manner of diſpenſation, *Faius.*

2. *Obiect.* The Apoſtle ſaith, Heb. 8. 13. *In that he ſaith the newe, he hath abrogate the old, for that which is diſanulled, and waxed old, is readie to vaniſh.* If the old Teſtament then be abrogated, how can there be the ſame ſubſtance of the old and newe Teſtament?

Anſw. This aboliſhing and abrogating of the old Teſtament, muſt be vnderſtood onely of the changing of the ceremonies, which as ſhadowes were to giue place to the bodie: as the Apoſtle ſaith, *which are a ſhadowe of things to come, but the bodie is in Chriſt:* but the ſubſtance of the old Teſtament is not aboliſhed: as the Apoſtle ſaith, c. 13. 8. *Ieſus Chriſt yeſterday and to day, and the ſame alſo is for euer.*

3. *Obiect.* But *Auguſtine* ſaith, that the old Sacraments, *promiſiſſe ſervatorem*, did but promiſe the Sauiour, *noſtra exhibere*, and ours doe exhibite him, *in Pſal.* 73.

Anſw. *Auguſtine* ſaith not, that their Sacraments ſhewed one thing and ours another: but that they did both demonſtrate Chriſt, yet after a diuerſe manner: for the old Sacraments did ſhadow Chriſt then to come, ours doe exhibite Chriſt alreadie come, *Mart.* ſee more hereof *Synopſ. Centur.* 2. *err.* 97.

Controv. 8. *That circumciſion was not onely a ſigne ſignifying or diſtinguiſhing, but a ſeale confirming the promiſe of God.*

Pererius taketh vpon him here to confute the Proteſtants opinion, that the ſacraments are ſeales to aſſure vs of Gods promiſes made in Chriſt, and that they ſerue for the ſtrengthning and confirmation of our faith: his beſt reaſon is this, *qualis obſecro fides eſt, quæ vacillat, &c.* what manner of faith is that I pray you, which wauereth and had neede to be confirmed: if by faith we are aſſured of Gods promiſes, what vſe is then of the Sacraments to aſſure vs of that, whereof we are by faith aſſured alreadie? *Perer. diſput.* 4. *numer.* 22. to the ſame purpoſe *Staplet. Antid. pag.* 225.

Contra. 1. The truth of our opinion, that the Sacraments are ſeales to aſſure vs, and meanes to confirme our faith is euident both by the Apoſtles words, who calleth circumciſion not onely σημεῖον a ſigne, but σφραγῖδα a ſeale, which is more then a ſigne: for a ſeale is added for confirmation: ſecondly, the ſame is prooued by the nature of ſignes, giuen in couenants, which is to aſſure the parties of the truth and conſtancie of the couenant made: now circumciſion was a ſigne of the couenant betweene God and his people, and therefore a ſigne of aſſurance and certaintie.

2. And although it be the ſpeciall office of faith to aſſure vs of Gods promiſes, which on Gods behalfe are moſt ſure, and neede no ratification, yet becauſe our faith is here weake and imperfect, it hath neede of proppes to confirme and ſtrengthen it, *Mart.*

Controv. 9. *Whether circumciſion were auayleable for the remiſſion of ſinnes.*

1. Diuerſe of the auncient and learned fathers are of opinion, that circumciſion had no ſpirituall vſe, but onely ſerued as a marke of diſtinction to diſcerne Abrahams poſteritie from other nations, and to be a ſigne vnto them, what faith Abraham was of, whom they ſhould imitate: and of this opinion theſe reaſons are yeelded.

1. *Iuſtinus Martyr dialog. cum Tryphon:* and *Epiphanius hæreſ.* 30. doe giue this reaſon, why circumciſion was not giuen, *ad iuſtificationem*, for iuſtification, or *ſanctificationis gratia*,

tiâ, for sanctification: because it was a signe giuen onely vnto the men, and not to the women, *quicquid ad iustitiam & virtutem pertinet, &c.* whatsoeuer belongeth vnto iustice and vertue, was giuen vnto women, as well as men, *Iustine.*

2. *Tertullian* saith, that circumcision was giuen as a signe for those times, *non in salutis prærogatiuum*, not to be a prerogatiue of saluation, because *Abraham ante placuerat Deo, quam circumcideretur*, had pleased God before he was circumcised, *lib. aduers. Iudæos.*

3. *Chrysostome* proueth, *quod circumcisio nihil ad animæ virtutem conduceret*, that circumcision did nothing avayle for any vertue of the minde, by this reason, because it was appointed to be ministred vnto infants vpon the eight day: that it might thereby appeare, that it did *nihil animæ conducere*, nothing profit the soule, *hom. 39. in Genes.*

4. *Theodoret* saith, *corporalis circumcisio solius obtinet locum signaculi*, corporall circumcision is onely in stead of a seale: his reason is, that circumcision is called carnall, and it was a corporall thing; and therefore had no such spirituall vse.

5. Vnto these reasons may be added, that the Israelites were not circumcised for the space of 40. yeares in the wildernesse, which sheweth, that it was no spirituall remedie, for then they should not haue beene suffered to want it so long.

6. Beside *Iosephus* and *Philo*, who haue written most diligently of the ceremonies of the Iewes, and the signification thereof: neither of them make mention of remission of sinnes signified thereby.

Contr. But these reasons are easily answeared. 1. Though the women were not circumcised, yet were they not therefore excluded from the couenant: *Pererius* thinketh that there might be some other meanes prouided for the women: but if there had beene any such thing prescribed to women, such as circumcision was for men, the Scripture would not haue beene silent therein: *Peter Martyr* answeareth better, that although circumcision were only enioyned vnto the men, yet the vse and fruit thereof also was extended to the women, because they were numbred and counted with the men, the virgins belonged to their fathers, and the married women to their husbands.

2. True it is, that Abraham pleased God, and was iustified before he receiued circumcision: this prooueth that Abraham indeede was not iustified by circumcision: not that thereby was not sealed the remission of sinnes.

3. And the circumcision ministred vnto infants vpon the 8. day doth not take away the spirituall vse thereof, for then neither should baptisme haue any spirituall vse concerning the cleansing of the soule, because infants which haue yet no discretion, are baptized: The Sacrament of circumcision then, and of baptisme now, is giuen vnto infants to consecrate them vnto God, that thereby they may be put in minde of their profession, when they come to yeares of discretion.

4. And whereas S. Paul calleth it circumcision in the flesh: he there speaketh of circumcision as separate from faith, as it is onely vnto carnall men: whereas the right circumcision, beeing receiued according to the institution, consisteth both of the carnall and externall circumcision of the flesh, and of the internall and spirituall circumcision of the heart.

5. The omitting of circumcision 40. yeares in the wildernesse sheweth, that iustification and remission of sinnes was not tied to the signe: that it was no signe of spirituall grace in the remission of sinnes, it prooueth not: for them, which died in the wildernes vncircumcised, it may be affirmed, that they were in like case with those which died before circumcision was instituted, or with children, which died before the eight day of circumcision: the want of the signe in these cases was not preiudiciall vnto them.

6. *Iosephus* and *Philo* might conceale this secret, that circumcision was a seale of remission of sinnes, least the Gentiles, into whose hands they knew their writings should come, might thereby haue taken occasion to haue scorned and derided the mysteries, which they vnderstood not.

2. A second opinion is of the Romanists, who make this difference betweene circumcision, and other Sacraments of the old Testament, and baptisme in the newe: that in baptisme grace is conferred; but in the other there was onely *significatio gratiæ, non effectio*, a signifying onely not an effecting of grace: so *Pererius* out of *Thomas*, *disputat. 6. numer. 32.*

Contra. But beside that we shewed before, controv. 7. that there was the same spirituall effect of the Sacraments of the old and newe Testament, they differed onely in respect of

of the more cleare light and liuely representation in the newe Sacraments, then in the olde: there was more then a bare signification onely of spirituall grace in circumcision, for it is called a seale not a signe onely.

3. Yet some other of the Romanists, as diuerse of their Schoolemen, as *Alexander, Gabriel, Bonaventure, Scotus*, as they are cited by *Bellarmine lib. 2. de effect. Sacramentor. c. 13.* are of opinion, *circumcisionem ex opere operato contulisse iustificationem*, that circumcision by the very worke wrought did conferre iustification: But this is euidently contrarie to the Apostle in this place, who directly noteth, that Abraham was iustified by faith, when as yet he was vncircumcised: and vpon this *Iustinus Martyr* inferreth, that Abraham had not receiued circumcision *ad iustificationem*, for his iustification, because he was iustified before by faith, whereby he beleeued God, *dialog. cum Tryphon.* And *Irenæus* vrgeth the same argument, *aduers. hæres. lib. 4. c. 30.* that Abraham was not iustified by circumcision, because *sine circumcisione placuit Deo.* he pleased God without circumcision.

4. As these doe ascribe too much vnto circumcision, so *Ambrose* seemeth to detract too much from it, inferring thus, that because Abraham receiued circumcision as a signe of the righteousnesse of faith, *non ergo habet circumcisio aliquid dignitatis, sed signum est tantum*, therefore circumcision hath no dignitie at all, but is onely a signe: to this purpose *Ambrose* in his commentarie here.

5. Wherefore the best opinion is, that circumcision, though it did not conferre remission of sinnes, yet it was more then a bare signifying signe: it was a seale and pleadge, whereby the promises of God were ratified and confirmed, and specially concerning remission of sinnes in Christ: And therefore the Apostle saith, it was not onely a signe, but a seale, which serueth to confirme and ratifie: see before of this controv. 8.

And herein we mislike not the opinion of *Thomas* and other schoolemen, that in circumcision there was conferred grace, *non virtute circumcisionis, sed fidei passionis Christi*, not by vertue of circumcision, but of faith in the passion of Christ, whereof circumcision was a signe: *Perer. disput. 6. numer. 2.* saving that they thinke that in the newe Sacraments there is an actuall collation of grace by the verie externall participation of the Sacrament.

But that circumcision was as much an instrument of grace, not by the vertue of the Sacrament but of faith, whereof it was a seale as baptisme is, *Augustine* directly testifieth, writing to this purpose; that circumcision, which was then a seale of the righteousnesse of faith, *ad significationem purgationis valebat, &c. sicut & baptismus, &c.* was avayleable for the purgation of sinne, as baptisme was availeable vnto regeneration, after it was instituted, &c. to this purpose *Augustine de Nupt. & concupiscent. c. 11.* Likewise *Gregorie, quod apud nos valet gratia baptismatis, hoc agit apud veteres, &c.* that which the grace of baptisme is avayleable vnto amongst vs, to the same ende serued in the old Testament, either faith alone for children, or for the elder sort the vertue of sacrifices, for those which came of Abrahams stocke, the mysterie of circumcision, *Gregor. lib. 4. Iob.*

Controv. 10. *Of the presumptuous titles of the Pope calling himselfe the father and head of the faithfull.*

Abraham is called the father of those which beleeue, because he gaue them an example both of the true iustifying faith, and of holy obedience: If the Pope would be the father of the Church and of beleeuers, he must goe before them in puritie of faith and manners: and yet if he did so, he should thinke it his greatest honour to be counted the child of faithfull Abraham: he must not arrogate vnto him the title, which the Scripture giueth vnto Abraham, to be the father of the faithfull: But seeing they which are Abrahams children, must walke in the steppes of Abrahams faith, which is to be iustified without workes: the Pope holding iustification by the merit of workes, cannot be so much as the child of faithfull and beleeuing Abraham.

Controv. 11. *Against the Chiliastes or Millenaries that hold that Christ should raigne a 1000. yeares in the earth.*

V. 13. *The promise that Abraham should be the heire of the world:* The *Chiliastes* whose opinion was, that Christ after the resurrection should raigne in the earth in all externall happinesse and pleasure for a thousand yeares, doe apply this place to their owne conceit, that this should be the inheritance of the world promised to Abraham: As likewise they vrge that place, Luk. 22. 30. of eating and drinking with Christ in his kingdome, and that

Apocal.

Apocal.20.4. how the Saints should raigne with Christ a 1000. yeares in the earth: of this opinion were *Papias*, *Ireneus*, *Tertullian*, *Lactantius*, with others: *Lactantius* dreameth, that in those thousand yeares, the rockes shall droppe honie, and the riuers runne with wine and milke.

Contra. But these are mens dreames and fansies. 1. the Apostle saith that the kingdome of God, is not meate and drinke, Rom. 14. 17. therefore we must not imagine that Christ shall raigne with his Saints in any such carnall pleasure. 2. whereas the Scripture speaketh of eating and drinking in the kingdome of heauen, thereby *Ambrose* vpon Luke well vnderstandeth *communicationem aternæ felicitatis*, the communicating and participating of euerlasting felicitie and happinesse: as the Scripture vseth by such phrases taken from temporall and earthly delights to expresse spirituall ioyes. 3. by the thousand yeares mentioned Apocal. 20. *Augustine* vnderstandeth all the time of the flourishing of the Gospell here in earth: during which time Sathan is bound, and his kingdome destroyed by the preaching of the Gospell: so also *Pet. Martyr* thinketh that a certaine time is there taken for an indefinite and vncertaine: But because all such propheticall predictions doe note a certaine limitation of time and yeares, I subscribe rather vnto their opinion, who thinke, that a thousand yeares precisely are spoken of, wherein Sathan should be bound: which *Iunius* will haue to ende at the time of *Hildebrande*: but they rather ende some 300. yeares after: for otherwise Sathan should be held to be bound, in the 300. yeares of persecution, vnder the Pagan Emperours, which is not to be admitted.

Controv. 12. Of the certaintie of faith, v. 16. *That the promise might be sure.*

1. This is an euident place against that Popish vncertaintie of remission of sinnes: for they hold it a presumption for a man to be sure of Gods fauour, and of their iustification by faith in Christ: but this is contrarie to the Scriptures, the Apostle saith, Rom.8. 16. *The spirit beareth witnesse with our spirit, that we are the children of God:* but nothing is more certaine, then the testimonie of the spirit: Againe, the same Apostle saith, *Beeing iustified by faith, we are at peace with God:* but the conscience cannot be at peace, and setled, if it were not sure of the remission of sinnes in Christ: S. Paul also himselfe is perswaded that nothing could separate him from the loue of God in Christ, Rom.8.38. which perswasion was not peculiar to the Apostle by any speciall reuelation, but wrought in him by faith, as it is in others, as he sheweth, 2. Timoth. 4.8.

2. This certaintie of our assurance is builded vpon these two grounds. 1. the firmenes and stableness of the word and promise of God, which cannot faile. 2. the nature of faith which is to giue an vnfained and vndoubted assent, vnto the promises of God, *Mart. Origen* giueth this reason: those things are said to be firmer, which are by grace, then those things which are by the law: *quia illa extra nos sunt, hæc intra nos, &c.* because those things are without vs written in tables of stone, these are within vs, *vero spiritu Dei inscripta*, beeing written by the verie spirit of God.

3. But it will be thus obiected against this assurance and certaintie.

1. *Obiect.* Gods promises as likewise his menasings are conditionall, as that of Ionah, that Nineveh should be destroyed within fortie dayes: and that pronounced by Isay to king Hezekiah, that he should die.

2. No man is sure of perseuerance, and continuance to the ende.

3. Vnlesse a man were sure to be without sinne, which is impossible in this life, he cannot be certaine of his saluation.

4. There is not the perfectest man, but sometime he feeleth his mind to be full of doubting.

Contra. 1. Some promises and threatnings of God are conditionall, and they hold not, the condition not beeing kept: such are these giuen in instance, but some are without condition of our obedience, but are of Gods meere grace, which require nothing but a liuely faith to apprehend it.

2. The faithfull doe pray for perseuerance in all their prayers: but prayer as S. Iames sheweth, must be made without hesitation, or doubting: therefore the faithfull may be in time, and in the ende are assured of their perseuerance to the ende.

3. Not the assurance to be without sinne, but that our sinnes are forgiuen vs is required: for then neither S. Paul, who was not without sinne, could haue beene assured of Gods fauour in Christ, as he was.

4. That

4. There may rise doubts in the minds of the faithfull, from the weaknes and infirmitie of the flesh, and yet they may notwithstanding haue a perswasion: for these doe arise and spring of diuers causes, and beginnings: the infirmitie of the flesh may cause one sometime to doubt, and yet the spirit of grace, may worke assurance in the minde, which in the ende preuaileth and ouercommeth all doubts: Like as reason doth tell a man that the Sunne is bigger then the whole earth, and yet his sense may cause him to doubt of it: *Martyr. Origen* to this purpose vpon these words, v. 19. *and he not weake in faith, &c.* inferreth, that there may be then an infirmitie, and weaknes in faith, *quod si est infirmitas, est sine dubio & ibi sanitas*, and if there be infirmitie, there is also health and sanitie.

Now this doubting, which riseth in the minde, proceedeth not from the nature of faith, but from mans infirmitie: like as there is nothing more certaine in any science, then the principles and axiomes in the Mathematicks, yet one may doubt thereof, not of any defect in the art, but thorough his owne vnskilfulnes: so a faithfull man may doubt, not because in faith, there is any vncertentie, but it is raised by his owne infirmitie: which infirmitie is of two sorts, either when one is perswaded of that which he knoweth, but there remaine yet other things to be knowne, which he comprehendeth not, or when he knoweth and beleeueth the things which are set before him, but thorough his weaknes can not giue full assent vnto them: the first of these is a fayling in his vnderstanding, the second in his heart and affection: But the spirit of God subdueth at the last all these defects and doubting, and worketh a full perswasion in the heart: The argument then followeth not, a faithfull man may sometime cast doubts in his minde, therefore by faith he can not be assured: for neither doth a faithfull man doubt *totaliter*, wholly, *dubitatio proficiscitur ex infirmitate*, his doubting proceedeth of his infirmitie, *certitudo ex fide*, but his assurance is of faith: nor yet *finaliter*, this his doubting is not finall, at length by faith he ouercommeth all such infirmities: *Martyr.*

13. Controv. *Whether faith be an act of the vnderstanding onely.*

Bellarmine vpon these words, v. 19. *not considering his owne bodie*, and v. 21. *plenissime scient*, fully knowing, inferreth, that faith is not a certaine fidence, confidence, or assurance, but onely an act of the vnderstanding: for *to consider*, belongeth to the vnderstanding, and so doth a full and firme knowledge. *Bellarm. lib. 1. de iustificat. c. 6.*

Contra. 1. In that Abraham considered not his bodie, it sheweth that his faith ouercame all impediments, yea it euen preuailed against his naturall reason: this maketh rather against *Bellarmine*, for here an act of the vnderstanding, which is to haue considered the weakneſse of his bodie, is denied, *he considered not*: and yet if this prooued any thing, it sheweth onely that faith ioyned with the consideration, and vnderstanding of the minde, not that it consisteth onely of it.

2. Concerning the other word πληροφορηθεὶς, it is better translated, beeing fully assured and perswaded, then fully knowing: perswasion is not onely a certaine knowledge and apprehension of the minde, but a full assent also of the will grounded vpon the firme and resolute iudgement of the vnderstanding: and in this sense doth the Apostle vse the word πληροφορίᾳ, certentie, full perswasion, 1. Thess. 1. 5. where he saith, *our Gospel was not vnto you in word onely, &c. but in the holy Ghost, and much assurance:* as he deliuered vnto them the most euident and certaine doctrine of the Gospel, so it wrought in them a steadfast and setled assurance of their saluation.

3. And that this perswasion which Abraham had was ioyned with a confidence and assurance, the words euidently shew, v. 20. *Neither did he doubt of the promise through vnbeleefe*: which the Latine translator readeth, *non hæsitavit*, he staggered or stucke not: And that faith hath alwaies assurance and confidence ioyned with it, Saint Iames also testifieth, chap. 1. 6. *Let him aske in faith, and wauer not*: see more hereof *Synops. Centur.* 4. *err.* 48.

14. Controv. *That iustifying faith is not a generall apprehension or beleeuing of the Articles of faith, but an assurance of the remission and forgiuenes of sinnes in Christ.*

Bellarmine further collecteth vpon this place, v. 20. *Beeing fully perswaded, that he which had promised, was able to doe it, &c.* that this faith, whereby Abraham was iustified, was

not any assurance of the remission of sinnes, but *fides dogmatica vel historica*, a dogmaticall or historicall faith, a beleefe of the omnipotencie of God: *Bellar. lib. 1. de iustif. c. 11.* to the same purpose the Rhemists giue here the like note, that Abrahams faith was a beleefe of an article reuealed vnto him from God: and so inferre that it shall be sufficient for vs to beleeue the articles of Christs death and resurrection, without any such confidence, which they call a sound faith.

Contra. 1. That Abrahams faith was not onely a generall beleefe or assent that Gods speach was true, and that he was able to effect, that which he promised, but that he had also a particular confidence of his acceptance with God, and remission of his sinnes in the Messiah promised, doth euidently appeare by these two arguments. 1. The Apostle saith, that Abraham was partaker by faith of that blessednesse, which the Prophet Dauid speaketh of, v. 7. *Blessed are they whose iniquities are forgiuen*, then it followeth, ver. 9. *Came this blessednesse vpon the circumcision or vpon the vncircumcision?* 2. the like faith was imputed to Abraham for righteousnesse, which is imputed to vs, v. 23. but our faith is to beleeue that Christ was put to death for our sinnes and rose for our iustification, v. 25. therefore Abrahams faith, was an assurance of remission of his sinnes in Christ.

Controv. 15. *That faith doth not iustifie by the merit or act thereof, but onely instrumentally, as it applyeth and apprehendeth the righteousnesse of Christ.*

Bellarmine hath an other sophisticall collection vpon these words, v. 22. *therefore it was imputed to him for righteousnesse*: here saith he, the Apostle rendreth the reason, why faith was imputed to Abraham for righteousnesse, because he in beleeuing gaue glorie vnto god: therefore he was iustified *merito fidei*, by the merit or worthinesse of faith, which notwithstanding was his grace and gift, *Bellar. lib. 1. de iustif. c. 17.*

Contra. 1. Abraham was not iustified because he in beeleuing gaue glorie vnto God: that indeede was an act and fruit of his faith: but it was his faith onely, for the which he was iustified: as the Apostle saith afterward v. 24. *it shall be likewise imputed to vs for righteousnes, which beleeue, &c.* 2. the Apostle saith, *to him that worketh not, but beleeueth, &c. faith is counted for righteousnesse*: then it will followe, that where faith is counted or imputed for righteousnesse, there is no worke: faith then iustifieth not as a worke by the act of beleeuing: for then faith should not iustifie without works, which is the scope of all the Apostles discourse, *that by faith righteousnes is imputed without workes*, v. 6. faith then doth not iustifie actiuely, as it is a worke, but passiuely, as it apprehendeth the righteousnesse of Christ. 3. If faith be the gift of God, as *Bellarmine* confesseth, then can it not merit, for he that meriteth must merit of his owne: where there is grace and fauour as in the bestowing of gifts freely, there is no merit, v. 4. 4. I will here oppose against *Bellarmine* the iudgement of *Tolet*, and so set one Iesuite against an other, and a Cardinall against his fellowe: he thus ingeniously writeth vpon these words, *non existimes Paulum merito fidei ascribere iustitiam, &c.* thinke not that Paul ascribeth righteousnesse to the merit of faith, as though because he beleeued he was worthie of the righteousnesse of God, but he signifieth, *Deum ex gratia acceptare fidem nostram in iustitiam*, that God of grace and fauour accepteth our faith for righteousnesse.

Controv. 16. *The people are not to be denied the reading of the Scriptures.*

v. 23. *Now it is not written for him onely, but for vs, &c.* Hence it is euident that the Romanists offer great wrong vnto the people of God, in barring them from the reading of the Scriptures: for they are to be admitted to the reading of the Scriptures, for whom they are written: but they are written for all that beleeue in Christ: the reading then of the Scripture serueth to cõfirme our faith, therfore they belong generally vnto the faithfull, *Par.*

But it will be obiected, that the vnlearned doe not vnderstand the Scriptures, and therefore they are to depend vpon the fathers of the Church for the vnderstanding of them, and not to venture vpon them themselues.

Answ. 1. Nay the sense of the Scripture is most safely taken from the Scripture, which is the best interpreter of it selfe. 2. the Fathers and expositors are to be heard, and consulted with, so farre forth as they agree with the Scriptures: but the sense of the Scripture must not depend vpon their fancies, which haue no warrant by Scripture: as *Hierome* vpon the 23. chap. of Mathew, giueth instance of a certaine interpretation of one of the Fathers:

that

that Zacharias the sonne of Barachias mentioned there v. 35. to haue beene slaine betweene the Temple and the Altar, was Zacharie the father of Iohn Baptist: And *Hierome* searching out, which of the Fathers had made this interpretation, found that it was *Basil:* and then he concludeth this, seeing it hath no warrant out of the Scriptures, *eadem facilitate contemnitur, qua probatur*, is as easily reiected, as it is affirmed: See further of the vulgar reading of Scripture, and of the manner of interpreting the same. *Synops. Centur.* 1. *err.* 3. *and err.* 9.

Controv. 17. *Against the heretikes, which condemned the old Testament, and God the author thereof.*

v. 24. *Which beleeued in him, that raised vp Iesus &c. Origen* very well inferreth vpon these wordes, that seeing the God, whom Abraham beleeued was able to quicken the dead, was the same, that raised Iesus from the dead, *non erat alius Deus legis, alius Domini nostri Iesu Christi. &c.* there was not then one God of the law, and another of our Lord Iesus Christ: &c. But there was the same God of the old and new Testament: which is obserued by *Origen* against the wicked Marcionites, and Manichies, who condemned the old Testament, and the author thereof.

So also, whereas the same heretickes vrged these wordes of the Apostle. v. 15. *where no law is, there is no transgression:* and thereupon inferring the contrarie, *where there is a law, there is transgression*, would thereby conclude that the law is the cause of transgression, and so condemne the law: *Origen* doth thus returne this their collection vpon themselues: that as where the law is, there is transgression of the law, so where faith is, there is transgression against faith: but as faith is not the cause, *vt quis prauaricetur à fide*, that one transgresse against faith: neither shall the law be the cause of transgression against the law.

Controv. 18. *Whether iustification consist onely in the remission of sinnes.*

v. 25. *Who was deliuered to death, for our sinnes, and is risen againe for our iustification:* *Pererius* taketh occasion here to inueigh against Protestants, thus affirming of vs: *qui omnem vim iustificationis ponunt in sola remissione peccatorum, donationem vero iustitiæ, &c.* which doe place all the force of iustification onely in the remission of sinnes, but the donation of iustice whereby the minde is rectified, and newenesse of life wrought in vs, they do reiect and abandon, *Perer. disput.* 10. *err.* 49. and to the same purpose *Bellar. lib.* 2. *de iustif. c.* 6. and the Rhemists take vpon them to confute the Protestants, because they hold iustification, to be onely remission of sinnes, and no grace inherent in vs, *annot. in* 4. *ad Rom. Sect.* 6.

Contra. 1. It is a false imputation, that we place iustification onely in the remission of sinnes: for we hold also with S. Paul the imputation of Christs righteousnesse by faith: as S. Paul saith Philip. 3. 9. *That I may be found in him, not hauing mine owne righteousnesse, which is by the lawe, but that which is of the faith of Christ, &c.* 2. But though we graunt as well an imputation of righteousnes as a not imputation of sinne concurring vnto iustification, yet we denie, that any inherent iustice or renouation of life, is any part of this iustification: neither doth the Apostle meane any such iustification here: Christ rose for our iustification, not thereby onely to giue vs an example of newenesse of life, as *Bellarmine*, and *Pererius* expound it, wherein *Tolet* his owne fellowe Iesuite and Cardinall, is against him, as is before shewed, qu. 42. but Christs resurrection is the cause and ground of our iustification, which is imputed by faith: as *Ambrose* expoundeth, *resurrexit, &c. vt nos gratia iustificationis donaret*, he rose againe to endue vs with the grace of iustification: *vt iustitiam credentium confirmaret*, to confirme the iustice of those which beleeue, saith *Hierome*: *ista resurrectio credita nos iustificat*, this resurrection beeing beleeued, doth iustifie vs, saith *Augustine*. 3. an inherent iustice we confesse, which is our sanctification, the fruit and effect of our iustification by faith, but because it is imperfect in vs, and not able to satisfie the iustice of God, we denie, that we are thereby iustified in his sight.

Controv. 19. *Against Socinus corrupt interpretation of these words, v.* 25. *Was deliuered vp for our sinnes.*

Socinus will not haue this phrase to signifie any satisfactiō made by Christ for our sinnes, but onely to betoken the cause or occasion of Christs death: as the Lord is said *to giue Israel vp for the sinnes of Ieroboam, who sinned and caused Israel to sinne*, 1. king. 14. 16. thus wicked *Socinus de Seruat. part.* 2. *p.* 108.

Contra. 1. Though sometime this phrase signifie the cause, yet it is false that it so onely signifieth: for the Scripture speaketh euidently, that Christ was our reconciliation, and that we haue redemption in him, Rom. 3. 24, 25. our sinnes then onely were not the cause or occasion of his death, but he so died for our sinnes, as that he by his blood satisfied for them. 2. It was the Pelagian blasphemie, that Christ died for our sinnes, to be an example onely vnto vs to die vnto sinne: for thus the power and force of Christs death is extenuated, which indeede causeth vs to die vnto sinne, it doth not teach vs onely, and shew vs the way: this were to extoll the power of mans corrupt will against the grace of God. 3. The instance of Ieroboam is altogether impertinent: Israel was deliuered vp for Ieroboams sinnes, which they imitated and followed: if Christ were so deliuered vp for our sinnes, then they must make him also to be a sinner with vs, and to be polluted with our sinnes. *ex Parte dub.* 8.

20. Controv. Piscators *opinion examined, that our sinnes are remitted onely by Christs death, not for the obedience and merit of his life.*

These are *Piscators* words in his annotation vpon the 25. v. *Omnia nostra peccata expiata sunt per solam mortem Christi*, all our sinnes are expiated onely by the death of Christ: and therefore neither originall sinne is purged by his holy conception, nor the sinnes of omission by his holy life, but by Christs death onely: to this purpose many places of Scripture are cited, and alleadged by him: as, Matth. 20. 28. *The Sonne of man came to giue his life a ransome for many:* Matth. 26. 28. *Which (namely, blood) is shed for many for the remission of sinnes:* Act. 20. 28. *Christ hath purchased his Church by his blood.*

Likewise he affirmeth, that by Christs obedience in his death, and vpon the crosse, *partam esse nobis vitam aternam*, euerlasting life is obtained for vs: as Hebr. 10. 19. *By the blood of Iesus we may be bold to enter into the holy place:* and other places are cited to the same effect.

Contra. 1. It is true, that Christ onely by his death, and other his holy sufferings, paied the ransome, and bare the punishment due vnto our sinne: but seeing Christs blood had beene of no value, if he had not beene most perfectly righteous, his obedience and righteousnes must as well concurre vnto the remission of sinnes, as his death: and this is that which S. Peter saith, 1. Pet. 1. 19. *We are redeemed with the pretious blood of Christ, as of a Lambe vndefiled, and without spot:* and, c. 3. 18. *Christ hath once suffered for sinnes, the iust for the vniust:* the innocencie then and integritie of Christ must be ioyned with Christs blood, to make it an acceptable sacrifice.

2. Whereas there are two parts of our iustification, the remission and not imputing of sinnes, and the imputation of Christs righteousnes: which two are not separated, neither can the one stand without the other, neither can there be any remission of sinnes, vnlesse Christs righteousnes be imputed: as S. Paul saith, 1. Cor. 5. 21. *He hath made him to be sinne for vs, that knew no sinne, that we should be made the righteousnes of God in him:* the merit of Christs obedience and righteousnes must needes concurre in the remission of sinnes: yea *Piscator* in his annotation vpon the 4. v. confesseth that these words, *blessed are they whose iniquities are forgiuen, idem valere*, to be as much in effect, as to say, *blessed are they to whom iustice is imputed.*

3. But that seemeth to be a more straunge assertion, to denie, that *possessio vitæ æternæ tanquam effectum adscribitur obedientiæ Christi*, the possession of eternall life is ascribed, as an effect to Christs obedience: which is directly affirmed by the Apostle, Hebr. 7. 26. *Such an high Priest it became vs to haue, which is holy, harmeles, vndefiled, separate from sinners, and made higher then the heauens:* what hath made Christ higher then the heauens, but his holines, perfection, integritie? and therefore *he is able perfectly to saue them, that come vnto God*, v. 25.

4. And further, that we are iustified by Christs obedience, the Apostle sheweth, Rom. 5. 13. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous:* here the Apostle saith directly, that we are made righteous by the obedience of Christ. *Piscator* here answereth, that by Christs obedience here is vnderstood his obedience in submitting himselfe willingly vnto death, in which it was his fathers will he should suffer for vs. *Contra.* Our iustification consisteth of two parts, of the remission of our sinnes, and the making of vs iust before God: the one is procured by Christs death, the

the other is purchased by his obedience and righteousnes: and that the Apostle speaketh not onely of Christs obedience vnto death, but generally of his whole course of righteousnes, both in life and death, is euident, because he calleth it *the gift of righteousnes*, v.17. and *the raigning of grace by righteousnes, thorough Iesus Christ*, v.21. And further this is yet more euident, where the Apostle saith, Rom.4.25. *Christ was deliuered to death for our sinnes, and is risen againe for our iustification:* whence it is gathered, that iustification is more then remission of sinnes onely: which as it was wrought by his death, so the other was compassed by all other his holy actions: *Piscator* answereth, that *iustification* is here affirmed of the resurrection, *because it is an euident demonstration of our iustification which was obtained by the death of Christ.* But I preferre rather *Augustines* interpretation, *lib.10.cont. Faust. c.10. Ista resurrectio credita nos iustificat, &c.* this resurrection of Christ beeing beleeued doth iustifie vs, *non quod reliqua opera & merita Christi excluduntur; &c.* not that the rest of his merits and works are excluded, *sed omnia consummantur, &c.* but because all was perfected and finished in his death and resurrection: here *Augustine* affirmeth two things, both that all Christs merits and works concurre in our iustification, as also that the beleeuing of Christs resurrection is as verily a cause of our iustification (not a demonstration onely) as his death was of the remission of our sinnes. See before this place more fully expounded, quest.42. and *Piscators* exposition refuted. *artic.5.*

So then to finish this matter, if Christs death onely effected and wrought our iustification, then should the rest of his workes and actions be superfluous: whereas, whatsoeuer he did, in life or death, was wrought for vs: as *Thomas* in his commentarie vpon this place alleadgeth out of *Damascen: omnes passiones & actiones illius humanitatis fuerunt nobis salutifera, vtpote ex virtute diuinitatis prouenientes*, all the passions and actions of his humanitie did tend vnto our saluation, as proceeding from the vertue of his Diuinitie.

6. Morall obseruations.

v.7. *Blessed are they whose iniquities are forgiuen: Peter Martyr* here noteth well, that our sinnes onely doe hinder our blessednes: for *iustificatio est inchoata beatitudo*, our iustification is an happines inchoate or begun: so then when our sinnes shall be fully taken away, then our beatitude and blessed estate shall no longer be deferred: as our happines begunne bringeth with it the remission of sinne, so when it is finished, all our sinnes with the remainder of them, shall be cleane purged.

1. Observ. That our sinnes hinder our beatitude.

v.13. *The promise, that he should be heire of the world.* Although the faithfull haue the promises of this life, so farre as the Lord seeth it to be expedient for them; yet their peculiar inheritance is the kingdome of heauen: the children of God therefore must comfort themselues in the hope and expectation of their proper inheritance, though in the meane time they be stripped and dispossessed of the things of this life: As Abraham had the land of Canaan promised him, and yet he himselfe had no inheritance in it, no not the breadth of a foote, Act.7.5. so we must be reuiued with the hope of our celestiall inheritance, though we possesse little in this world: as Abraham was promised to be heire of the world, not so much of that present, as of that to come.

2. The hope of our celestiall inheritance should qualifie our outward wants in this world.

v.18. *Abraham aboue hope beleeued vnder hope.* This teacheth vs, that we should neuer despaire, or cast off our hope, but comfort our selues in God, though we see no meanes; as Abraham beleeued Gods promise, concerning the multiplying of his seede, though he saw no reason thereof in nature: such a godly resolution was in Iob, cap.13.15. *Though he slay me, yet will I trust in him.* Then God sheweth himselfe strongest, when we are weakest: and his glorie most appeareth, when he helpeth vs beeing forsaken of all other worldly meanes.

3. Neuer to cast off our hope, or to distrust in God.

v.20. *And gaue glorie vnto God.* As Abraham praised and glorified God for his mercie and truth, so we ought to magnifie God, and set forth his praise for all his mercies toward vs: the Lord is not so well pleased with any spirituall sacrifice and seruice, as when he returne vnto the praise of euery good blessing: as the Prophet Dauid saide, Psal.116.12. *What shall I render vnto the Lord for all his benefits, I will take the cuppe of sauing health, and call vpon the name of the Lord:* this is all the recompence, that either God expecteth at our hands, or we are able to performe, to giue him thanks for all his benefits.

4. We must giue glorie and praise to God for all his benefits.

v.23. *Now it was not written for him onely, &c. but for vs, &c.* Seeing then that the Scrip-

5. The Scriptures are diligently to be searched of all.

Scriptures are written generally for all the faithfull, we haue all interest in them: and therefore euerie one of Gods children should hereby receiue encouragement, diligently and carefully to search the Scriptures, as appertaining and belonging euen vnto him: as our Sauiour saith, Ioh. 5. 39. *Search the Scriptures, for in them you thinke to haue eternall life:* who would not search his ground verie deepe, if he thought he should finde gold there? so much more should we be diligent in searching the Scriptures which shewe vs the way to eternall life, which is farre beyond all the treasures of the world.

6. Our true consolation is, that our sinnes are pardoned in Christ.

v. 25. *Who was deliuered to death for our sinnes:* Seeing then that Christ died not in vaine, but brought that worke to perfection, for the which he died, this now maketh much for the comfort of Gods children, that their sinnes are verily done away in Christ, and blotted out in his death: this was S. Pauls comfort, *that Christ came into the world to saue sinners, of whom he was the chiefe*, 1. *Tim.* 1. 15.

7. Christ dying for sinne, doth teach vs to die vnto sinne.

This also teacheth vs to die vnto sinne, which was the cause that Christ was giuen vp vnto death, as *Origen* well obserueth, *quomodo non alienum nobis & inimicum omne ducitur peccatum, &c.* how shall not euerie sinne seeme strange, and as an enemie vnto vs, for the which Christ was deliuered vp vnto death?

The fifth chapter.

1. *The text with the diuers readings.*

v. 1. Then beeing iustified by faith, we haue peace (not *let vs haue peace, S. L.*) toward God, thorough our Lord Iesus Christ:

2 By whome also we haue had accesse thorough faith into this grace, wherein we stand (*by the which we stand. Be.*) and reioyce vnder the hope *Be. G. V.* (*in the hope, L.S.*) of the glorie of God. (*of the sonnes of God. L. but this is added.*)

3 Neither *that* onely, but also we reioyce in tribulation, knowing that tribulation (or *affliction. V. S. oppression. Be.*) bringeth forth patience, (*worketh, G. in vs, S. but this is not in the originall.*)

4 And patience proofe, *B. S. L. V.* (or *experience, Be. G.* δοκιμὴν. *Gr.*) and proofe (or *experience*) hope,

5 And hope maketh not ashamed, because the loue of God is shedde abroad in our hearts by the holy Ghost, which is giuen vnto vs:

6 For Christ, when we were yet weake, at *his* time *B. G.* (that is, *the appointed time, S. according to the time, Gr.*) died for the vngodly. (not, *to what ende, when we were yet weake did Christ for the vngodly? L. it is not put interrogatiuely, but passiuely in the originall.*)

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man (for *one which is profitable to him, Be. he readeth the sense, not the words*) it may be one dare die:

8 But God setteth out his loue toward vs, seeing that while (not *seeing, if that while, S.*) we were yet sinners, Christ died for vs.

9 Beeing iustified therefore by his blood, much more shall we be saued thorough him from wrath.

10 For if when we were enemies, we were reconciled to God (*God was reconciled to vs, S.*) by the death of his Sonne, much more beeing reconciled we shall be saued (*liue, S.*) by his life.

11 And not onely *so*, but we also reioyce in God, thorough our Lord Iesus Christ, by whome we haue obtained *V. Be.* (*receiued, Gr.*) reconciliation: (*atonement, B. G.*)

12 Wherefore as by one man sinne entred into the world, and death by sinne, and so (*euen so, B.*) death went ouer all men, in whome (namely *Adam, Be.* not *in as much as. S. V. B.*) all men haue sinned.

13 For vnto the time of the law, was sinne in the world, but sinne is not imputed, while there is no law.

14 But death raigned from Adam vnto Moses, euen ouer them, that sinned after the like manner (*after the similitude, Gr.*) of the transgression of Adam, which was the figure of him, that was to come:

15 But yet not as the offence, so *is* also the gift: for if by the offence of that one, many be

be dead, much more the grace of God, and the gift by grace, which *is* of one man (*by one man, B. G.*) hath abounded vnto many.

16 And not, as *that which entred by one* which ſinned: (not, *as the ſinne of one, S. L. for the word is ἁμαρτήσαντος, ſinning, or that ſinned:* or, *as by one that ſinned*, death entred, *V. for that followeth in the next verſe*) ſo is the gift: for the fault (*ſinne, B. not, iudgement, S. L. V. becauſe of the words following, to condemnation, κρίμα, Gr.*) *came* of one *offence* (*which muſt be ſupplied out of the next clauſe*) vnto condemnation: but the gift *is* of many offences to iuſtification.

17 For if by one offence *Be.* (better *then by the offence of one, B. G. S. V. L.*) *for ſo much is expreſſed in the words following*) death raigned thorough one: much more ſhall they, which receiue the abundance of grace (*that abundance of grace, G.*) and of the gift of righteouſnes, raigne in life throrough one, *that is*, Ieſus Chriſt:

18 Likewiſe then, as by one offence *Be.* (not *the offence of one, cater. ſee the former verſ.*) *the fault came* vpon all men to condemnation, ſo by one iuſtification *Be.* (not *the iuſtification of one, B. G. cum cater. for the word ἑνὸς is put in the firſt place, otherwiſe it ſhould be put after, as in the next verſe*) the *benefit redounded* vnto all men to the iuſtification of life:

19 For as by the diſobedience of one, many were made ſinners; ſo by the obedience of one many ſhall be made righteous.

20 Moreouer, the Law entred thereupon, (*by the way, V. in the meane time, B.*) that the offence ſhould encreaſe: *B. Be.* (*abound, V. G.*) but where ſinne increaſed, grace abounded much more:

21 That as ſinne had raigned vnto death (*in death, V. S. L. ſo is the word in the originall ἐν, but he meaneth vnto death, as appeareth by the other oppoſite part*, vnto eternall death) ſo might grace alſo raigne by righteouſnes vnto eternall life, thorough Ieſus Chriſt our Lord.

2. The Argument, Methode, and Parts.

In this chapter the Apoſtle purſueth the former propoſition, wherewith he concluded the fourth chapter, that Chriſt died for our ſinnes: and now he ſheweth the manifold benefits, which we haue by the death of Chriſt, with an ample proofe and demonſtration of the ſame.

So then this chapter is deuided into two parts, the firſt containing a reherſall of the benefits which we haue by Chriſts death, to v. 6. the ſecond a proofe and demonſtration thereof, to the ende of the chapter.

1. In the firſt part there is 1. ſet forth the foundation of all other benefits, which we obtaine by Chriſt, namely iuſtification by faith, v. 1. 2. then the benefits and graces, either *internall*, which are theſe fowre, peace of conſcience, bold acceſſe to Gods preſence, perſeuerance, hope of glorie, v. 2. or *externall*, which is conſtancie and reioycing in tribulation: which is amplyfied both by the effects, patience, experience, hope, which is deſcribed by the effect, it maketh vs not aſhamed, v. 5. and by the efficient cauſe thereof, the loue of God ſhed in our hearts by the holy Ghoſt, v. 5.

2. Then followeth the probation hereof, which conſiſteth of two arguments, the one taken from the ſtate and condition of ſuch, as were reconciled by Chriſt, they were enimies, this argument is handled from v. 6. to 12. the other argument ſtandeth vpon a compariſon, and collation betweene Adam and Chriſt, the loſſe which we had by the one, and the benefit which we are made partakers of by the other: from v. 12. to the ende.

In the firſt argument there is 1. the propoſition, that Chriſt died for the vngodly, v. 6. 2. the illuſtration thereof *à diſſimili*, by an vnlike compariſon betweene man and God: the firſt part is expreſſed, v. 7. that a man will not die for an vnrighteous man, and an enemie: which is ſhewed by the contrarie, becauſe hardly for a righteous man will one die, vnleſſe he be alſo a friend, much leſſe for an vnrighteous man and an enemie: the other part of the compariſon followeth, 1. ſhewing that Chriſt died both for vs beeing vnrighteous, v. 8. and enemies alſo, v. 10. 2. then he inferreth two concluſions. 1. the certaintie of our ſaluation beeing now iuſtified and made friends, v. 9. 10. 2. the ioy and conſolation which ſpringeth and ariſeth hereof, v. 11.

The second argument consisting of a comparison betweene Adam and Christ, is thus handled: there is the *proposition* concerning Adam, shewing wherein he was like, wherein vnlike vnto Christ, to v. 18. then the *reddition* or second part concerning Christ, v. 18. to the ende.

First Adam is like in three things. 1. in his person, he was but one and yet the author of sinne to all. 2. in the obiect, his sinne was communicated to all, though himselfe but one. 3. in the effect and issue, this sinne brought forth death: all this is propounded, v. 12. that sinne entred by one man into all the world: then it is prooued by 3. arguments. 1. by the office of the lawe, which is not to bring in sinne, but to impute sinne, v. 13. therefore though sinne were not so much imputed before the lawe, as after, yet was it in the world before. 2. by the effects, death was in the world before the lawe, and it raigned also vpon infants, that had not sinned actually as Adam had done, and therefore sinne much more which brought forth death, v. 14. 3. Adam was a figure of Christ, therefore as Christs righteousnesse is extended euen vnto those, before the lawe, so also was Adams sinne, v. 14.

Then the Apostle sheweth wherein Adam is vnlike vnto Christ: namely, in these three things. 1. in the efficacie and power, the grace of God in Christ is much more able to saue vs, then Adams fall was to condemne vs, v. 15. 2. in the obiect, Adams one offence was sufficient to condemne, but by Christ we are deliuered from many offences, v. 16. 3. in the ende, Adams sinne brought forth death, but Christs righteousnesse doth not onely deliuer vs from sinne and death, but bringeth vs vnto righteousnesse and life, yea and causeth vs to raigne in life: it restoareth vs to a more glorious kingdome and inheritance, then we lost in Adam, v. 17.

The reddition or second part of this comparison sheweth, wherein Christ of whom Adam was a type and figure, is answearable vnto Adam: namely, in these three things propounded, v. 12. first in the singularitie of his person, one mans iustification saueth vs, as one mans offence condemned vs, v. 18. 2. in the obiect, as Adams sinne was communicated to many, so is Christs obedience, v. 19. And here the Apostle by the way preuenteth an obiection: that if sinne came in by Adam, why entred the lawe? he answeareth, to the ende, that sinne might the more appeare and be increased, not simply, but that thereby the grace of God might abound the more. 3. in the ende as sinne had raigned vnto death, so grace might raigne vnto eternall life.

3. *The questions and doubts discussed.*

Quest. 1. *What peace the Apostle meaneth, ver. 1.*

v. 1. *Beeing iustified by faith, we haue peace toward God.* 1. *Oecumenius*, whom *Haymo*, and *Anselme*, *Lyranus*, *Hugo* followe, doe reade here in the imperatiue, *habeamus*, let vs haue, not *habemus*, we haue: and they vnderstand peace with men: that the Iewes should no longer contend with the Gentiles about their lawe, as though iustification came thereby, seeing the Apostle had sufficiently prooued alreadie, that we are iustified by faith: But this exposition cannot stand. 1. because the Apostle speaketh of such peace, as we haue with God, not with man. 2. he speaketh in the first person, *we haue*, but S. Paul was none of these which did contend about the Lawe.

2. *Origen*, *Chrysostome*, *Theodoret*, vnderstand it of peace with God, but in this sense: let vs beeing iustified by faith take heede, that we offend not God by our sinnes, and so make him our enemie; *mihi videtur* (saith *Chrysostome*) *de vita & conuersatione differere*, the Apostle seemeth vnto me now to reason of our life and conuersation: so *Origen*, let vs haue peace, *vt vltra non aduersetur caro spiritui*, that our flesh no longer rebell against the spirit: But the Apostle here exhorteth not, *sed gratulatur eorum felicitati*, he doth rather set forth with ioy the happines of those, which are iustified: *Erasmus:* and it is not an exhortation, but a continuation rather of the former doctrine of iustification, *Tolet annot.* 1. and here he sheweth the benefits of our iustification, whereof the first is peace of conscience, *Pareus:* and this is further euident by the words following, *By whom we haue accesse*, which words beeing not vttered by way of *exhortation*, but of *declaration*, shewe that the former words should so likewise be taken, *Erasmus.*

3. *Ambrose* reading, in the *Indicatiue*, *habemus*, we haue, expoundeth this peace of the tranquilitie and peace of conscience, which we haue with God, beeing once iustified by faith

faith in Christ: thus the Apostle himselfe expoundeth this peace, v. 10. *When we were enemies we were reconciled to God, by the death of his Sonne*, for they are our sinnes which make a separation betweene God and vs: this sense follow̃ *Tolet ibidem*. 1. and in his commentarie, *Pareus*, *Gryneus*, *Faius*, with others.

4. This then is resolued vpon, that the Apostle speaketh here not of externall, but internall peace: there is *pax temporis*, and *pax pectoris*, a temporall, and a pectorall or inward peace: the other Christ giueth, but through the malice of Sathan, and the corruption of mans heart it may be interrupted, and therefore Christ saith, Matth. 10. 34. *That he came not to send peace, but the sword*: but the other which is the inward peace of conscience Satan himselfe can not depriue vs of; no man can take it from vs.

But whereas there is a threefold combate within vs, the fight betweene reason and affection, betweene the flesh and the spirit, and a wrestling with the terrors of Gods iudgements: in the two first we cannot haue peace here, but in part: for still in the seruants of God there remaineth a combat betweene reason, and affection, the flesh and the spirit, as S. Paul sheweth, that it was so with him, Rom. 7. 23. he sawe another lawe in his members rebelling against the lawe of his minde: and therefore we are not to hope to haue such peace, *vt non vltra caro aduersetur spiritui*, that the flesh should no more rebell against the spirit, as *Origen* thinketh: but this inward peace is in respect of the terrors which are caused in vs by the feare of Gods iudgement against sinne: from this terror we are deliuered by Christ, *Beza*: yet so, as sometimes there may arise some feare, doubts, and perplexitie in the minde of the faithfull: as it is written of *Hilarion*, that beeing 70. yeare old, and now neere vnto death, he was somewhat perplexed and troubled in minde: yet faith in the end ouercommeth all these dangers, that we fall not vpon the rockes, to make shipwracke of our faith, and a good conscience.

5. And we must here distinguish betweene, *pax conscientiæ, & stupor conscientiæ*, the peace of conscience, and a carnall stupiditie: for the one neuer felt the terror of Gods iudgments, and therefore can haue no true peace, the other hath felt them, and is nowe by faith deliuered from them, *Calvin*.

6. Now whereas it is added, *We haue peace with God, or toward God*, these things are here to be obserued. 1. all the causes are here expressed of our iustification: the materiall which is remission of our sinnes included in iustification, the formall, *by faith*, the finall, *to haue peace with God*, the efficient, through our Lord Iesus Christ, *Gorrham*: 2. and in that he saith, *toward God*: *Origen* noteth that this is added to shewe, that they haue neither peace in themselues, because of the continuall combate betweene the flesh and the spirit: nor yet with Sathan and the world, which continually tempt vs: but with God we haue peace who is reconciled vnto vs in Christ: and he saith *toward God, or with God*, to signifie that reconciliation is not onely made with God, but that it is pleasing, and acceptable vnto him, that such a reconciliation is made, *Tolet*, and further hereby is signified, that this is a perpetuall peace, because it is toward God, with whom there is no change nor mutabilitie, *Faius*.

Thorough Iesus Christ: 1. *Chrysostome* seemeth thus to vnderstand the Apostle, that Christ Iesus, is our preseruer in this state to keepe vs in peace: which is true, but it is not all, we rather vnderstand with *Origen*, *Theodoret*, *Ambrose*, that this our peace and reconciliation, was wrought and effected by Christ, not continued onely and preserued. 2. neither doe we vnderstand by this phrase, that Christ in respect of his humanitie was *instrumentum coniunctum*, a ioynt instrument of this our peace, as *Lyranus*. But Christ is the true author and efficient cause of this our peace, as συναίτιος & συνεργός, a ioynt cause, and fellowe worker with his father: for he saith, Ioh. 16. 33. that in him we haue peace, as the foundation thereof: and therefore he is said to be our peace, Ephes. 2. 14. the worker and effector thereof, *Faius*. And here we may obserue the opposition betweene the effects and fruits of iustification by the lawe, and by faith: for they which looke to be iustified by the lawe, haue not wherein to reioyce with God, c. 4. 1. but they which are iustified, by faith, haue peace with God, and so matter of reioycing, *Tolet*.

Quest. 2. *Of the second benefit proceeding of our iustification; which is to stand and perseuere in the state of grace.*

1. *By whom we haue accesse thorough faith.* 1. This is an amplification of the former bene-

benefit of reconciliation: that we haue not peace onely with God by faith, but are admitted also vnto his presence, to his grace and fauour: one may be reconciled to his Prince, and yet not be brought into his presence, *Parens:* as *Absalom* was a long time kept from his fathers presence after he was reconciled: but by faith we are both reconciled, and restored the fruition of the fauour and gratious presence of God. 2. But we must take heede here of *Origens* note, that this gate whereby we haue accesse vnto God, is not onely faith, but *ostium hoc iustitia, ostium humilitas*, righteousnes is this gate, humilitie is this gate: whereas the Apostle directly saith, *We haue accesse through faith.* 3. Neither is this accesse taken onely for a bare entrance and beginning: as *Gorrhan* thus alludeth, *accedere est incipientium, stare proficientium, &c.* to haue accesse is of beginners, to stand, of proceeders, to glorie of such as are perfect: but here it signifieth not an entrance as it were to the threshold, but an admittance into the verie chamber of the spouse, *Paius.*

2. *Vnto this grace.* 1. Not the grace of a good conuersation, *gloss. interlin.* for the Apostle speaketh of the iustifying grace, wherewith we are formally made iust, *Lyran:* 2. neither by grace are vnderstood the second graces and gifts of the spirit, whereof the Apostle speaketh, 1. Cor. 15. 10. *I laboured more aboundantly then they all, yet not I, but the grace of God, &c. Origen:* for the Apostle speaketh not of any such speciall and particular graces which Paul had, but of the common iustifying grace. 3. this grace then is that whereof he speake before, c. 3. 24. *We are iustified freely by his grace:* and it signifieth both the originall of our iustification, which is the free mercie and grace of God, and the state and condition whereunto we are called, *Parens.*

3. *Wherein we stand.* 1. Some haue reference vnto our fall in Adam, *gloss. interlin.* 2. some oppose it to the gesture of sitting or lying, as set against the lawe, wherein we stood not, but were as pressed downe with the burthen of ceremonies. 3. *Tolet annot.* 3. thinketh thereby to be signified, *progressum ad vlteriora bona*, a progresse and proceeding to further good things: so *Pererius* saith, that standing betokeneth *hominem erectum ad aspectum*, a man setling himselfe to looke vp to behold heauenly things.

4. But *Chrysostome* better obserueth the stedfastnesse of spirituall graces, *neq; finem nouit isthæc Dei gratia*, this grace of God knoweth no ende: And beside it sheweth as the stedfastnes of Gods grace in it selfe, so the certaintie which we haue thereof by faith: for faith is like vnto Iacobs staffe wherewith he went ouer Iordan, Gen. 32. 10. it is that whereby we stand, Rom. 1. 24. whereby we walke, 2. Cor. 5. 7. thorough this vaile of miserie, *Paius:* we then stand in the state of grace, beeing sure by the Lords assistance neuer to fall away from thence, *sic Calvin, Parens*, with others.

Quest. 3. *Of the third benefit of iustification, the hope of euerlasting glorie.*

v. 2. *And reioyce vnder the hope of the glorie of God.* 1. *Tolet annot.* 3. will haue the word *reioyce* referred vnto the former clause, *wherein we stand and reioyce, vnder the hope, &c.* and his reason is; because there are two prepositions vsed in the Greeke, ἐν, ἐπὶ, *in*, and *of* or *vnder*, with the former is the same word *reioyce*, ioyned in the next verse, we *reioyce*, ἐν, *in tribulation*: but this a needlesse contention, for howsoeuer the word be ioyned, the matter of this reioycing is the hope of eternall life.

2. The Latine translator addeth, *the glorie of the sonnes of God*, which some vnderstand of the Angels, *Hugo Card.* some of the Saints in heauen, *Lyran.* but there are no such words in the originall, though this glorie belong vnto the sonnes of God, not onely them which are alreadie glorified in heauen, but those which are the sonnes of God by grace, yet militant in earth: as it is called, *The glorious liberty of the sonnes of God*, c. 8. 21.

3. *Origen* is here somewhat curious: making three kinds of glory, one which was seene, the glorie of Moses countenance, which is passed away, another glorie which appeared in the incarnation of Christ, *Iob.* 1. 14. *And we sawe the glorie thereof, as of the onely begotten sonne of God:* the other is the glorie of the next life: whereof the Euangelist speaketh, Matth. 25. 31. *When the Sonne of man commeth in his glorie:* And whereas the Apostle speaketh here onely of the hope of glorie, that is, glorie hoped for, and yet elsewhere he saith, 2. Cor. 2. 18. *We behold the glorie of the Lord with open face, and are changed into the same image from glorie to glorie:* as though he had possession alreadie of this glorie: the Apostle must be vnderstood to speake of two kinds of glorie, one now enioyed in the state of grace, but the more full glorie is hoped and expected for in the kingdom of heauen.

4. *Chry-*

4. *Chrysostomes* note here is good, that faith extendeth it selfe not onely vnto things present, as the Apostle speaketh of grace, *wherein we stand*, but vnto things also to come, namely, the glorie which is hoped for: And beside he noteth the certaintie of this glorie, which is hoped for, because we glorie in this hope: now saith he *gloriamur in ijs quæ iam exhibita sunt*, we glorie in the things which are alreadie exhibited: if then the hope of things to come were not as certaine, as the things which are alreadie past, we could not glorie in it.

5. Here the Apostle speaketh not so much of that absolute glorie, which God hath in himselfe, as of that, whereby he shall glorifie vs, *Pareus*.

Quest. 4. *How we are said to reioyce in tribulation.*

v. 3. *Neither that onely, &c. Origen* referreth this clause to all the particulars before expressed, as iustification by Christ, peace with God, and hauing accesse vnto him by Christ: but it is better restrained vnto the former clause, that we doe not onely reioyce because of the future hope of eternall glorie, but euen in tribulation also, *Erasmus*: for it might haue beene obiected, that the condition and state of the children of God, is for the present time most miserable: the Apostle then preuenteth this obiection, shewing that the children of God are euen in their afflictions most happie.

2. As before then he shewed the internall effects of iustification in the spirituall graces of the minde: so here is declared what iustification worketh in vs euen in temporall and externall things: which is seene in these three points: 1. the faithfull reioyce in tribulation. 2. why, because tribulation bringeth forth patience. 3. and this is not in vaine, for hope maketh them not ashamed, *Gorrhan*.

3. *Chrysostome* here sheweth a difference betweene the striuing for a temporall and euerlasting crowne: for there in the labour, that is sustained, there is no pleasure till they come to the reward: but here *non minus incunditatis adferunt ipsa certamina, &c.* the very striuing hath no lesse pleasure, then the reward which we striue for.

4. But here we must vnderstand not euery tribulation, but such as are endured for Christs cause: for the euill also doe suffer tribulation, but they suffer worthily as euill doers, and in such tribulations there is no ioy, no comfort: but in such as the faithfull doe suffer for righteousnesse sake, such as the Apostle speaketh of Act. 14. 22. *That we must thorough many afflictions enter into the kingdome of God.*

5. This is contrarie to the iudgement of the world, and of naturall reason, for they hold afflictions to be nothing els but miserie and vnhappinesse, and them miserable which doe suffer them: But like as the eight sphere keepeth it course from the East to the West, but the planets doe moone from the West to the East, holding a contrarie course: so the godly and faithfull doe embrace that way, which the wicked decline as euill and vnhappie, *Martyr*.

6. And the faithfull reioyce thus in tribulation, not as though they were without feeling and were voide of affection, as the Stoiks would haue their wise men; but afflictions beeing euill in themselues, are thorough the grace of God turned to the good of his seruants, *Mart. Chrysostome* here saith, that tribulations are *res in seipsis bonæ, &c.* things good in themselues, because they bring forth patience: but this is rather *ex accidente*, by an accident, that things in themselues euill, are by Gods grace turned to be profitable vnto the seruants of God.

7. Now in that the faithfull doe many times mourne and complaine in their afflictions, this is not contrarie to the Apostle: for there is in euerie man regenerate, the spirituall and naturall man: the one sheweth it selfe in the naturall feeling of crosses and afflictions: but the other aboue nature by grace reioyceth in them, *Calvin*.

Quest. 5. *How S. Paul and S. Iames are reconciled together: the one making patience the cause of triall or probation, the other the effect.*

S. Paul, v. 4. saith, that patience bringeth forth triall or probation, which is commonly translated experience: But S. Iames saith, v. 1. 3. that the trying of your faith bringeth forth patience: so S. Paul maketh this probation the effect of patience, S. Iames the cause.

1. It cannot be said, that they speake of two diuerse kinds of patience, for the same word ὑπομονὴ, patience, is vsed in both places.

2. *Lyranus*

2. *Lyranus* by probation vnderstandeth, the *purgation* of sinnes: for as the blot of sinne is taken away (saith he) by the contrition of the heart, so the guilt of punishment by tribulation: But the Scripture acknowledgeth no such purging of sinnes by affliction, the purging of sinne is ascribed vnto Christ, Heb. 1. 3. *Who by himselfe* (not by our afflictions, but by his owne sufferings) *hath purged our sinne.*

3. There are then two kind of probations: or rather this word probation is taken two wayes: for either it signifieth the verie action it selfe, whereby one is tried or prooued, and so it is taken actiuely in respect of God, who prooueth and trieth vs: and so the triall and probation of our faith by affliction bringeth forth patience as the fruit and effect thereof: and in this sense Iames taketh it: or it signifieth the experience or triall which a man hath of himselfe by his affliction, and so is the effect of patience, and thus S. Paul vnderstandeth it: And therefore the Apostles vse two diuerse words: Iames hath δοκίμιον, which is taken actiuely for the verie probation it selfe: S. Paul vseth the word δοκιμὴ, which is taken passiuely, for that which is tried and found out by experience: thus *Calvin, Pareus dub.* 3. *Tolet. annot.* 4. *Perer. disput.* 1. *numer.* 5.

4. *Faius* further answeareth that both are true in the same sense, that patience bringeth forth triall or experience, and probation or triall againe maketh patience: as health is the cause of deambulation and walking, and walking is the cause againe of health, the one is encreased by the other.

Quest. 6. *Of the coherence of these words with the former, because the loue of God is shed abroad in our hearts*, v. 5.

1. *Oecumenius* maketh this as a reason why we reioyce in tribulation; because the loue of God is in vs, and men doe delight to suffer and endure for that which they loue: But loue is here taken passiuely for the loue, wherewith we are beloued of God, not actiuely, for that whereby we loue God, as shall be shewed in the next question: and the Apostle had yeelded a sufficient reason before of our reioycing in tribulation, because tribulation worketh patience, patience experience, &c.

2. Some doe make it a reason of the words immediately going before, namely, of the certaintie of our hope, which maketh vs not ashamed, seeing we enioy the things hoped for, because we are assured by the spirit of God, that we are beloued of God: his loue is shed abroad, that is, manifested in our hearts by the spirit, so *Faius, Tolet.*

3. But it rather containeth a generall reason of all the precedent benefits and priuiledges, mentioned before, of our iustification by faith, accesse and entrance vnto God, hope of glorie, reioycing in tribulation, because the spirit beareth witnesse vnto our hearts, that we are accepted and beloued of God in Christ, *Calvin. Pareus.*

Quest. 7. What kind of loue the Apostle speaketh of, saying, *The loue of God is shed abroad, &c.*

1. Some doe take this *actiuely*, for the loue wherewith we loue God, so *Oecumenius, Anselme*, and *Stapleton antidot. pag.* 275. doth to the same purpose alleadge *Augustine*, who vnderstandeth here the loue *non qua ipse nos diligit, sed qua facit nos dilectores sui*, not wherewith God loueth vs, but whereby he maketh vs louers of him, &c. and he would proue the same by the Apostles phrase, *absurdissime dicitur, &c.* that is most absurdly said to be shed in our hearts, *quod extra nos est, &c.* which is without vs, onely in God.

Augustin. de spirit. & liter. c. 31.

Contra. 1. Against *Oecumenius* we set *Chrysostome* an other Greeke father, who vnderstandeth the Apostle to speake of the loue of God toward vs, *dilectioni Dei rem omnem acceptam fert*, he ascribeth the whole matter vnto the loue of God. 2. *Augustine* shall answear *Augustine*, who elsewhere interpreteth this place of the loue of God toward vs: where he thus saith, *ipse spiritus sanctus dilectio est, non enim habet homo, vnde Deum diligat nisi ex Deo; vnde Apostolus*, the holy spirit himselfe is this loue, for man cannot tell how to loue God, but from God: whereupon the Apostle saith, *the loue of God is shed abroad, &c.*

lib. 15. de Trinit. cap. 16.

3. And in this verie place of *Augustine*, he speaketh of such loue of God in vs, whereby the Lord maketh vs loue him, so that he includeth also the loue of God, first toward vs, whence issueth our loue toward him. 4. And the loue of God in God toward vs, may without absurditie at all, be said to be shed abroad in our hearts, as in true friendship the loue of a friend may be said to be shedde on him, whom he loueth: so Gods loue is shed forth in vs by the fruits and effects which it worketh in vs, *Pareus dub.* 4.

2. Some thinke that both the loue of God toward vs, and our loue toward God, are com-

prehended in the Apostles speach, as *Origen* vpon this place alloweth both, so also *Gorrhan*, and *Pererius disputat.2. numer.9.* who hereupon inferreth, that there may be more literall senses, then one, of one place of Scripture. *Contra.* One Scripture may haue one generall sense, which may comprehend diuers particulars: or it may haue one literall sense with diuers applications, as typicall or tropologicall, figuratiue or morall: but it can not haue more then one literall sense or exposition, specially one beeing different from the other, nor any waies included in it, or inferred, or inducted out of it: for then the spirit in the Scripture should speake doubtfully and ambiguously, like vnto the oracles of Apollo, which were so deliuered, as that they might be taken in a diuers, yea a contrarie sense. See further of this point *Synops. Centur.1.err.7.* But that the loue, wherewith man loueth God, is not here at all vnderstood, it shall appeare by diuers reasons here following.

3. The best interpretation then is, that the Apostle speaketh here of the loue of God, wherewith we are beloued of him in Christ. 1. *Beza* vrgeth this reason, because afterward v.8. the Apostle speaketh of that loue: *God setteth forth his loue toward vs, &c.* and in both places mention is made of the same loue of God, the ground and foundation whereof is Christ, that was giuen to die for vs. 2. *Pareus* insisteth vpon this reason: the loue of God here spoken of is alleadged as the cause of our reioycing, and of the stedfastnes of our hope: but our loue of God, beeing weake and imperfect, can not be that cause. 3. *Peter Martyr*, and *Pareus* doe further presse the scope of the place: the Apostle assumeth this as an argument of our hope, because Christ was giuen to die for vs, which proceeded not from the loue of vs toward God, but from his loue toward vs. 4. *Faius* vrgeth the force of the Apostles phrase: this loue is said to be shed abundantly in our hearts, but our loue toward God is not such an abundant, and surpassing loue: it is a slender, scant, and weake loue: he meaneth then the superabundant loue of God towatd vs, which as the Apostle saith, Phil. 4.7. *passeth all vnderstanding.* 5. I will adioyne also *Tolets* reason, *annot.5. in c.5.* the charitie and loue, whereby we loue God, is but one grace and vertue: but the Apostle speaking of the shedding forth of this loue by the holy Ghost, meaneth the effusion and powring out of all the graces, which are wrought in vs by the spirit: he meaneth then the loue of God toward vs, from which fountaine issue saith, all the graces and gifts of the spirit. 6. Adde hereunto the consonant exposition of many of the Fathers, as of *Chrysostome* cited before, of *Hierome*, who thus writeth, *quomodo Deus nos diligat, ex hoc cognoscimus, &c.* how God loueth vs, we know by this, that he hath not onely by the death of his Sonne forgiuen our sinnes, but hath also giuen vs the holy Ghost, &c. Likewise *Ambrose: pignus charitatis Dei habemus in nobis, &c.* we haue the pledge of the loue of God by the holy spirit giuen vnto vs, &c. *Theophylact* also interpreteth *de charitate Dei, quam erga nos ostendit, &c.* of the loue of God, which he sheweth toward vs, &c. Likewise expound *Theodoret*, *Sedulius*, with others.

8. Quest. *Why the loue of God is said to be shed abroad in our hearts.*

1. Some doe giue this sense: *effusa est sicut oleum, &c.* this loue is shed abroad like oyle, *totum cor occupando*, in possessing and occupying the whole heart, according to that saying, Matth.22. Thou shalt loue the Lord thy God with all thy heart: *Gorrh.* but the loue of God is not here taken actively, for that loue whereby we loue God, as is shewed in the former question. 2. *Tolet* thus expoundeth it, *abundantissime satis sunt amici Dei*, they are not sparingly, but abundantly made the sonnes of God: likewise the *ordinarie glosse* referreth it to the greatnes of Gods loue, *tale nos diligit*, he doth loue vs largely, that is, greatly. 3. Some referre it to the cleare manifestation of the loue of God in our hearts: *clare nobis manifestata, sicut cum lux diffunditur, &c.* the loue of God is clearely manifested to vs, as when the light is spread and dispersed abroad. *Gorrhan.* 4. But hereby rather is expressed the abundance of those graces, which are powred vpon vs by the spirit: so *Chrysostome, non modice nos honorauit, &c.* he hath not sparingly honoured vs, but he hath shed forth vpon vs his loue, as the fountaine of all good things: so also *Oecumenius, quia vbere datus est, &c.* because the spirit is plentifully giuen vs: and in the same sense the Prophet saith, Ioel 2. *I will powre out my spirit vpon all flesh. Faius.*

9. Quest. *Why it is added by the holy Ghost, which is giuen vs.*

1. The spirit of God is mentioned as the efficient cause of this worke: the loue of God

is said to be shed in our hearts by the holy Ghost, because the spirit of God beareth witnes vnto our soules, that we are the sonnes of God, Rom. 8. 16. *Oſiand. Pareus, facit nos intelligere charitatem Dei, &c.* the spirit of God maketh vs to vnderstand and feele the loue of God toward vs.

2. And this worke is ascribed to the spirit, not excluding the Father and the Sonne, to whome this loue toward mankind is common: but the Apostle obserueth the propertie of their persons, because as election is giuen vnto God the father, and Redemption to the Son, so loue is the proper worke of the spirit: both to cause vs to feele the loue of God, and to make vs to loue God againe.

3. And here we are not to vnderstand onely the gifts of the spirit, but the spirit it selfe, which dwelleth in vs, not in his essence, which is infinite, but by his power, illuminating, directing, conuerting vs: *Faius*: so *Tolet* well saith, that the spirit *non solum dona sua nobis communicat, sed per ea in nobis inhabitat, &c.* doth not onely communicate his gifts vnto vs, but also by them dwelleth in vs.

4. In that the holy Ghost is said to be giuen vs, thereby is signified, *quod non propriis virtutibus, &c.* that we haue obtained the spirit not by our owne vertue, but by the free loue of God: *Oecumen.* and the person of the holy Ghost is noted, in that he is said to be giuen: and the giuers are the Father and the Sonne. *Hug, Card.*

10. Quest. *How Christ is said to haue died according to the time, v. 6.*

1. Some doe referre these words to the former clause, and read thus, *when we were yet weake according to the time:* that is, we were weake in the time of the law, when grace yet appeared not: so *Chrysost. Theodor.* and *Erasmus* thinketh this is added, as a mitigation of their infirmity: but it is against the Apostles vse to qualifie the corruption & euilnes of mans nature: and he speaketh to the Gentiles, that had not the law, as well as to the Iewes.

2. The most doe applie it vnto the latter clause, that Christ died in his time: and here there are diuers opinions. 1. Some vnderstand it of the short time, which Christs death continued, namely but three daies, *Ambroſe*, so also *Lyran.* but that time beeing assigned for Christs resurrection, is not fitly expounded of his death. 2. *Sedulius* thus interpreteth, *quia in vltimo mundi tempore mortuus est*, because he died in the last time or age of the world. 3. According to the time, that is, he died temporally in the flesh which is mortall: for eternitie knoweth no time. *Haymo.* 4. *Hierom. epist. ad Algas.* referreth it to the opportunitie of time: Christ died in a fit time, when the world stood most in neede of his redemption. 5. But the best exposition is, that Christ died in the fulnes of time, as the Apostle speaketh, Gal. 4. 4. the time decreed and appointed of his father; thus expoundeth *Theodor.* and *Theophyl. tempore decenti & destinato*, in a meete time, and appointed of God: so also *Beza, Par. Tol.* with others.

11. Quest. Of the meaning of the 7. v. *One will scarce die for a righteous man, &c.*

1. The *Syrian* interpreter readeth in the first place, *scarce will any die for the wicked:* which reading *Beza* seemeth not to mislike, but that all the Greeke copies are otherwise: and *Iunius* thinketh that here one word by the writers was taken for an other, because of the neere similitude in the Syrian tongue: and thinketh it should rather be read according to the Greeke copie, *for the righteous*, not *for the wicked.*

2. Some doe take here these two, the righteous, and the good, to be one and the same: and some confounding these two, doe not vnderstand these words of the person of the iust and good man, but of the cause. *Hier. epist. ad Alg.* and so this should be the sense, that although scarce and seldome, yet sometime one may be found to die for a iust and good cause: some likewise taking these two for one, applie it vnto the person of the righteous and good man, *Chrysost. Lyran. Tolet. Par. Faius.* But the Apostle first saying *negatiuely, one will scarce die, &c.* and afterward vsing a kind of correction, that *one may die for a good man*, doth euidently distinguish these two clauses.

3. The most then doe diuide these two, and take the iust and righteous, and the good to be diuersly taken by the Apostle.

Hier. epist. 151. 1. Wicked *Marcion*, as *Hierome* reporteth, by the *iust* did vnderstand the God of the old Testament, for whome fewe offered themselues to death: by the *good*, the God of the new Testament, that is Christ, for whom many are found readie to die. But this opinion beside the blasphemie thereof in making two diuers Gods, and authors of the Old and new Testament, containeth apparant absurditie and falshood: for both many gaue their liues in

the old Testament in defence of the law of God, as the three children, Dan. 3. and many in the time of *Antiochus Epiphanes*, as the historie of the Macchabees testifieth: and beside, many thousand Martyrs are found to haue died for Christ: whereas the Apostle speaketh of very few, that will die for a good man.

2. *Arrius* contrariwise by the *iust* vnderstandeth Christ, and by the *good* the Father, of whome Christ testifieth, that none is good but God. But if Christ be this iust one, for whom so many thousand Martyrs willingly gaue their liues, how saith the Apostle, that *scarse any will die for a iust man?*

3. *Eucherius* by the *iust* interpreteth the Law and old Testament, by the *good* Christ, and the new Testament: for few Martyrs are found in the old Testament, and many in the new. But beside that it is against the scope and mind of the Apostle, to vnderstand this of dying for Christ, who by this comparison setteth forth the loue of Christ, who died for euill men, euen for his enemies, whereas few are found readie to die for the righteous and good: the words of the Apostle will not beare this sense, who in saying, *for a good man it may be, that one dare die*, noteth the paucitie and fewnes of them: whereas many thousands haue died for Christ in the New Testament.

4. Some by the *iust* vnderstand the vertuous, by the *good* the innocent, for whome one may die in commiseration and pitie toward him: *Haymo, Thom. Aquin. Gorrhan*: or because innocencie is fauoured of men, *iustitia habet aliquid seueritatis*, iustice hath some rigour and seueritie in it. *Hug. Cardinal.* But a man can not be iust, but he must also be innocent: these two then are not thus distinguished.

5. *Caietane* vnderstandeth by the *iust*, an ordinarie, vertuous, or righteous man: by the *good* some excelling in the works of supererogation, for such one perhaps dare die. But such works of supererogation we acknowledge not: all that a man hath is too little for himselfe, he hath no superfluitie to supererogate to an other.

6. *Osiander*, and *Emmanuel Sa*, doe vnderstand in both those clauses, the things, not the persons: and the first they expound of iust punishment, which none willingly suffer: in the second the good and honest cause, for which one may be found readie to die. But the phrase *to die for the iust*, will not beare that sense: a man is not saide to die for iust punishment, but by it, or with it: and yet in this sense some haue beene found, which willingly suffered their iust punishment, as the theife conuerted vpon the crosse, who said vnto his fellow, Luk. 23. 41. *We are righteously here.*

7. The best interpretation then is, that by the *iust* we vnderstand such an one, as is in himselfe a righteous and vertuous man: by the *good* such as haue deserued well of vs, that are liberall and bountifull men, from whome we haue receiued good: so *Beza* interpreteth, one that is profitable to him: of whome he hath receiued good, *Genevens.* so also *Catharinus* a Popish writer: and some by the *good* vnderstand such as are deare vnto them, as their children, parents, friends, countrey: as some such were found among the Romans, that gaue their liues for their friends and countrey. *P. Mart.* And this exposition may be confirmed by the opposite part: that Christ died for vs beeing sinners, v. 8. yea his enemies, v. 10. whereas men will not die for the righteous, and hardly for their friends.

12. Quest. *Of the difference betweene Christs dying for vs, and those which died for their countrey.*

We read in the forren histories of the Gentiles, that some haue giuen their liues for their countrey: as *Codrus* for the Athenians, *Menœctius* for the Thebanes, who killed himselfe and fell among his enemies for the deliuerance of his countrey: so *Curtius* threw himselfe into a gulph to preserue Rome from the pestilence. But there was great difference betweene the death of these, and of Christ. 1. They were not innocent as Christ was, and therefore as their life was not so holy, so could not their death be so pretious, nor their person so honourable. 2. They did not willingly offer themselues vnto any iudge to be condemned, as Christ did: but in other manner and sort aduentured their liues. 3. They did it not of loue, but of vain-glorie and desire of praise. 4. They by the instigation of Sathan were mooued so to doe, hauing no cogitation therein to please God, but Christ gaue himselfe to death in obedience to the will of his heauenly father. 5. They at such time gaue their liues, when as their case was desperate, and so were impatient to abide the extreame hazard: and they died beeing mortall men, that could not liue long, as *Solon*, when he encouraged the citizens to take armes against *Pisistratus* the tyrant, beeing asked, what

made him bold so to doe, answered, his old age: he knew he could not liue long: But Christ died for vs, hauing no necessitie to die in himselfe. 6. Their death was glorious and honourable vnto them: but Christ offered himselfe to the ignominious and shamefull death of the crosse. 7. They died for a temporall deliuerance: but we by Christs death are eternally deliuered. 8. And, that which maketh the greatest honour of all, they died for their countrey and friends: but our blessed Sauiour for his enemies: *ex Martyr. Pareus.* 9. *Origen* addeth further, that although there may be found among the heathen that died for their countrey, yet there is none of them, which died for all the world, as Christ onely did, which by his death *totius mundi peccata absolvit*, did absolue all the world of their sinnes.

13. Quest. *Of the greatnes of the loue of God toward man, in sending Christ to die for vs*, v. 8.

This exceeding great loue of God is set forth by three circumstances, what they were for whome Christ died, sinners and enemies to God; what Christ was, that suffered, euen the Sonne of God; and what he endured and suffered, euen to die for them.

1. The condition of them for whome Christ died is set forth by three names: they are said to be weake, as not able to helpe or deliuer themselues, *vngodly*, as they which had left the worship of the onely true God, and had defiled themselues with idolatrie: *sinners*, which had euery way transgressed the law of God: *Tolet. annot.* 10. *Origen* here comprehendeth all kind of sinnes: for either one of ignorance, and infirmitie sinneth, and he is called weake: or he is an obstinate and malitious offender, who is called the sinner: Sinners in Scripture are said to be those, not which commit any sinne, but those in whome sinne dwelleth and raigneth: as Ioh. 9. 31. and such were we by nature: *Beza.* yea we were not onely sinners, but enemies vnto God: which setteth his loue forth so much the more, that he sought our good, not onely beeing euill, but also aduersaries vnto him: So that while we were sinners, and so God hated vs in respect of our sinnes: yet at the same instant, *amabat, secundum quod opus eius*, he loued vs, as his owne worke. *gloss. ordin.*

2. Gods loue further appeareth in sending his owne Sonne into the world: nothing is deare to a man, then his owne sonne: and therefore Gods loue doth herein most shew it selfe, in that he sent not either Angel or Arkangel, or any other of his glorious creatures to die for vs, but his owne sonne. *Martyr.*

3. And this Sonne of God was not onely made man for vs, and liued in the flesh, and suffered many things for our sake, but he died for vs: it had beene a sufficient demonstration of his loue, to haue humbled himselfe, to take vpon him the nature of man, and to walke and conuerse among sinnefull men: But in that he died, and that for his enemies, it sheweth an vnspeakable loue: there is no greater loue among men, then when one bestoweth his life for his friends, Ioh. 15. 13. But Christs loue here exceeded, that he gaue his life for his enemies: *Gorrhan.*

14. Quest. *Whether mans redemption could not otherwise haue beene wrought then by the death of Christ.*

1. It was not necessarie that Christ should die for our redemption, either by the necessitie of *coaction*, as though God had beene by some vrgent occasion compelled thereunto: for God is not forced, he worketh most freely: nor yet by necessitie of nature: as it is impossible in the diuine nature, that God should lie, or be vntrue: but no externall worke done by God proceedeth from the necessitie of his nature: there was then no absolute necessitie, that Christ should die for vs, nor yet any hypotheticall or conditionall necessitie, the end beeing considered, namely, the saluation of man: for it had beene possible for God by other meanes, then by the death of his Sonne, to haue wrought the saluation of man.

2. Yet was it necessarie that Christ should die for mankind, the wisdome and counsell of God considered; because there was no other way whereby the greatnes of the loue of God could be shewed vnto man, then by giuing his owne Sonne to die for vs: *P. Mart.* there might haue beene an other way, in respect of Gods power, to whome all things are possible, *sed nullus humanæ miseriæ conuenientior*, but none more conuenient in regard of mans miserie: for what can more comfort vs, & deliuer vs from despaire, then that it pleased God, that a man like our selues should die for vs: *gloss. ord.* and though there must haue been an other way found out, *liberandi*, to deliuer man, *tamen non redimendi*, yet not of redeeming man, *Gorrhan:* for man could not properly be saide to be redeemed, vnlesse the ran-

some

some had beene paied, and the punishment due vnto man satisfied, which was by the death of Christ.

15. Quest. *Wherein the force of the Apostles reason consisteth, saying, Much more beeing reconciled we shall be saued by his life, v. 9.*

1. The *ordinarie glosse* thus collecteth, because it is more to take away sinne, then *iustos & cooperantes saluare*, to saue those that are iust, and fellow workers: as though this were the Apostles argument; it was an harder matter to worke our iustification, which was done without vs, then now to purchase saluation, whereunto man himselfe worketh. But this is farre from the Apostles meaning, to make man a ioynt worker with Christ in the matter of iustification: for he ascribeth all here vnto the death and life of Christ.

2. Wherefore the force of this comparison, beeing from the greater to the lesse, consisteth in these three points. 1. for whome Christ hath done this. 2. how he hath wrought it. 3. and what.

1. The first is obserued by *Chrysostome:* he iustified vs by faith in his blood, when we were enemies, now *amici facti sumus*, we are made his friends, and therefore he will much more saue vs.

2. The next is obserued by *Oecumenius*, and *Chrysostome* also toucheth it: it is not necessarie, *vt posthac filius moriatur*, that afterward the Sonne should die any more: if then iustification be alreadie wrought for vs, which required Christs death; much more now shall we obtaine the perfecting of saluation, to the which Christs death againe is not required. *Pareus*, and before him *Gorrhan*, doe place the comparison in the opposition betweene life and death: if he could iustifie vs by dying, *multo magis viuens, &c.* much more beeing aliue can he saue vs.

3 It is more to iustifie and reconcile sinners, then to saue them beeing iustified. Christ hath done the first, much lesse need we doubt of the second: *Pet. Mart.* But *Lyranus* hath here a corrupt glosse, giuing this reason, why it is a greater worke to iustifie a sinner, then to glorifie him beeing iustified, because one can not merit his iustification: but he that is iustified may *per gratiam mereri de condigno vitam beatam, &c.* may by grace deserue of condignitie a blessed life, &c. This is contrarie to the Apostle, who saith, Rom. 6. 23. *that the gift of God is eternall life, &c.* it can not then be any wise merited.

3. Now saluation is ascribed to the life of Christ, not as though the life of Christ rising from the dead were the price of our redemption, but because Christ by his resurrection and life did perfect our saluation: and he now euer liueth to be an intercessor for vs vnto his father, and to bring vs vnto glorie: wherefore to finish and make perfect our iustification, the life of Christ and his resurrection must be ioyned with his death and suffering: as the Apostle concluded before in the verie last words of the former chapter, *Pareus.*

16. Quest. Why the Apostle saith, *not onely so, but we also reioyce in God, &c. v. 11.*

1. Some doe make this connexion: that we onely shall not be saued by Christ in the life to come, but now also reioyce in the hope thereof, *Lyran. Gorrhan.* and before them *Theodoret:* likewise *Anselme* we glorie in this, *quia consideramus nos futuros cum illo in gloria*, we consider we shall be with him in glorie.

2. *Oecumenius* giueth this sence, least any might thinke it a shame vnto vs, that we could not be otherwise redeemed then by the death of Christ: the Apostle addeth that we neede not be ashamed thereof, but rather glorie therein, because it was a signe of the great loue of God, that he spared not his owne Sonne for vs.

3. Some referre it to our glorying in tribulations, &c: but it is more to glorie in God, then to reioyce in tribulation.

4. But the Apostle setteth downe here the highest degree of the reioycing of Christians: they doe not onely reioyce vnder the hope of glorie, nor in tribulation, which two degrees the Apostle mentioned before, ver. 2. but they reioyce in God: which is to reioyce, *quod Deum propitium habeas*, that thou hast God thy mercifull father, *Pareus. gradicare, Deum habere patrem, &c.* to boast, that we haue God our father, protector, and defender, *Tolet. gloriamur Deum esse nostrum*, we reioyce, that God is ours: *Calvin. gloriamur de ipsius in nos clementia*, we glorie of his clemencie and loue toward vs, *Osiander.* And thus the Apostle here amplifieth three effects of iustification, before propounded, v. 1, 2. to haue peace with God, to stand in the state of grace, and to reioyce: so here he saith we are

reconciled by his blood, then we are saued by his life, and so haue a perpetuitie and certentie in our state, and we dare also glorie in God. *Pareus.*

17. Quest. *Whether any thing neede to be supplied in the Apostles speach, v. 12. to make the sense perfect.*

v. 12. *As by one sinne entred into the world, &c.* 1. Some doe thinke that the *reddition* of this similitude is wanting: for vnto this, *as by one, &c.* should answer the other part, *so &c. Origen* giueth this reason thereof, that S. Paul omitted the other part: *so by one mans obedience came righteousnes, propter negligentiores,* least the negligent and careless sort, should haue presumed too much: but this can be no reason, because the Apostle both before and after had expressed as much, that we obtaine life and righteousnes by Christ.

2. *Bullinger* consenteth with *Origen*, that there is in this speach of the Apostle an ἀνακόλουθον, some inconsequence: and that he omitted the other part, through vehemencie.

3. *Erasmus* thinketh, that here is an *anantapedoton*, a comparison without a reddition: which he would haue vnderstood by supplying the word οὕτως, *so*, in the particle καὶ, and *death by sinne*, that is, so death came by sinne, as *by one man sinne entred*: but all this belongeth to the proposition or first part of the comparison: *As sinne came in by one, and death by sinne:* the *reddition* must be, that so righteousnes came in by Christ, and life thereby: for otherwise there should be small coherence in the words.

4. *Tolet* thinketh that the *reddition* is included in those words in the ende of the 14. v. where Adam is saide to be *the figure of him that was to come:* insinuating thereby, that life and righteousnes came in by the second Adam, as sinne and death entred by the first.

5. But their opinion seemeth to be the better, which supplie the reddition of this comparison concerning Christ in the words following: *Origen* referreth vs to those words, v. 15, *the gift is not so as the offence:* but I rather with *Beza*, and *Pareus* thinke, that the second part of the comparison is suspended by a long parenthesis in the words comming betweene vnto the 18. and 19. verses, where the Apostle setteth downe both parts of the comparison.

18. Quest. *Who was that one by whome sinne entred into the world, v. 12.*

1. *Ambrose*, and *Hierome* vpon this place, by this *one man* would vnderstand the woman, because the beginning of sinne came in by her: as Ecclesiastic. 25. 26. it is saide, *of the woman came the beginning of sinne, and through her we all die:* and S. Paul saith, 1. Timoth. 2. 14. *Adam was not deceiued, but the woman was deceiued, and was in the transgression:* But the woman here is not vnderstood, seeing the word is put in the masculine gender: and true it is that from the woman came the beginning of sinne, by the seducing of man: but the Apostle here speaketh of the propagation of sinne, which was by the man, not by the woman: *Perer.*

2. Some will haue both the man and woman here vnderstood, which both made as it were but one: as when the Lord said, *Let vs make man according to our owne likenes,* both the man and woman are vnderstood: *Pareus:* so also the *ordinarie gloss. quia mulier de viro, & vtrinsq; vna caro,* because the woman is of the man, and both made but one flesh.

3. But by this *one* we better vnderstand Adam: though both our parents sinned, and the man was seduced and deceiued by the woman, yet the man onely is named: 1. not because the man is the head of the woman, and so the sinne of the woman is imputed to the man, because he might haue corrected her, *Hugo.* 2. nor because the man perfected the sinne of the woman, which if he had not consented, had not beene finished: so the woman was *principium incompletum,* was the incomplete or imperfect beginning of sinne, the man was the complete and perfect beginning, *Gorrhan.* 3. neither is this the reason, because the Apostle *consuetudinem tenens, &c.* doth followe the custome, which ascribeth the succession of posteritie to the man, not to the woman, *gloss. ordinar.* 4. But this indeede is the reason, the Apostle here sheweth not the order how sinne entred simply into the world: for the woman sinned first, and before the woman the serpent: but how sinne was propagated into mankind: now *posteritas ex viro, non ex muliere nominatur,* the posteritie is named of the man, not of the woman: as the Apostle saith, 1. Cor. 11. 8. *the man is not of the woman, but the woman of the man:* to this purpose *Origen*, so also *Pet. Mart. ex quo tanquam principio peccatum per propagationem traductum fuit, &c.* by the man as the first beginning sinne was traduced by propagation: the Apostle then here speaketh of the beginning of the propagation of sinne, not of the begin-

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ning of seduction, which was by the woman, or of imitation, which was by the deuill: who was a liar from the beginning, *and the father thereof*, Iob. 8. 44. not by propagation, but by seduction, and imitation, *Mart.*

Quest. 19. What sinne the Apostle speaketh of here, originall or actuall;

by one man sinne entred.

1. Some vnderstand here originall sinne, whereby the nature of man is corrupted, and not actuall: *actuale non per vnum, sed per plures intrat*, because actuall sinne entreth by many, and not by one, *Gorrhan.*

2. Some comprehend here sinne generally, both actuall and originall: this word sinne, *non solum complectitur vitium originis, sed omnia mala quæ eo ex sequuntur*, doth not onely comprehend the originall corruption, but all other euills, that come from thence, *&c. Martyr.* but of the propagation of originall sinne, the Apostle speaketh afterward in the ende of the verse, *in as much as all men haue sinned, &c.*

3. Wherefore the Apostle here vnderstandeth, the actuall sinne which Adam committed: for the word is put in the singular number, and hath the article prefixed before it, ἡ ἁμαρτία, which sheweth some particular sinne: & afterward the Apostle calleth it παράβασιν, transgression, and παρακοὴν, disobedience: which must be vnderstood of Adams transgression: which was in him actuall, but originall in respect of vs, because it was the fountaine of all sinne: but it was not originall sinne *passive*, passiuely: as now we call that originall sinne, which is in the corrupt nature of man, issuing from Adams sinne, *Parens:* this sinne of Adam, in respect of him, was *peccatum personale*, a personall sinne, but as thereby the whole nature of man was corrupted, it was *peccatum naturæ*, the sinne of nature, *Fatus.*

4. Neither are we here to vnderstand all the actuall sinnes, which Adam committed: but onely his first transgression in eating of the forbidden fruit: for like as the sinnes of parents now are not transmitted to their children, so neither were all Adams sinnes propagated to posteritie, but onely the first, betweene the which and his other sinnes there is this difference: that by the first, *bonum naturæ*, the goodnesse of nature was lost, by the other, *bonum gratiæ personalis*, the goodnesse and grace in Adam was taken away: And though Adam repented of his sinne, and so were deliuered from the guilt thereof, yet because that was a personall act, it extendeth not beyond his person: the corruption of nature could not be healed by his repentance, *Perer. disput. 6. numer. 29.*

Quest. 20. *How sinne is said to haue entred into the world.*

1. *Origen* by the world vnderstandeth, *terrenam & corporalem vitam*, the terrene and carnall life, to the which the Saints are crucified, but *P. Mart.* reiecteth this interpretation vpon this reason, that by this meanes the Saints should not haue originall sinne, if they be not comprehended vnder the name of the world.

2. Some doe take the world for the place continent and place of the world: but this is reiected by *Pererius numer.* 32. vpon this reason, because sinne did not in that sense first enter into the world by Adam: for before him sinned the Angels that fell, and the woman, that was first deceiued.

3. Neither by the world can we well vnderstand paradise: for the woman had first sinned in Paradise, before the man had consented.

4. Therefore by the world we better vnderstand by a figure the inhabitants of the world: the thing containing is taken for that which is contained, *totum genus humanum*, all mankind is here signified, *Gorrhan, Martyr*, with others: as afterward the Apostle expoundeth himselfe, by the world vnderstanding all men: And thus sinne entred into the world: first Adam sinned being in and a part of the world, and in him all mankind sinned, being then in his loynes.

21. Quest. *And death by sinne: what kind of death the Apostle speaketh of.*

1. *Ambrose* here vnderstandeth onely the death of the bodie, when the soule is separated from the bodie: *There is an other death* (saith he) *which is called the second death in hell, quam non peccato Adæ patimur, sed eius occasione propriis peccatis acquiritur: which we suffer not by reason of Adams sinne, but by occasion thereof, it is procured by our sinnes:* so *Ambrose* is herein deceiued, for Adam was threatned to die the same day he should eate of the forbidden fruit, Gen. 2. 17. but he died not then the bodily death: *Augustine*, who seemeth

lib. 13. de ciuit. Dei, c. 23.

to be of the same minde with *Ambrose*, that the death of the bodie onely was threatened, not the second death, *quod eam Deus occultam esse voluit propter dispositionem noui Testamenti, &c.* which God would haue kept secret because of the newe Testament, wherein it should be manifestly declared: *Augustine* (I say) thus answereth this reason, that although Adam and Eue did not that day die the corporall death, yet because from that time forward *mutata in deterius & vitiata natura*, their nature decayed and was corrupted, and the necessitie of death was brought in, they then beganne to die, &c. and *Ambrose* to the same purpose saith, that there was after that no day nor houre, wherein they were not *morti obnoxij*, subiect to death: But the words of the text *moriendo morieris*, in dying thou shalt die, doe seeme to imply an actuall death which then they should die, not a potentiall onely. *Pererius* is of the same opinion, *numer.* 38. that S. Paul here speaketh of the death of the bodie: because after our Parents had eaten of the forbidden fruit, the Lord said to Adam, *Dust thou art, and to dust thou shalt returne:* But this is no good argument, they were subiect to the death of the bodie, *Ergo*, to no other death.

2. Some were of opinion, that the spirituall death is here onely meant, because they did not the same day die the death of the bodie, but liued 900. yeares after: so *Philo lib. de allegor. leg. Mosaic.* and *Eucherius lib. 1. in Genes. Gregor. epistol. 31. ad Eulog.* the *Pelagians*, to whom consenteth impious *Socinus*, were also of the same opinion, that the spirituall death onely must be here vnderstood, but vpon an other reason, because they thought, the death of the bodie to be naturall: But neither of these reasons conclude: not the first, for the same day they became mortall, though actually they died not: nor the second, for Adam being created according to Gods image was made immortall, he was not then mortall by nature.

3. *Pererius* hath here an other conceit by himselfe, that the death of the soule was also a companion of originall sinne, if it be taken onely for the separation of the soule from God, and the privation of eternall life, but not as it signifieth beside the euerlasting torments of hell, *numer.* 39. But 1. this assertion includeth a contradiction, for if the death of the soule depriue sinners of eternall life, it consequently casteth them downe to hell. 2. seeing Christ the second Adam deliuered vs from that thraldome, whereunto we were brought by the sinne of the first Adam, and he hath redeemed vs from the torments of hell, it followeth that by Adams transgression we were made guiltie of hell.

4. Wherefore the founder opinion is, that sinne brought into the world the death both of bodie and soule: as *Haymo* well interpreteth, *mors animæ & corporis in omnes homines pertransijt*, the death both of the bodie and soule went ouer all men, &c. *Origen* giueth this reason, these two kinds of death are here signified, *quia corporalem mortem vmbram illius dixeris, &c.* because you may call the corporall death a shadow of the other, namely, the death of the soule: that whersoeuer that inuadeth, the other doth necessarily followe, &c. he thinketh the death of the soule to be here specially meant, as in that place of Ezechiel, *The soule that sinneth, shall die*, but so, as the corporall death must necessarily followe: *Theophylacts* reason concludeth as much, who saith by the sinne of one, sinne and death inuaded the world, *abcessisseq; hominis vnius, id est Christi virtute:* and both are remooued and taken away by the vertue and strength of one, that is Christ, &c. Thus then the argument is framed, what is recouered in Christ, was lost in Adam, but Christ restoareth vs both to the eternall life of the soule, and the life of the bodie in the resurrection: therefore by Adams transgression we died both in bodie and soule; *Pareus. Pet. Martyr* addeth further, that as there is a double life, of the soule, whereby we seeke such things as are heauenly and spirituall, and of the bodie, which seeketh those things, that concerne the preseruation of the bodie: so *vtramq; hanc vitam mors inflicta propter peccatum sustulit:* so both these liues death inflicted by sinne hath taken away: *Faius* giueth this reason, in Adam we are the children of wrath, now the wrath of God inuadeth not the bodie onely, but the soule also.

By death then here we must vnderstand, first the spirituall and eternall death of the soule, which is to be cast out of Gods presence into hell, whereunto all are subiect without the mercie of God in Christ: secondly, the death of the bodie, which is the separation of the soule from the bodie: thirdly, all the forerunners, and consequents of both these deaths, as sickenesse, weakenes, corruption in the bodie, griefe, horror, despaire, and such like in the soule, *Pareus.*

Quest. 22.

Quest. 22. *Whether the death of the bodie be naturall, or inflicted by reason of sinne.*

1. *Seneca* hath this saying, *mors hominis non pœna est, sed natura*, death is the nature of man, not a punishment: and of the same opinion seemeth *Iosephus* to be, who writeth, *lib. 1. antiquit.* that Adam, if he had not sinned, *futurum fuisse longissima vita tardissimaq; senectute*, should haue had a long life, and a slow old age, &c. he thinketh then, that he should haue died, though it had beene long first. The *Pelagians* also were in the same error, that Adam was by reason of his nature subiect to death, not because of sinne, as *Augustine* reporteth their opinion, *lib. 1. de peccat. merit. c. 9.* and wicked *Socinus* agreeth with them, that death is naturally incident to men, as to briut beasts: and that Adams posteritie is subiect to death, *propter propagationem generis, non imputationem peccati*, because of the propagation of their kind, and nature, not for the imputation of sinne.

2. But this opinion is diuersly confuted by the Scriptures. 1. Man was at the first created according to Gods image: then as God is immortal, so man if he had not sinned, should also haue beene immortall. 2. the Apostle saith, Rom. 6. 23. *the wages of sinne is death*, he speaketh of death in generall: euerie kind of death both spirituall and corporall, is the reward of sinne. 3. the propagation of sinne doth indeede bring with it also propagation of death: as the Apostle here saith, sinne entred by Adam, and death by sinne: if sinne then had not entred, neither should death haue entred.

3. But thus it is obiected on the contrarie, that death to mankind is naturall, and not brought in by sinne.

1. *Obiect.* The bodie of man is compounded of dissonant and contrarie qualities, and therefore naturally is apt to be dissolued: and if there be a naturall aptnesse and power to die, there should also haue followed a naturall act of dying.

Answ. 1. *Pererius* answeareth, that indeede, if man be considered, *secundum nudam naturæ conditionem*, according to the bare and naked condition of his nature, he was by nature mortall, as other creatures: but beeing considered as he receiued a supernaturall grace from God, death was not naturall, but a punishment of sinne, *Perer. numer.* 34. But this answear is insufficient and vntrue: for there should not haue beene so much as any possibilitie of death in the world, if sinne had not entred: he then answeareth onely concerning the act of dying, which should be suspended by a supernaturall gift, he taketh not away the possibilitie of dying: and this supernaturall gift was no other then the dignitie and excellencie of mans nature made by creation immortall, if he had not sinned. 2. wherefore our more full answear is, that mans bodie, though consisting of diuerse elements, yet was made of such an harmonaicall constitution and temper, as no dissolution should haue followed, if he had not sinned: such as shall be the state and condition of our bodies in the resurrection.

2. *Obiect.* If death be the punishment of sinne, God should be the author of death, because he is the author of punishment.

Answ. 1. *Pererius* saith, that God is not directly the cause of death, but either *consequenter*, by way of consequent, because he made man of a dissoluble matter, whereupon death ensueth: or *occasionaliter*, by way of occasion, because he tooke away from man that supernaturall gift whereby he should haue beene preserued from mortallitie: but God *efficienter*, is not the efficient cause of death, which is a meere priuation: But this answear also is insufficient: for neither should death haue followed by reason of any such dissoluble matter, if Adam had not sinned: neither needed there any such supernaturall gift, beside the priuiledge and dignitie of mans creation. 2. wherefore we answer further, that as God created light, darkenes he created not, but disposed of it: so he made not death, but as it is a punishment: God, as a disposer rather, and a iust iudge, then an author, inflicteth it.

3. *Obiect.* Christ died, and yet had no sinne, therefore death is a naturall thing, not imposed as a punishment for sinne.

Answ. 1. *Origen* here answeareth, that as Christ knewe no sinne, yet *per assumptionem carnis dicitur factus esse peccatum, &c.* yet by the taking of our flesh he is said to be made sinne for vs, so also he died for vs, &c. the death then which he vndertooke was not a punishment vpon him, in respect of his owne sinne, which he had not: but of ours, which was imputed vnto him. 2. *Origen* saith further, *mortem, quam nulli debuit, sponte, non necessitate suscepit*, the death which he ought to none, he did willingly vndertake, not of necessitie, as Christ himselfe saith, *I haue power to lay down my life, and power to take it againe.* 3. adde

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herevnto, that *mors in eo imperium non habuit, &c.* death had no power or command ouer him, *Mart.* for he roſe againe from death triumphantly, which ſheweth that he yeelded not vnto death of neceſſitie, for then he could not haue ſhaken off ſo ſoone the bands of death againe.

Queſt. 23. Of the meaning of the Apoſtle in theſe words, *in whom all haue ſinned*, and of the beſt reading thereof, ver. 12.

1. *Eraſmus* will haue the words ἐφ' ᾧ, to be interpreted, *eo quod*, or *quandoquidem*, in ſo much, or becauſe, ſo alſo *Calvin*, *Martyr*, *Oſiander*, and our Engliſh tranſlations, and *Eraſmus* reaſon is, becauſe the Scripture vſeth an other phraſe in that ſenſe; as 1. Cor. 15. 22. as in Adam all die, the words are not ἐν τῷ, but ἐν τῷ: But this reaſon may be eaſily taken away: for ſometime in Scripture the preppoſition ἐπὶ, is taken for ἐν, as Heb. 9. 17. ἐπὶ νεκροῖς, the teſtament is confirmed in the dead, *Beza*: and Heb. 9. 10. ἐπὶ βρώμασι, *in meates*: And this interpretation of *Eraſmus*, is the rather to be miſliked, becauſe he would not haue this vnderſtood of originall ſinne, but of euery ones proper and particular ſinnes; as *Theodoret* before him, and ſo we ſhould want a ſpeciall place for the proofe of originall ſinne.

2. Wherefore the better reading is, *in whom*, that is, in Adam all haue ſinned, ſo reade *Origen*, *Chryſoſtome*, *Phatius in Oecumenius*, *Theophylact*, whom *Beza*, *Pareus* follow: and there are three things, which may ſerue for the antecedent to this relatiue, in whom; either ſinne, or death, or that one man, namely Adam before ſpoken of, but not the firſt, becauſe ſinne in the Greeke tongue ἁμαρτία, is of the feminine gender: and ſo cannot anſwer vnto the Greeke relatiue, which is of the maſculine gender: nor the ſecond: for it were an impoper ſpeech to ſay in the which (death) all haue ſinned: for as *Auguſtine* ſaith, *in peccato moriuntur homines, non in morte peccant*, men die in ſinne, they are not ſaid to ſinne in death, and ſo *Auguſtine* reſolueth, that *in primo homine omnes peccaſſe intelliguntur*, all are vnderſtood to haue ſinned in the firſt man Adam, &c. and to this purpoſe *Auguſtine* in the ſame place alleadgeth *Hilarius*.

Auguſt. lib. 4. cont. 2. epiſt. Pelag. c. 4.

Queſt. 24. Whether the Apoſtle meane originall, or actuall ſinnes, ſaying, *in whom all haue ſinned.*

1. *Eraſmus* in his annotations vpon this place, contending that it ſhould be rather read, *for as much as all men haue ſinned*, then, *in whom all men haue ſinned*, thinketh that this place is not vnderſtood of originall, but of actuall ſinnes: who although he profeſſe, that he is an enemie to the hereſie of the Pelagians, which denie originall ſinne: yet contendeth both by the authoritie of the Fathers, as *Hierome* and *Origen*, and by the ſcope of the place, that the Apoſtle muſt be vnderſtood to ſpeake of actuall ſinnes: But all this may eaſily be anſwered. 1. thoſe commentaries which paſſe vnder the name of *Hierome*, are verily thought not to be his, but *Auguſtine* coniecture th, that they might be written by *Pelagius*: that ſuppoſed author excepteth Abraham, Iſaac, Iacob, that they were free from this death, namely the ſpirituall death of the ſoule, whereas euen they alſo without the mercie of God, were ſubiect by nature vnto euerlaſting death. 2. But *Origen* manifeſtly interpreteth the Apoſtle to ſpeake of originall ſinne: for he ſaith, as *Leui* was in Abrahams loynes when he payed tithes to *Melchizedeck*, *ſic omnes homines erant in lumbis Adæ, &c.* ſo all men that are born were in the loynes of Adam, and when he was expelled out of Paradiſe, they were expelled with him, &c. 3. touching the ſcope of the place that which followeth, v. 13. *vnto the time of the lawe was ſinne in the world*, comprehendeth alſo originall ſinne (which *Eraſmus* would haue vnderſtood onely of actuall, that this place might be taken ſo likewiſe) as ſhall be further ſhewed, when we come to that place.

lib. 3. de remiſſion. peccat. c. 123.

2. But *Theodoret* goeth yet further then *Eraſmus*, for he doth not onely exclude originall ſinne here, applying the Apoſtles words onely to actuall ſinne: but he thinketh further, that Adams ſinne was not the cauſe of the entrance of ſinne vpon his poſteritie, but the occaſion onely: for they hauing ſinned became mortall: and beeing mortall, they begat mortall children, and ſo were ſubiect to perturbations, and conſequently vnto ſinne, and ſo he concludeth, *vim peccati non eſſe naturalem, &c.* that the force of ſinne is not naturall: for then they which ſinne ſhould be free from puniſhment, (for that which is naturall cannot be helped) *ſed naturam ad peccatum procliuem eſſe factam:* but yet nature was made prone and apt to ſinne: to this purpoſe *Theodoret:* But the Apoſtle euidently ſheweth, that not onely death is entred into the world, but ſinne alſo: for how could infants in the iuſtice of God

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be subiect vnto death, if they were not also guiltie of sinne.

3. But the Pelagians goe yet a steppe further, and denie that there is any originall sinne at all, and that Adams sinne is not transfused to his posteritie by any naturall propagation, but onely a corrupt imitation: which heresie shall be confuted among the controversies.

Quest. 25. Of the coherence of these words, *vnto the time of the lawe was sinne in the world.*

1. Some make this connexion, that the Apostle directly prooueth his former assertion, v. 12. that in Adam all sinned, and therefore are subiect to death: and this is prooued by the contrarie: because before there was any lawe giuen, men were not punished for their actuall sinnes, which were then in the world: for there is no imputation of sinne vnto punishment, where is no lawe: seeing then death was not inflicted for actuall sinnes, it followeth, that it was for originall sinne, *Tolet.* But this is not the coherence, for he taketh sinne onely for actuall sinne, whereas the Apostle spoke before of originall sinne.

2. Some will haue all this verse to containe an obiection, and to be vttered by S. Paul in the person of the aduersarie and obiecter: *Where no lawe is, there is no sinne imputed, but before Moses there was no lawe giuen, therefore no such sinne was imputed.* But all the words of this verse cannot containe the obiection, because the first clause, *vnto the time of the lawe was sinne in the world*, are contrarie to the obiection: for it is affirmed that sinne was in the world, which the obiection exceipteth against: beside *Beza* well obserueth that where the Apostle speaketh in the person of an other, he inserteth some note or signification thereof.

3. *Calvin* suspendeth all this sentence by a parenthesis, which *Beza* misliketh: because it hath a very good coherence with the former verse.

4. Some thinke that the Apostle here maketh not an obiection, but rather preuenteth it, and maketh answeare vnto a supposed obiection: for it might haue been thus excepted against the former words, *in whom all haue sinned*, that there was no lawe giuen vntill Moses, and where no lawe is, there is no imputation of sinne: to this obiection the Apostle answereth by way of cõcession vnto part, that though sinne be not imputed without a law, yet sinne was in the world before the lawe, as it appeareth by the effects thereof, namely death, which reigned ouer all, as it followeth, v. 14. to this purpose, *Martyr, Piscator, Lyran.*

5. But this rather is the right coherence and connexion of these words with the former: whereas the Apostle had inferred, that all in Adam were sinners, and so subiect to death: instance might be giuen of those which liued vntill the time of the law, that vnto them sinne was not imputed, because they had no lawe giuen them: Then the Apostle answereth this obiection, prooving that death came into the world because of originall sinne: and first he taketh it for graunted, that there was then sinne in the world before the Lawe, v. 13. as also death: then he reasoneth thus, if death were in the world, and not inflicted for actuall sinnes, then was it imputed for originall: but it was not inflicted for actuall sinnes: which he prooueth by two reasons, first by that which was obiected, there was no lawe giuen for actuall sinnes, and therefore they were not imputed: secondly, by the instance of children which committed no actuall sinnes, and yet died: therefore death entred into the world because of originall sinne. *Pare.*

Quest. 26. *How sinne is said to haue been vnto the time of the lawe.*

1. Some doe vnderstand this sentence *inclusiuely*, including also the time of the lawe: and expound vnto the lawe, vnto the ende and terme of the lawe: for sinne was both before and vnder the lawe, which could not take away sinne vntill Christ came: thus *Augustine lib. 1. de peccat. remission. c. 10.* and *Theodoret*, likewise *Haymo*, who vnderstandeth by the lawe, *finem legis, & initium gratiæ*, the ende of the lawe, and beginning of grace: and maketh it like vnto this speach: the *Hunnes* raigned *vsque ad Attylam regem*, vnto king Attylas, that is, vnto his death: But the words following are against this exposition: *sinne is not imputed where is no lawe*, for if the time vnder the lawe be here comprehended, how could it be said, that then sinne was not imputed, whereas by the lawe it is most of all imputed.

2. *Origen* hath this singular exposition by himselfe, he vnderstandeth here not the written but the naturall lawe: and he supplieth the word *mortuum, dead*: sinne is dead vnto the time of the lawe, that is, till children come to yeares of discretion to vnderstand the lawe of nature, and light of reason, sinne is not imputed vnto them: As it is forbidden that a child should smite his parents, but in a boy of 4. or 5. yeare old this is counted not sinne so to doe,

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and to this purpose he also interpreteth the word, *world*: the Apostle saith not *among men*, but in the world: because in the world there are vnreasonable creatures, which are not capable of sinne; and so he thinketh that S. Paul vnderstandeth children, which are not yet capable of reason: to this effect *Origen*: But first it is euident that the Apostle by the lawe, vnderstandeth the written lawe of Moses, as it followeth, v. 14. and againe it is too great bouldnesse to insert the word, *dead*: for thus we may make any sense of the Scripture.

3. Wherefore the Apostles meaning is, that from Adam vntill the lawe was giuen (for of the time after the lawe there could be no question) there was sinne in the world: for though they had not the written lawe, yet they had the lawe of nature, in transgressing the which they sinned, *Lyran. Brux, Mart.*

Quest. 27. *What sinne the Apostle meaneth: which was in the world vnto the time of the lawe.*

1. Some doe vnderstand it onely of actuall sinne: which was in the world in that the lawe of nature was transgressed, though yet there were no written lawe giuen, *Tolet*: but it is euident, in that the Apostle maketh direct mention of infants, v. 14. which sinned not as Adam did, that is, actually, that he meaneth originall sinne also.

2. *Pererius* onely referreth it to originall sinne, which though it were knowne vnto the Patriarkes, yet it was not by the lawe of nature acknowledged for sinne, so also *Anselme*. *Tolet* replyeth, that it cannot be so taken: for neither vnder the law is originall sinne imputed vnto punishment: But this reason is not sufficient: for both before and after the lawe death raigned ouer all, as brought in by originall sinne.

3. But it is more agreeable to the Apostles minde to vnderstand sinne here generally, both originall and actuall, yet with speciall relation to originall sinne: because the Apostles intendment is to shewe, that all are sinners in Adam, and so subiect vnto death: and this appeareth to be the Apostles meaning, v. 14. where he speaketh of the raigning of death ouer all, as well those which committed actuall sinne, as those which did not: Thus *Haymo* interpreteth the sinne was in the world, *& originale & actuale*, both originall and actuall; *Augustine* likewise, and *Theodoret* in the expolition of this place comprehend both: so also *Beza, Pareus.*

Quest. 28. *How sinne is said to be imputed where there is no lawe*, ver. 13.

1. *Chrysostome* here reporteth the opinion of some, that make this a part of the obiection: but he refuseth it: and *Tolet* addeth this reason further: because men doe not vse to obiect, but that hath some shewe of probabilitie: now none could doubt whether there were sinne in the world before the lawe, for that was euident and apparant to all: therefore (saith he) the Apostle vttereth in his owne person.

2. *Oecumenius* thinketh that the Apostle speaketh of the imputation of such sinnes, as were against the ceremoniall lawe of Moses, as touching circumcision, sanctifying of the Sabboth, and such like: for other sinnes before the lawe of Moses, were both knowne and imputed: as is euident in the examples of Cain, Lamech, the Sodomites, which were punished for their sinnes: But the Apostle directly speaketh of such sinnes, as were in the world before the lawe: now the breach of ceremonies commanded by the lawe, was counted no transgression before the lawe.

3. Some by the imputation of sinne vnderstand the account made of sinne, and take imputation for reputation as the Syrian interpreter, and *Beza* in his last edition, *non putatur esse peccatum*, it is not thought to be sinne: which is referred vnto the iudgement and opinion of men: before the lawe came, they had no perfect knowledge of sinne: *obscurum fuit naturæ lumen*, the light of nature was so obscure, that men did not see their sinnes, *Marlorat* also *Osiander, non reputabatur*, it was not reputed sinne; also *Melanchthon, videbatur esse dux, non agnoscebatur, non accusabatur*, &c. where no lawe is, sinne is not acknowledged, nor called to the same purpose *M. Calvin*: though euen before the lawe their consciences were accused vpon, and there were diuerse examples of Gods iudgements; *& plerumque tamen sua scelera admittebant*, yet for the most part they did winke at their sinnes, &c. Thus before them *Augustine* vnderstandeth it of the knowledge of sinne, because *per legem cognitio peccati*; by the lawe commeth the knowledge of sinne, *lib. 1. de peccat. merit. c. 10.* and *Oecumenius* also to the same purpose taketh it comparatiuely, *magnitudo peccati non erat cognita*, &c. the greatnesse of sinne was not knowne so before the lawe, as afterward by the

the law: and *Haymo* so expoundeth, *peccatum non agnoscebatur lam or. ese malum esse*, sinne was not knowne to be so great euill: to the same purpose *Lyranus, Hug. Card.* But these expositions seeme not to be agreeable to the scope of the Apostle: for to what purpose should the Apostle vse this qualification: sinne was in the world, though it were not imputed, and taken to be sinne before the law came: for the Apostle doth not here intend to shew the effects or propertie of the law, but his purpose is to proue, that men before the law came, were punished with death euen because of their originall sinne.

4. *Origen* taketh the imputation of sinne for the reputation, but he followeth his former sense, vnderstanding the law of nature: that in children, while yet they haue no vse of reason, and so no knowledge of the law of nature, that which they doe is not counted sinne: But the Apostle euidently sheweth in the next verse, speaking of Moses, that he meaneth here the written law of Moses: *Origen* fortifieth his opinion, that the Apostle here meaneth the law of nature; because if it be vnderstood of any other law, *diabolus & angelicus videantur absolvi*, the Deuill and his angels may seeme to be absolved, because they had no other law, then the law of nature. *Contra.* The Apostle speaketh not of the sinne of Angels, but of men propagated from Adam, whome he proueth all to be sinners in Adam, because they die in Adam: but in the spirits there is neither propagation, nor mortalitie.

5. *Ambrose* referreth this imputation of sinne vnto the opinion, which men had of God, whom they thought not to regard nor punish the sinnes of men: But the contrarie is euident in Pharaoh and Abimelech, who knewe that they were punished for keeping Sarah Abrahams wife.

6. *Anselme* and *Pererius* doe vnderstand this to be spoken onely of originall sinne: that it was not acknowledged to be sinne, before Moses lawe came, by the light of nature: though to the Patriarkes and holy men it were knowne. But the contrarie is prooued by the Apostle, that originall sinne was imputed to men, euen before the law was giuen, because death raigned ouer all, euen ouer children: so farre is he from saying, that originall sinne was not imputed: for where death was inflicted for sinne, there sinne was imputed.

7. This word of *imputing* of sinne is taken two wayes, it signifieth either to haue the fault imputed, or the punishment: but heere the latter rather, to impute sinne, is *adiudicare pœnæ reum*, to adiudge the guiltie person woorthie of punishment: in this sense is the word taken, 2. Tim. 4. 16. *All haue forsaken me, I pray God it be not imputed vnto them:* that is, that God doe not punish them for it: so to *Philemon*, 18. If he haue hurt thee any thing at all, *impute it vnto me*, that is, let me satisfie for it, *Paius, Tolet:* in this sense the Apostle saith, Rom. 4. 8. *Blessed is he to whom the Lord imputeth not his sinne*, his sinne shall not be laid to his charge in iudgement. And so the Apostle saith here, where no lawe is, sinne is not imputed, that is, there is no punishment inflicted for sinne, but by the prescript of a lawe: seeing then, that the punishment of death was inflicted vpon those which liued before the lawe, it could not be for sinnes, which they actually committed, which had no law to punish them: therefore it was originall sinne, which was punished by death: and least it might be said, that though there were no written lawe, whereby sinne was imputed, yet there was a naturall law, which men transgressed, and therefore were punished: the Apostle sheweth in the next verse, that euen death raigned ouer them which had committed no actuall sinne, as Adam had done, and therefore death was inflicted as a punishment not onely of actuall, but originall sinne, *Beza.*

29. Quest. *How death is said to haue raigned, from Adam to Moses?*

1. *Origen* distinguisheth betweene the word *pertransijt*, entred or passed, which the Apostle vsed before, v. 12. and *regnauit*, raigned: death entred ouer all both the iust and vniust, but it raigned onely in those, *qui se peruersæ totos mentis subiecerunt*, which did giue themselues wholly vnto sinne: But the Apostle speaketh generally of all, not onely of some that death raigned vpon: by the generalitie of death, he proueth the generalitie of sinne: and by this word *regno*, he sheweth *potentiam mortis*, the power of death, that none could resist it, *Martyr: instar tyranni sæuit*, it raged like a Tyrant, *Pareus.*

2. By *death*, some vnderstand, *mors animæ*, the death of the soule, that is, sinne, which raigned from *Adam* vnto Moses: *Haymo, Hug.* but it is euident, that the Apostle in this discourse distinguisheth death from sinne: and prooueth by the effect, the vniuersalitie of

death, brought in by sinne, the generalitie of sinne also. *Origen* seemeth to vnderstand, *vsque tem gehennæ*, the death of hell, vnto which all descended, and therefore Christ went to hell to deliuer them: this sense followeth also the *ordinarie* glosse, and *Gorrhan*. But in this sense it appeareth not, why the Apostle should say, *vnto Moses*: for they hold, that all the iust men euen vnder the law also, went to hell. But in truth the death of hell raigned not ouer the righteous either before the law, or after, from the which they were deliuered by Christ: therefore the death of the bodie is here vnderstood, which entred vpon all euen ouer infants, which sinned not as *Adam* did.

3. *Vnto Moses.* 1. *Origen* by *Moses* vnderstandeth the Law, and by the law the whole time of the law, *vsque ad aduentum Christi*, vnto the comming of Christ, who destroied the kingdome of sinne: so also *Haymo*: but in that the Apostle setteth Moses against Adam, it is euident, that he vnderstandeth the time, when the law was giuen: and what law he speaketh of, is further shewed v. 20. *The Law entred that offence should abound*: the dominion then of sinne and death there ended not. 2. Some thinke this limitation is set, because men were more afraid of death before Christs comming then after, because they had not such hope of the resurrection, *Gorrhan*. but it is an hard and forced exposition, to interpret, *vnto Moses*, vnto the comming of Christ, as is shewed before. 3. Some thinke it is said, *vnto Moses*, because then a remedie was giuen by the law in restraining of sinne: and then first in *Iudæa cepit destrui regnum mortis*, the kingdome of sinne beganne to be destroied, and now euery where: *gloss. ordinar.* but the law gaue no remedie against sinne, for sinne then abounded much more, v. 20. and the Apostle said before, c. 4. 15. *That where no law is, there is no transgression*: there is no such knowledge of sinne. 4. Therefore *vnto Moses*, noteth the time of the giuing of the law: *vsque ad legem per Mosen promulgatam*, vnto the law published by Moses *gloss. ordin.* not that death raigned not after Moses also: but this is added, to shew that death was in the world euen before the law, *Lyran.* and so consequently sinne: for of these greatest doubt might be made, which liued before the law, whether death entred vpon them as a punishment of their sinne.

30. Quest. Of the meaning of these words, *which sinne not after the similitude of the transgression of Adam.*

This verse hath diuers readings. 1. some doe referre the last words, *after the similitude of the transgression of Adam*, vnto the first part of the sentence, *death raigned*. 2. some doe ioyne it with the next words before, *which sinned*: and of either of these there are seuerall opinions.

1. They which distinguish the sentence, and ioyne the first and last words together, some, as *Chrysostome*, giue this sense: that as death raigned vpon Adam, so likewise it raigned ouer his posteritie: but others doe make this the cause of death and mortalitie, because they are borne like vnto Adam, that is, destitute of originall iustice. *Lyranus, Tolet annot.* 19. *Tolet* further would confirme this interpretation by diuers reasons. 1. the preposition is ἐπὶ, which with a dative case sheweth the cause, whereas an other word ἐν, is vsed to signifie *in*, as Philip. 2. 7. *He was found in shape as a man*: and, Rom. 8. 3. *In the similitude of sinnefull flesh*. 2. the word ὁμοίωμα, similitude, sheweth the similitude and likenes of nature. 3. and this is most agreeable to the Apostles purpose, to shew the cause why death raigned ouer all, because they are borne sinners like vnto Adam.

Contra. 1. The Greeke word ἐπὶ is sometime taken for ἐν, *in*, as before in the 12. vers. ἐφ' ᾧ, in whome: and *Tolet* himselfe in that place sheweth, that it is so vsed in other places of Scripture: *annot.* 15. 2. The word of similitude is better referred to the qualitie of Adams sinne, then to the conformitie in nature. 3. Neither needed the Apostle here shew the cause why death raigned ouer all: but he bringeth in this as a proofe of that, which he saide vers. 12. that all sinned in Adam, because all are subiect to death: euen they which commit not actuall sinnes, as infants: it was therefore impertinent to repeat that, which he intendeth to proue. 4. Now further, this distinction of the verse is ouerthrowne by these two reasons. 1. if the Apostle had saide, *ouer those which sinned not*, and should haue put to no other addition, he had contraried himselfe, hauing set it downe vers. 12. that in Adam, all sinned, and death therefore went ouer all: how then could he say, that death raigned ouer those, that sinned not? 2. there is not in infants the similitude of Adams transgression: for his sinne was actuall, so is not theirs: if he had said onely, *after the similitude of Adam*, and not added *transgression*, there had beene more

proba-

probabilitie in it, thus to diuide the sentence: but in that he addeth, *after the similitude of the transgression*, it is more fitly ioyned to the former words, *which sinned not*.

2. Now of those which ioyne the last clause with the former words, some read them affirmatiuely, thus, *death raigned, &c. ouer them, which sinned after the similitude, &c.* and *Origen* receiuing this reading, expoundeth it of those, which committed mortall and great sinnes, as *Adam* did: and so distinguisheth betweene the entring of death, which went ouer the righteous, and the raigning of death onely ouer those, which gaue themselues wholly ouer vnto sinne. *Ambrose* vnderstandeth this clause of Idolaters, for they sinne like vnto *Adam*, who was not free from idolatrie, in forsaking the Creator. Some vnderstand it of children, that they are saide to sinne after the similitude of *Adam*, *qui ex peccatore, nos facti sumus peccatores*; because they are borne sinners of a sinner: *Gorrhan*. But all these goe against the receiued reading, which hath a negative, *ouer them which sinned not*, as also the Syrian interpreter readeth.

3. Of those which read with a negatiue, *ouer them, which sinned not*: *Hier. d. cons. Pelag.* expoundeth it of the particular sinne of *Adam*, in eating of the forbidden fruit: that death raigned euen ouer those, which had not committed that sinne: so also *Theodor.* and *Chrysost.* though he otherwise diuide the sentence, as is shewed before: But none beside *Adam* did commit that sinne: whereas the Apostle in saying, *euen ouer them also, which sinned not*, insinuateth, that there were some, ouer whome death raigned, that sinned after the similitude of *Adams* transgression, and some which did not.

4. *Athan. ser. 4. cont. Arr.* saith, that they sinned like to *Adam*, which committed mortall and great sinnes: they sinned not like to *Adam*, that sinned not mortally, and yet died, as Ieremie, and Iohn Baptist, that were sanctified in their mothers wombe. But in this sense the Apostle onely should shew, that death raigned onely ouer those, which had committed actuall sinnes: and so he should not proue that which he said before, that in *Adam* all sinned, not onely those which commit actuall, but are guiltie onely of originall sinne.

5. *Oecumenius* doth interpret this place, of those, which were before the Law, which did not transgresse *in legem datam*, against any law giuen vnto them, as *Adam* did, but onely against the law of nature: and so he seemeth to vnderstand it onely of those which committed actuall sinnes: but then the Apostles reason should not be generall enough, if he concluded not all, as well Infants, as others to be sinners in *Adam*.

6. Most of our new writers vnderstand this, *not to sinne after the similitude of the transgression of Adam*, to be, *sine lege peccare*, to sinne without a law, as all they did which were from *Adam* to Moses, as well infants as men of yeares: so *Mart. Bulling. Melanct. Calv.* But this had beene then a needlesse addition, seeing all without exception from *Adam* to Moses sinned in that manner without a law: but the Apostle in saying, *euen ouer them also*, sheweth, that there were some beside those, which sinned after the transgression of *Adam*.

7. Wherefore I preferre *Augustines* exposition, who taketh those to sinne after the similitude of *Adams* transgression, that committed actuall sinnes, and those not to sinne after that similitude, which had no actuall but onely originall sinnes: so also *Anselm. Lyran. Gorrh. glosse inter. Haymo*, and of our new writers, *Beza, Pareus, Osiand. Pisc.* with others: so also *Per.*

31. Qu. *How Adam is said to be the figure of him that was to come.* v. 14.

1. *Origen*, by *him which is to come*, vnderstandeth the next world, that as by *Adam* we all in this life become mortall, so in the next world *vita regnabit per Christum*, life shall raigne thorough Christ.

2. Some vnderstand this according to that place, 1. Cor. 10. 11. *all those things happened vnto them in types*: so whatsoeuer was before or vnder the law, were figures of those things, which should be accomplished in the times of the Messiah: *Faius*, and *Origen* also to the same purpose. But it is euident, that the Apostle compareth the person of *Adam* and Christ together, and touching those things, which were wrought and accomplished in this life, not deferred till the next.

3. *Augustine* sometime referreth, *that, which is to come*, not vnto Christ, but vnto Adams posteritie, that such as he was after he had sinned, such was his posteritie, *lib. 1. de peccat. mort. c. 11.* so also *Haymo* bringeth this in for one exposition, *sicut Adam peccator extitit*, as Adam was a sinner, so all his posteritie are borne sinners: but the word beeing put in the singular number, and with one article, τῦ μέλλοντος, of him, or one to come, sheweth, that it must be vnderstood of some speciall one, not of all Adams posteritie.

4. The commentarie vnder *S. Hieromes* name, but falsly, here bewraieth it selfe to haue beene written by some *Pelagian*, whose heresie was, that Adams sinne is deriued to his posteritie by imitation, not by propagation: these are the words, *Adam hauing first transgressed the commandement of God, exemplum est legem prævaricari volentibus, as an example to those, which will transgresse the law of God, as Christ is an example, to those which will imitate him, in fulfilling his fathers will.* But wherein *Adam* is a type of Christ, the Apostle sheweth in the rest of this chap. following, where no mention is made of any such exemplarie imitation.

5. Some referre this to such things as happened to *Adams* person, as *Eve* was formed out of *Adams* side beeing asleepe: so out of Christs side hanging on the crosse issued water and blood, the Sacraments of regeneration, by the which the Church is sanctified and saued: *Gorrhan, Lyranus, Pererius.* And as *Adam* was made *ex terra virgine*, of the earth a virgin, so Christ was borne of Marie the Virgin, *Haymo.* But *Bellarmine* presseth this further, that as *Adam* was made out of the earth beeing yet not accursed, so Christ of Marie, *quæ omnis maledictionis ac per hoc omnis peccati expers fuit*, which was free from all malediction, and so from all sinne, &c. But beside that none of the rest, which vrge this similitude, doe straine it thus farre: but onely thus, that as *Adam* was made out of the earth, *divina virtutes*, by the diuine vertue, *Lyran. sine humano opere*, without mans helpe, *Gorrhan:* so Christ was borne of a Virgin: this strained and forced collection should be contrarie to the Apostle: for if Marie were without sinne, how is it true, which the Apostle said before, *in whome all men haue sinned.*

Bellar. lib. 4. de amiss. grat. c. 15.

6. Herein then *Adam* was a type of Christ, not in respect of such things, as were personall to either of them; but of that, which by them redounded to many: and this similitude and correspondencie, is *ex contrarijs*, by the contrarie, as *Origen* well obserueth: and that in these three respects: what they are in themselues considered, what to their posteritie, and wherein. 1. They were both authors and begimners, *Adam* was the beginning of mankind, *quoad esse naturæ*, in respect of the naturall generation: Christ is the begioning *quoad esse gratiæ*, in respect of the spirituall regeneration by grace, *Lyran.* 2. as *Adams* sinne did not hurt himselfe onely, but his posteritie, so the grace of Christ is communicated to all his spirituall generation. 3. as death and sinne came in by *Adam*, so life and righteousnes by Iesus Christ: as the Apostle followeth this comparison in the rest of this chapter, and at large, 1. Cor. 2. 15.

Here follow certaine questions touching this comparison made by the Apostle betweene *Adam* and Christ.

Quest. 1. *Of the names and tearmes, which the Apostle vseth in this comparison.*

1. In the transgression and fall of *Adam*, the Apostle vseth diuers words and tearmes, which either expresse the cause of *Adams* fall, the ruine and fall it selfe, and the fruits: for in these three are *Adam* and Christ compared together. 1. the cause is set forth in generall tearmes, as it is called ἁμαρτία, sinne, v. 12. or παράβασις, transgression, v. 14. or more speciall, as it is called παρακοὴ disobedience, v. 19. 2. the fall of man is called παράπτωμα, *lapsus*, the fall or ruine of man, v. 15. 3. the effects are either, the guiltines of sinne, called κρίμα, v. 16. or the punishment, which is either θάνατος, death, v. 12. or κατάκριμα, condemnation, euerlasting death, v. 16.

2. In the iustification purchased by Christ, are likewise expressed the causes, the worke it selfe, and the effects which follow. 1. the causes: the efficient, χάρις, the grace of God, v. 15. called also περισσεία, the abundance or redounding of grace, v. 17. the formall cause, is ὑπακοὴ, the obedience of Christ, v. 19. 2. the worke of our iustification is called χάρισμα, the gift, v. 15. δωρεὰ ἐν χάριτι, the gift by grace, v. 15. and the gift of righteousnes, v. 17. 3. then the fruit and effect thereof, is δικαίωσις ζωῆς, the iustification of life, or vnto life, v. 18.

3. But yet if we will more exactly distinguish these words, this difference may be made betweene them: these three words which the Apostle vseth, χάρισμα, δωρεὰ, δώρισμα, v. 15, 16. the first signifying grace, the other two beeing translated the gift, doe thus differ: the first sheweth the grace and fauour, from the which the benefit proceedeth, the second is the collation of the benefit, the third betokeneth the benefit it selfe, which is conferred: as if a Prince should giue a great treasure to redeeme one out of captiuitie: this fauour of the Prince is χάρισμα, the grace: the free giuing of it is δωρεὰ, the donation; the others enioying of it, and receiuing of this libertie, is δώρημα, the benefit or gift. *Beza.*

4. So

4. So these other 3. words, δικαίωμα, δικαίωσις, δικαιοσύνη, iustifying, iustification, iustice, doe thus differ: the first signifieth the merit of Christs iustice, whereby we are iustified: the second the action it selfe of iustification, whereby Christs iustice is communicated to vs: the third the iustice it selfe, which is imputed and communicated vnto vs, *Tolet. annotat.* 24.

Quest. 33. *Of the comparison betweene Adam and Christ in generall.*

1. *Origen* well obserueth, that this comparison, is *per genus similis, per speciem contraria*, it is alike in the generall resemblance, but contrarie in the particulars: in two things there is a generall agreement and resemblance: 1. that there is one that giueth beginning, and is the author vnto the rest. 2. *in plures aliquid diffunditur*, on both sides, as the beginning is from one, so there is somewhat conueyed vnto many.

2. The specificall difference, consisteth in the contrarietie, and disparitie, and the excellencie: the disparitie is, that one was the author of sinne vnto condemnation, the other of righteousnesse vnto life: the excellencie is, in that the gift is not so as the offence, but much more powerfull and abundant: of both these, the disparitie and excellencie, more followeth to be added in the two next questions: So then here are three things to be considered in this comparison, as *Photius* obseruеth, cited by *Oecumenius*, *similitudo, contrarietas, excellentia*, the similitude or likenes, the contrarietie and disparitie, and the excellencie.

3. Now whereas the Apostle from this verse vnto the 19. v. seemeth to vse diuerse iterations of the same thing, we shall finde by a dilligent viewe and examination of the Apostles sentences, that he doth not repeate the same things, as *Pellicane* thinketh, *eadem repetit propter infirmas conscientias, &c.* he repeateth the same things because of weake consciences, which often thinke, that sinne is more powerfull then grace, &c. But *Oecumenius* saith better, *nequaquam iterum atq; iterum eadem repetit Apostolus, &c.* the Apostle doth not againe and againe repeat the same things, as one would thinke, but *diligentissime copulat*, he doth most dilligently couple and ioyne the principall heads together.

Quest. 34. *Of the disparitie and vnlikenesse betweene Adam and Christ in this comparison.*

The difference and disparitie betweene them is in these fiue seuerall points.

1. In the persons compared: Adam is considered as a meere man, v. 12. but Christ was both God and man, he is called Iesus Christ our Lord, v. 21.

2. They differ in that which is conferred: Adam propagateth to his posteritie sinne, and death, v. 12. Christ communicateth to his, righteousnesse and life, v. 15. 16.

3. The meanes are farre different: Adams disobedience brought in sinne: Christs obedience procureth life, v. 18. 19.

4. The persons vpon whom these things are conferred, differ: for from Adam death and sinne are deriued vpon all in generall, v. 12. 18. but righteousnesse is communicated onely to those, which receiue the abundance of grace by faith, v. 17.

5. The manner how these things are conueyed, are diuerse: Adams sinne is transmitted by naturall propagation: but life and righteousnesse by Christ are communicated by grace, v. 15. the gift is by grace.

6. The sequele and endes are contrary: the offence is vnto condemnation, v. 16. but iustification by Christ is vnto life eternall, v. 18.

Quest. 35. *Of the excellencie and superioritie which the benefit by grace in Christ hath beyond our fall and losse in Adam.*

1. The first excellencie is generally in the power and efficacie of the worker: for it was necessarie that he that should ouercom sinne and death, should be superiour to both: for if he had beene of equall power he could not haue dissolued Sathans worke: the strong man could not be bound but by a stronger then he, *Mart.* And more particularly this excellencie appeareth in the author and efficient cause: Adams sinne was *unius & puri hominis*, of one and the same a meere man: but the gift was *Christi hominis & Dei*, of Christ God and man: *Lyran.* that was of our, but this, *non solum patris sed filij gratia*, was not onely the grace of God the father, but of his sonne, *Chrysost.*

2. An other point of excellencie is generally in the worke it selfe, and the manner of it: 1. if sinne beeing a privative, were so forcible vnto condemnation, much more the iustice and grace of Christ, beeing a thing positive, is auaileable: *fortior vita, quàm mors, iustitia, quàm peccatum*, life is stronger then death, and righteousnes then sinne. *Origen.* 2. *fortius est mortuum resuscitare, &c.* it is a more powerfull thing to raise one beeing dead, then to kill one that is aliue. *Osland.* 3. *Chrysostome* addeth further, *magis videtur rationi consonum, &c.* it seemeth more agreeable to reason, that one man should purchase saluation and redemption, then condemnation to and for an other: if then that were done, which was more against reason, for one to worke an others condemnation, much more the other.

3. As our redemption and iustification by Christ, is more excellent then our condemnation by Adam, in respect of the more excellent and powerfull cause, as the Apostle sheweth, v. 15. as is before expressed: so it excelleth, in regard of the more excellent fruits and effects: whereof one is declared, v. 16. that whereas one offence of Adam entred vnto the condemnation of many, in Christ not onely that sinne is pardoned, but all other our actuall sinnes: *non solum illud peccatum per gratiam est ablatum, sed & reliqua omnia*, not onely that fault is taken away by grace, but all the rest also. *Chrysost.*

4. An other effect is, that in Christ we receiue abundance of grace, v. 17. *non tantum peccata sublata, sed iustitia præstita*, our sinnes are not onely taken away, but righteousnes also is giuen vs: *Chrysost.* which he further thus setteth forth by this similitude; like as if a Prince should deliuer a man, that is enthralled with his wife and children, and not onely restoare him to libertie, but set him in a princely throne: or as if a medecine should be giuen, not onely to heale the disease, but whereby the bodie should be made much stronger: *Lyran.* so Christ, *non solum iustificat à peccatis, sed etiam inducit ad gloriam*, doth not onely iustifie vs from our sinnes, but also bringeth vs to glorie. *Lyran.*

5. *Chrysostome* addeth one excellent priuiledge further, which we obtaine in Christ, that whereas death came by Adam, in Christ we obtaine, that by death we receiue no hurt, *sed plurimi luchri tulerimus*, but much good: as 1. death perswadeth vs and the remembrance thereof, to liue soberly and honestly. 2. *hic sunt Martyrum coronæ*, death was the occasion of the crowne of martyrdome. 3. and thereby we are made fitte for immortalitie.

6. *Origen* herein placeth the excellencie of this effect, that not onely death no longer raigneth, *sed & duo conferuntur bona*, two good things are conferred: life is giuen in stead of death, Christ our life raigneth in vs, and we also shall raigne in life with him.

This then is the abundance of grace that we receiue in Christ. 1. in that we are not onely purged from our sinnes, but iustified in Christ. 2. and sanctified in him. 3. made fellow heires with Christ, and restored to be the sonnes of God. 4. and brought to euerlasting glorie.

36. Quest. *Some other opinions refused, wherein this excellencie should consist.*

1. Some thinke, that herein consisteth the excellencie of grace, because the sinne of Adam was deriued onely vnto men: the grace of Christ is reuealed to Angels. *Perer. disput.* 12. This is true, that euen the Angels doe stand by Christ, but it is not the meaning of Saint Paul here: for he speaketh expressely of the abounding of this gift of iustification vnto men. v. 18.

2. *Pererius* further saith, that by originall sinne, which we haue from Adam, we are onely made subiect *pœnæ damni*, to the penaltie of losse, which is the priuation of the grace and glorie of God: but in Christ we are deliuered from the penaltie not onely *damni*, of the losse, but *sensus*, of feeling and suffering the torments of hell. But the Apostle is contrarie, who saith, that by the offence of one sinne came vpon all to condemnation, v. 18. the euerlasting condemnation then of bodie and soule, is due vnto men by nature in respect of originall sinne, without the mercie of God in Christ: and elswhere the Apostle saith, we are all the children of wrath by nature, Eph. 2. 2. to the children of wrath belongeth all kind of punishment, not onely in the priuation of life and glorie, but in the actuall feeling and suffering of eternall torments.

3. The ordinarie glosse saith, that death in Adam raigned onely *temporaliter*, temporally: but grace and life in Christ eternally: but death in Adam should haue raigned eternally, if Christ had not redeemed vs: not onely temporall, but eternall death is the reward of sinne: then seeing all sinned in Adam, all by nature are subiect euen to eternall death.

4. *Pet. Martyr* obserueth out of *Oecumenius* an other point of excellencie in Christ aboue Adam: for Adams sinne, *cooperans habuit omne nostrum peccatum*, had euerie one of our sinnes to helpe and worke together with it: but the grace of Christ came vpon all, *sine nostra cooperatione*, without our ioynt working: for not onely the faithfull and beleeuers, but infidels also and vnbeleeuers shall rise againe from death.

But *Pet. Martyr* taketh these exceptions to this obseruation. 1. Adams sinne without our actuall sinnes, was sufficient to condemne his posteritie. 2. though the vnbeleeuers shall rise againe, it shall be to their further condemnation, it shall be no benefit vnto them. 3. though Gods grace doe worke without vs, yet there is somewhat required in the faithfull, that they should beleeue, though that also be the gift and worke of God in vs.

5. Wherefore the true excellencie of the grace of Christ aboue the sinne and condemnation by Adam, consisteth in those points declared in the former question: because in Christ we are restored to a more excellent state, then we lost in Adam: 1. by Adam we are depriued of a temporall paradise, in Christ we are restored to an heauenly. 2. in Adam we are excluded from the eating of the materiall tree of life: but in Christ we feede of the bread of heauen, which giueth eternall life. 3. in Adam it was giuen vs, *posse non mori, non peccare*, a possibilitie not to sinne, not to die: but in Christ we shall obtaine, *non posse peccare, mori*, that we cannot die, nor sinne in the next life. 4. by Adams sinne we are compared to the beasts, that perish, Psal. 49. 12. but in Christ we are made like vnto the Angels: In these and other points, is our state more perfect in Christ, then it should haue beene in Adam, if he had not sinned.

Quest. 37. *In what sense the grace of God is said to haue abounded vnto more, v.* 15.

The vulgar Latine giueth occasion of this question, which in the first clause readeth *multi*, many be dead thorough the offence of one: but in the second he saith, grace *in plures abundavit*, hath abounded vnto more; and this reading seemeth *Origen* to follow: Here then many doe busie themselues to shewe, how grace in Christ hath abounded vnto more, then sinne in Adam.

1. *Origen* saith that they are said to be more, because Adam himselfe, from whom the death of sinne was deriued vnto others, *additur numero eorum, &c.* is added to the number of them, which haue receiued grace in Christ: But this is too curious, neither agreeable to the Apostles meaning; for seeing the comparison is instituted betweene Adam and Christ, though Adam indeede were saued by Christ, yet each of these Adam and Christ with their offspring must be considered here, as in themselues: neither can the adding of one to this number, make them more which haue obtained grace in Christ, then them which are lost in Adam.

2. Some by those *many* which are dead in Adam, vnderstand onely those which sinned by imitating of Adam, that is commit actuall sinnes, and so they reade the former verse affirmatiuely, *Death raigned ouer those which sinned, after the like manner of the transgression of Adam*, and then the grace of Christ aboundeth vnto more, euen vnto infants, that sinned not in like manner, as Adam did, that is, actually, thus *Ambros. gloss. ordinar. Gorrhan:* But in this sense infants should be out of the number of those that are dead in Adam: whereas the Apostle saith, *in whom all haue sinned*, yea infants and all sinned in Adam.

3. *Pererius* hath this quaint obseruation, that there may be found of Adam carnally propagated, and yet not infected with his sinne, as the Blessed Virgin Marie: yet none can be found spiritually regenerate, but by the grace of Christ: But this conceit of his is against the Apostle, who saith that in Adam all sinned: and *Origen* thus collecteth *videsne vt a peccato nullum Paulus excuset?* see you not how the Apostle excuseth none from sinne? If all haue sinned in Adam, then cannot the Virgin Marie be exempted from originall sinne.

4. *Pererius* hath an other conceit, that the grace of Christ is said to haue abounded vnto more; because that if God should create a newe kind of men, not of Adam, they should stand in neede of the grace of Christ: and yet they not comming of Adam, could not be infected with his sinne, *Perer. disput.* 10. But S. Paul speaketh not of a possibilitie or supposall, how grace might abound vnto more, but of the actuall and reall abounding of grace vnto many in Christ: and if there were a newe creation of men, they should be created in a perfect estate as Adam was before his fall, and so should not keeping of that state, haue neede of a redeemer in that behalfe.

5. But this is a needeleſſe queſtion, ſeeing that in the originall in both places the Apoſtle vſeth the word πολλοὶ, *multi, many*, not in the comparatiue, *plures*, more: therefore this queſtion is impertinent, how the grace of Chriſt is ſaid to haue abounded vnto more: Neither doth the Apoſtle giue vnto the grace of Chriſt the preheminence in reſpect of the number, but of the more powerfull effect, as is ſhewed before, queſt. 35.

6. *Haymo* in both places vnderſtandeth the elect: they are the *many* which are dead in Adam temporally, and they are the *many, vnto whom grace hath much more abounded*, becauſe in Adam onely they are infected with originall ſinne, in Chriſt both originall and actuall are pardoned: But thoſe whom the Apoſtle here calleth *many*, ver. 18. he expreſſeth to be all: he meaneth then all mankind in generall, which die in Adam.

Queſt. 38. *How all men are ſaid to be iuſtified in Chriſt*, v. 18.

1. *Huberus*, therein ioyning the right hand of fellowſhip with the old Pelagians, hence would prooue the Vniuerſalitie of grace, that all in Chriſt are abſolutely iuſtified, as in Adam all die: But then it would followe by the force of the Apoſtles compariſon, that all ſhould verily be ſaued in Chriſt, as they are by nature ſinners in Adam: ſee the confutation of this error at large among the controuerſies.

2. Some vnderſtand this of the ſufficiencie of iuſtification by Chriſt, that it is ſufficient for all, if they had grace to receiue it, *Lyran*. But the Apoſtle ſpeaketh not of a poſſibilitie of iuſtification, but of an actuall collation of this benefit, as Adams ſinne really and actually is transfuſed to his poſteritie.

3. *Tolet* vnderſtandeth generally all men, whoſoeuer, and by the iuſtification of life, he would haue ſignified, the reſurrection, which ſhall be of all men in generall, both good and bad, as all men are ſubiect to death in Adam both good and bad: But the Apoſtle before v. 17. called that *raigning in life*, which here he nameth the *iuſtification of life*, but the wicked that riſe againe ſhall not raigne in life, therefore they are not partakers of the iuſtification of life.

4. *Haymo* better vnderſtandeth here the vniuerſalitie of the elect, *omnes electos & predeſtinatos ad vitam*, all that are elect and predeſtinate vnto life: that as Adam infected all his poſteritie carnally deſcending of him, ſo Chriſt iuſtifieth all, which beleeue in him: to the ſame purpoſe *Auguſtine* vnderſtandeth, *omnes viuificandos*, all that are to be quickened and made aliue, becauſe none are iuſtified but in Chriſt, *lib. 6. cont. Iulian. c. 12.* ſo the interlinearie gloſſe vnderſtandeth *omnes ſui*, all that are Chriſts: all are iuſtified *qui ſunt Chriſti*, which are Chriſts, *Pareus*.

Queſt. 39. Why the Apoſtle ſaith, v. 19. *By one mans diſobedience many were made ſinners*, and not *all*.

1. *Origen* by ſinnes here vnderſtandeth thoſe, which continue in a cuſtome of ſinne, a righteous man may ſinne, but he therefore cannot be called a ſinner: and ſo not all borne of Adam, but many are ſaid to be ſinners, to the ſame purpoſe *Tolet annot. 25.* But the Apoſtle ſpeaketh here of Adams diſobedience, whereby many were ſinners: which is deriued by propagation, and learned by imitation: therefore he ſpeaketh generally of all that ſinned in Adam, and not onely of ſome ſpeciall ſinners.

2. *Theodoret* thinketh the Apoſtle nameth *many*, becauſe all did not continue in Adams ſinne: but ſome *permanſerunt in decreti natura, &c.* did remaine in the decree of nature, and followed vertue, as *Abel, Henoch, Noe, &c.* But euen thoſe alſo were borne in ſinne, as the Apoſtle ſaid before, v. 12. that all ſinned in Adam, and they were ſinners by nature, though regenerate by Chriſt.

3. *Tolet* thinketh the Apoſtle hath reference to the time before ſpoken of from Adam, vnto Moſes, and therefore, he ſaith, *many*, not *all*, as he on the other ſide ſpecially meaneth the times of the Goſpell, when likewiſe many, and not all beleeued in Chriſt, *annot. 22.* ſo alſo *Faius*: But then this compariſon ſhould be imperfect: for as Adams ſinne hath infected all his poſteritie ſince the beginning of the world to the ende thereof: ſo Chriſt is the Sauiour of the world both from Adam to Moſes, and ſince.

4. *Auguſtine* taketh the Apoſtle to meane *all*, but yet he ſaith *many*, to ſhewe the multitude of thoſe that are ſaued in Chriſt: for there are *aliqua omnia, quæ non ſunt multa*, ſome things all, that are not many, as the fowre Goſpels are all; but not many: and there be *aliqua multa*, ſome things many, that are not all; as many beleeuers in Chriſt, not all, for all haue

haue not faith, 2. Thess. 3. &c. It is true, that the Apostle by many, vnderstandeth all, as he said in the former verse: and sometime the Scripture, calleth them many, which are all: as in one place the Lord saith to Abraham, I haue made thee a father of many nations, Gen. 17. in an other, *in thy seede all the nations of the earth shall be blessed*: but yet the reason is not given, why the Apostle saith *many*, not *all*.

5. Some thinke, he so saith, *many*, because Christ is excluded, that came of Adam: *Pis-cator*. But Christ, though he descended of Adam, yet not by ordinarie generation, therefore in this generall speach he needed not to be excepted: as he was not included, when the Apostle saith, in *whom* (that is, in Adam) *all haue sinned*.

6. The reason then is this, *multos apponit vni*, he opposeth many to one: that Adam being one, infected many beside himselfe with his sinne: as Adams sinne reflected not in his person, but entred vpon many; so Christs obedience and righteousnesse flaied not in his person, but was likewise communicated to many: *Beza, Pareus*.

Quest. 40. How, *many* are said to be *sinners* in Adam.

1. *Chrysostome*, by sinners vnderstandeth, *morti obnoxios*, those that are subiect to death by reason of Adams sinne: and he addeth this reason, *ex illius inobedientia alium fieri peccatorem, quam poterit habere consequentiam?* by his disobedience others to become sinners, it hath no coherence or consequence.

Contra. 1. True it is, that sometime the word *peccatores*, sinners, is taken in that sense, for men subiect to death, and punishment: as *Bathsheba* saith to *Dauid*, 1. King. 1. 21. *else, when my Lord the King shall sleepe with his fathers, I and my sonne Salomon shall be sinners, &c.* that is, put to death as offenders: But yet in this place, the word is not so taken, for as to be made iust in Christ, signifieth not to haue the reward of iustice, but to be iustified indeed, so to be made sinners, sheweth not the punishment, but the guiltines of sinne deseruing punishment; as then in the former verse, the effects were compared together, *condemnation* in Adam, and iustification vnto life in Christ: so here the causes are shewed, sinne on the one side causing death, and righteousnesse on the other which bringeth to life. 2. though *Chrysostome* faile in the interpretation of this place, yet he denieth not, but that in Adam all sinned, and in many places he testifieth cuidently of originall sinne: as he calleth it *radicale peccatum*, the rooted sinne, *hom* 40. *in* 1. *epist. ad Corinth*. And therefore the Pelagians did him wrong to make him an author of their opinion, who denied originall sinne: from which imputation of the Pelagians *Augustine* cleareth *Chrysostome*, writing against their heresie: and this point is cleared in this place: for if all are subiect to death in Adam, which *Chrysostome* here confesseth, then all haue sinned in Adam, for death could not enter vpon all without sinne.

2. As *Chrysostome* vnderstandeth here onely, *temporall* death, whereunto all are subiect in Adam: so some by condemnation mentioned, v. 17. doe likewise insinuate the sentence onely of mortalitie, *Tolet*. *Origen* vnderstandeth the expulsion of Adam out of Paradise: but by the contrarie seeing the Apostle by iustification vnto life, vnderstandeth the raigning in life eternall: by death and condemnation is signified, *animæ & corporis damnatio*, the damnation of bodie and soule: so expounideth *gloss. interlin. Gorrhan*, with others.

3. *Origen* by sinners, vnderstandeth *consuetudinem & studium peccandi*, the custome, and studie of sinning: as though the Apostle had meant onely actuall sinne: but that proceedeth not from Adams disobedience properly, as originall sinne doth.

4. Neither yet doth the Apostle onely meane originall sinne which is by Adams disobedience, *in ipsius posteros propagatum*, propagated vnto his posteritie: *Ecius*: for it is more to be a sinner, then to sinne in Adam, which the Apostle said before, v. 12.

5. Wherefore the Apostle by sinners, vnderstandeth both such as sinne originally in Adam, *peccatum contrahendo* by the contagion or contraction of sinne, and *peccatum imitando*, which sinne actually by imitation, *Gorrh*: so that we are not onely naturally euill by sinfull propagation: as the Apostle said before, v. 12. *in whom all haue sinned*, and so are by nature guiltie of death and condemnation, v. 18. but beside as an effect of our naturall corruption, there is a generall pravitie of nature, and an habite of euill engendred in vs, whereby we can doe no other then sinne: so Adams disobedience, hath made vs not onely *naturaliter pravos*, naturally euill, *sed habitualiter peccatores*, habitually sinners. *Pareus*.

Quest. 41.

Quest. 41. *How the lawe is said to haue entred thereupon, ver. 20.*

1. The occasion of these words is not so much to shewe, that sinne raigned in the world euen after the lawe, as it was in the world before the lawe, from Adam to Moses, v. 14. but the Apostle hauing shewed at large, how we are deliuered from sinne and death brought in by Adam, onely by Christ, he preuenteth the obiection of the Iewes: for it might haue beene replyed, wherefore then serued the lawe, if there were no remedie against sinne thereby? the Apostle then answeareth, that the lawe was so farre from sauing men from their sinnes, that they were thereby the more encreased thus: *Chrysostome* and *Pet. Martyr*, with others.

2. But this is not to be vnderstood of the lawe of nature, as *Origen*, who to decline the imputation of the lawe, laid vpon it by wicked *Marcion*, that it was giuen to an euill ende to encrease sinne, will haue the Apostle to speake of the lawe of nature: for the Apostle making mention of the lawe before, v. 13. vnderstandeth the written lawe, as he expoundeth v. 14. where he expressely speaketh of Moses: neither was the lawe of nature giuen to that ende, to encrease sinne, no more then the morall lawe was, but sinne entred *occasionaliter*, by occasion onely of the lawe, as shall be shewed in the next question.

3. The lawe παρεισῆλθεν, entred thereupon. 1. the Latine interpreter readeth, *subintrauit*, it entred in by the way: as though it had entred in secretly, so also *Erasmus*, and *Gorran* giueth the reason, because it was giuen but vnto one people, and secretly in the desert: but the lawe beeing so publikely deliuered, in such great power and signes, could not be said secretly to enter. 2. *Origen* giueth this sense, that the lawe of the members entred *sub obtentu legis naturalis*, vnder the pretext and colour of the lawe of nature, it entred, as it were by stealth, but the Apostle speaketh not here of the lawe of nature as is shewed before. 3. *Chrysostome* (whom *Tolet* followeth) thus interpreteth, the lawe is said to haue entred by the way, *vt ostenderet vsum illius temporarium*, to shewe that the vse thereof was but for a time: but this is a perpetuall vse of the lawe, to manifest and reueale sinne: though indeed the vse of the ceremoniall lawe were but to continue for a time.

4. Some thinke the lawe is said to haue entred as vnder hand, *post effuscationem legis naturalis*, after the lawe of nature was obscured: so *Ambrose*, *Lyran*. but though the lawe of nature had not beene obscured, yet the written lawe should haue beene giuen: by the which men should haue beene prepared to receiue the Gospell, *Tolet. annot.* 26. therefore it is said to haue entred thereto or thereupon: that is, beside that naturall corruption and depriuation of nature in Adam, the lawe also was giuen *accessit ad morbum illum*, it came vpon, or was added vnto that naturall disease, that sinne thereby beeing more encreased might more commend the riches of Gods mercie in Christ, *Beza*, *Pareus*.

Quest. 42. *How the offence is said to haue abounded by the entring of the lawe, ver. 20.*

The lawe is to be considered three wayes: in respect of the nature thereof, in respect of man, to whom it is giuen, and of God, the author and giuer of the lawe. 1. The lawe beeing considered in it selfe, is holy, spirituall, and good, and so properly is not the cause of the encrease of sinne, but onely in respect of the euent, as *Chrysostome*, *Gennadius*, and most of the Greeke interpreters expound it: the lawe then causeth sinne to encrease, *non causaliter, sed consecutiue*, not as the cause, but in regard of the euent, or consequent: and that not *ex parte legis*, on the behalfe of the lawe, but by the malice of mans heart, *Lyran: non ex natura legis*, not by the nature of the lawe, but by the slougth and carelesnesse of them, which receiue the lawe, *Chrysost.* and sinne is thus *occasionally encreased* fower wayes. 1. because *ruimur in vetitum, &c.* we alwaies rush vpon that which is forbidden: like as a riuer meeting with some stone or let in the way, maketh the greater noise: whereof these reasons may be giuen: first, because things forbidden are not in our power, and therefore our desire is more toward them, whereas we neglect things easie, and such as we can do, when we list: secondly, the nature of humane affections is, the more they are suppressed, and kept in, the more to be inflamed: as fire, when it is kept in, breaketh out more violently: this is vsually seene in the passions of anger and griefe: *Perer. numer.* 78. Adde hereunto the peruersenesse of mans will, which is opposite to the will of God, and most of all is bent to follow those things which the Lord forbiddeth. 2. Sinne is increased by the lawe, because he sinneth more that knoweth the will of God, and doth it not, then he, that is ignorant of it. 3. by the lawe, which

which containeth varietie of precepts, the number of sinnes is multiplyed *innumera præcepta lex dedit*, the law gaue a number of precepts, *Chrysostom.* 4. the lawe terrifieth the conscience, and so accuseth and condemneth, and sheweth punishment due vnto sinne, and so exaggerateth it, *Mart.*

2. If the lawe be considered in regard of the effect which it worketh in the hearts of men, then this particle *ira. that*, may be taken *causally*, because by the lawe properly sinne is manifested, and reuealed, as the Apostle sheweth, Rom. 3. 20. that *by the lawe commeth the knowledge of sinne*, *Perer.*

3. If we turne our selues to God the author of the lawe, then in respect of his counsell the lawe may be vnderstood *causally*, to encrease sinne, in regard of a further ende, which God propoundeth to himselfe, namely that by the abounding of sinne, grace may yet more abound, *Martyr.* so the ordinarie glosse, hath here this profitable note, *Magnum Dei consilium fuit, &c.* it was the great and deepe counsell of God, *that by the lawe sinne should abound, that men in seueritie and austeritie of the lawe, seeing their owne infirmitie, infirmi ad medicum confugerent, &c.* being weake should runne vnto the Physitian, and seeke for the helpe of grace, &c.

Quest. 43. *How grace is said to haue abounded more.*

1. *Athanasius* referreth the word *Ibi*, where, to the nature of man: that in the same nature grace abounded by the comming of Christ in the flesh, where sinne abounded before, *tractat. de salutar. aduent.* but this seemeth to be too curious.

2. *Lyranus* hath reference to the lawe: that whereas sinne abounded vnder the lawe, grace also abounded vnder the lawe, because Christ was made vnder the lawe, as the Apostle sheweth, Galat. 4. 4. But here grace is opposed, and set against the lawe, therefore in both the opposite partes, there cannot be reference to the same lawe.

3. The ordinarie glosse, hath two expositions: grace is said to abound because it profiteth them, whom the deuill could not ouercome: grace worketh on them, vpon whom the kingdome of sinne had no power: but, then the same thing should be compared with it selfe, for in that the kingdome of sinne and Sathan preuailed not against them, it was the worke of grace.

4. Otherwise thus, *quia peccatum ad tempus regnauit*, because sinne raigned but for a time, but grace for euer: but vnlesse grace had destroyed the kingdome of sinne, it should haue raigned for euer.

5. *Origen* saith grace abounded more, in that it doth not onely *homines absoluere a peccatis præteritis*, free a man from sinnes past, but also strengthen him against sinnes to come.

6. *Chrysostome* thus: grace hath superabounded, not onely in taking away the punishment, and remitting our sinnes, but in giuing vs life, and making vs iust.

7. Some giue this sense, that grace hath abounded, not onely in taking away originall sinne, but all other actuall sinnes added beside, *Pescator, Gerrhan.*

8. But it is better to vnderstand this superabounding of grace, of all those priuiledges and excellencies, which the benefit by Christ hath bin in our losse and fall in *Adam*, as the Apostle shewed before, *Vers. 15.* So euery way grace exceedeth, both in respect of the potencie of God, whose grace appeareth to be the greater, by the greatnes of our sinne: which *non modo superat, sed absorbet*, it doth not only ouercome, but euen swallowe vp, *Calvin.* and in respect of our selues, who the more we feele the burthen and ouerflowing of our sinne, the more we haue occasion to extoll and magnifie the grace of God, *Osiander.*

So here are two endes of the lawe expressed, the nerer ende, is the manifestation and encrease of sinne: the remote ende is the more abounding of grace, but here is the difference: the first ende is vniuersall, for in all men both beleeuers and vnbeleeuers, the law worketh the encrease, insight, and knowledge of sinne; but the other ende is particular and peculiar onely to the faithfull, that by the abounding of sinne, grace may more abound toward them: which is not properly caused by the encrease of sinne, but thorough the mercie of God, *Parens.*

Quest. 44. *Of the raigne of sinne vnto death, and of grace vnto life.*

1. Before the Apostle had ascribed the kingdome vnto death, v. 14. *Death raigned from Adam, &c.* but here vnto sinne, because death indeed raigneth by sinne, as the Apostle saith,

faith, *The sting of death is sinne*, 1. Cor.15. 56. death could haue no power ouer vs, but thorough sinne: *Marlor.*

2. But to speake more distinctly: where the Apostle giueth the kingdome vnto death, he speaketh of the times before the law, when as death did apparantly raigne in the world, but sinne was not so apparant till the lawe came: but sinne is said to haue raigned after the lawe was giuen, because sinne then more abounded: So that three estates of the world are here described, the first, from Adam to Moses, when sinne was in the world, but death raigned: the second, from Moses to Christ, when death was in the world, but sinne chiefely raigned: the third is from the comming of Christ, who raigned by righteousnesse vnto life, destroying both the kingdome of sinne and death, *Tolet.*

3. By death, *Chrysostome* seemeth to vnderstand the death of the bodie, *mors ex hac præsenti vita ejicit*, death doth cast vs out of this life, &c. but eternall death is here also comprehended, *potestatem habuit deijciendi*, &c. it had power to cast vs downe to eternall death, *Lyran.* as may appeare by the other oppoite part of eternall life, *Piscator.*

4. But whereas in the first clause, mention is made onely of the raigning of sinne vnto death, but in the other, there are three mentioned, grace, righteousnesse, and life; *Origen* thinketh that the deuill must be vnderstood, to be set against the grace of Christ, *ab inuentis rebus author inventi nominatur*, the author of the invention is named in the things inuented, &c. for sinne came in by the deuill: some thinke that the wrath of God must be supplied, which raigned by sinne, *Piscator*: but I thinke rather with *Caluin*, that beside the necessarie parts of the comparison, the Apostle maketh mention of grace, *vt fortius insigneret memoriæ, &c.* that it might better sticke in our memorie, that all is of grace.

5. The Apostle speaketh of the time past, *sinne had raigned*, because that although sinne doe still raigne in the children of disobedience, yet in the faithfull it raigneth no more, *Pet.*

6. By righteousnesse, some vnderstand, *inspiratus spiritus*, the righteousnesse of workes, *gloss. interlin.* so also *Bellarmine lib. 2. de iustific. c. 6.* but the iustice of Christ is rather vnderstood: as the Greeke interpreters well expound, and as is evident by the clause in the ende, *By our Lord Iesus Christ*, which is notwithstanding both our iustification, and sanctification.

7. The ordinarie glosse here well obserueth, that in the kingdome of sinne, mention is not made of Adam from whom sinne came, because the Apostle speaketh not onely of originall, but of actuall sinnes, both which are remitted in Christ.

8. *Thorough Iesus Christ our Lord: Iesus per gratiam, Dominus per iustitiam, noster per gloriam*, Iesus by grace, Lord by his iustice, and ours, because he bringeth vs to glorie, *Gerhan.*

4. Places of Doctrine.

Doct. 1. Of the difference betweene Christian and worldly hope.

v. 5. *Hope maketh not ashamed.* This is the propertie of the hope of Christians, that it neuer confoundeth them, or maketh ashamed: because it is founded vpon Gods promise, who both is immutable and changeth not, and is also omnipotent, able to performe, whatsoeuer he promiseth. But so it is not in humane or worldly hope: for that often putteth a man to rebuke, because he is deceiued in his hope, and faileth in the thing hoped for; and the reason is, for that he reposeth his confidence in man, who is either deceitfull and keepeth not his promise, or is not of power to performe it: therefore the Prophet saith, *Cursed be the man, that trusteth in man, and maketh flesh his arme*, Ieremi. 17. 5.

Doct. 2. Of the properties and effects of faith.

v. 1. *Being iustified by faith.* 1. Vnto faith is ascribed iustification, as in these words, and remission of sinnes in purifying the heart, Act. 15. 9. 2. faith is the foundation of things hoped for, Heb. 11. 1. and is the cause of the producing and bringing forth of good fruit, Iam. 2. 8. *Shewe me thy faith out of thy workes, &c.* 4. it ouercommeth the temptations of Sathan: for by the sheild of faith we quench all his fierie darts, Ephes. 6. 18. 5. by faith we attaine vnto the vnderstanding of the word of God, which otherwise is vnprofitable, Isay. 7. 9. *Vnlesse ye beleeue, ye shall not vnderstand*, as some translations doe reade: and the Apostle saith, that the word did not profit the Israelites, because it was not mixed with faith,

Heb. 4. 2.

Heb. 4. 2. 6. faith obtaineth our requests in prayer, Iam. 2. 16. *the prayer of faith saueth the sicke.* 7. it worketh the saluation of the soule, Luk. 7. 50. *Thy faith hath saued thee.*

Doct. 3. *Of the raigne and dominion of death.*

v. 14. *Death raigned from Adam to Moses:* Before sinne entred into the world, death had no dominion: but now it hath gotten a tyrannicall and generall dominion ouer men, both of all sorts and conditions, both young and old, and in all ages: as here it is said to raigne euen from Adam to Moses: that age, was not exempted from the dominion of death, wherein sinne seemed least to abound; but Christ hath ouercome death, and destroyed the dominion thereof, both in that he hath taken away the sting thereof, which is sinne, that death is not hurtfull vnto them that beleeue, but bringeth their soules vnto euerlasting rest: and in the generall resurrection, our bodies which death had seazed on, shall be restored vnto life; as our Blessed Sauiour saith, *I am the resurrection, and the life, &c.* Ioh. 11. 25.

Doct. 4. *Of the difference of sinnes.*

v. 14. *Euen ouer them, that sinned not after the like manner, &c.* Here the Apostle setteth downe this distinction of actuall and originall sinne; some doe sinne in like manner, as Adam did, that is, actually; some not in like manner, that is, there is a secret and hid sinne in the corruption of nature, which is not actuall, but in time breaketh forth into act, as the seede sheweth it selfe in the heatbe.

Doct. 5. *There is no saluation or life without Christ.*

v. 17. *Much more shall they, which receiue, &c. raigne in life, &c.* As in Adam sinne and death entred, and so raigned ouer all, so life raigneth by Iesus Christ: then they which are not graft by faith into Christ, but remaine onely in Adam, cannot be partakers of life: they are still vnder the kingdome of sinne and death: wherefore the Turkes, Iewes, and all other, that are without the knowledge and faith of Christ, howsoeuer they dreame of a kind of Paradise, and terrene happinesse after this life, yet they can haue no assurance of life, seeing they are strangers from Christ: So S. Peter saith, Act. 4. 12. *That there is no other name giuen vnder heauen, whereby we must be saued.*

Doct. 6. *That life doth accompanie righteousnesse.*

v. 17. The Apostle saith, that *they which receiue the gift of righteousnesse, shall raigne in life:* then as sinne raigned vnto death, so righteousnesse raigneth vnto life: whersoeuer then righteousnesse is found, whether inherent, as in the Angels, or imputed, as in the faithfull, who haue the righteousnesse of Christ imputed vnto them by faith, there is the kingdome of life: then they which doe feele the kingdome of righteousnesse to be begunne in them, who both by faith are iustified in Christ, and their faith is effectuall working by loue, they are assured to enter into life: as S. Paul knewe, after he had kept the faith and fought a good fight, that there was a crowne of righteousnesse laid vp for him, 2. Tim. 4. 8.

Doct. 7. *Of the vse of the lawe.*

v. 20. *The lawe entred, &c. that the offence should abound, &c.* This is the proper vse of the lawe, to bring a man to the knowledge of his sinne, and to shewe him in what state he standeth by nature, a transgressor of the lawe, and so subiect to the curse: but we must not rest in this vse of the lawe, there is a second and more principall ende, that by the abounding of sinne, grace may more abound: and in this sense the Apostle calleth the lawe, a schoolemaster to bring vs to Christ, Galath. 3. 19. that we by the lawe seeing our owne weakenesse and vnsufficiencie, should seeke vnto Christ Iesus, to finde righteousnes in him, which cannot be obtained by the lawe.

5. Places of controuersie.

Controu. 1. *Whether a good conscience and integritie of life be the cause of peace with God:*

Pererius disput. 1. in c. 5. numer. 2. vrgeth that place of the Prophet Isay, c. 32. 17. *the worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer:* whereupon he inferreth, that *opera iustitiæ, &c.* the workes of iustice and the keeping of Gods commandements, doe worke in vs this tranquilitie and peace of the minde.

Contra. It might be here answeared, that peace of conscience is the worke of our true

iustice, that is, Christ, who is called the *Lord our iustice or righteousnesse*, Ierem.23.10. but that this interpretation agreeth not with the former words, v. 16. *Iudgement shall dwell in the desert, and iustice in the fruitfull field:* where the Prophet speaketh of the externall practise and exercise of iustice.

2. *Iunius* seemeth to vnderstand these disiunctiuely; the fruites of the spirit, which should be powred vpon them, v. 15. should bring faith, iustice, peace, as the Apostle sheweth, these to be the fruites of the spirit, Rom.14. 17. *righteousnesse, peace, ioy in the holy Ghost:* so also *Faius:* But this distinction here cannot be admitted, because it is directly said, *the worke of iustice shall be peace, tranquilitie.*

3. But the best answer is; that righteousnesse procureth peace, not *effective*, because it worketh this inward peace, which is wrought in vs by the grace of iustification, but *declarative*, it declareth, confirmeth, and assureth vnto vs our peace; as S. Peter exhorteth, that we make our election and calling sure by good workes, 2.Pet. 1.9. not that our workes make our election sure in it selfe, which dependeth on the purpose of God, but it is made sure vnto vs; so the peace of conscience wrought in vs by faith, is confirmed and ratified vnto vs by a good life, euen as good workes are testimonies of our faith, and in that sense are said by S. Iames c.2. to iustifie.

Controv. 2. *Against invocation of Saints.*

1. *By whome we haue accesse through faith:* this text is well vrged by *Peter Martyr*, and *Parens* against the invocation of Saints: for if by Christ we haue accesse vnto God, what neede we the helpe of other mediators and intercessours? the Papists then doe much derogate vnto the glorie of Christ, in bringing an other προσαγωγέας, to enter vs, and cause vs to haue accesse vnto God; And further two arguments may be vrged out of the Apostles words; he saith we haue accesse *by him through faith:* but Saints are not the obiect of our faith, we must onely beleeue in God. Ioh. 14. 1. *Ye beleeue in God, beleeue also in me.* 2. we haue accesse vnto this grace, namely, whereby we are iustified; but by the Saints we are not iustified, therefore by them we haue not accesse and entrance.

Controv. 3. *Of the certaintie of saluation, and of finall perseuerance.*

v. 5. *We haue accesse vnto this grace, wherein we stand: Calvin* out of this place refuteth two errors of Popish sophistrie; the one that the faithfull for the present cannot be certaine of the grace of God, and of the remission of their sinnes, the other that they are not sure of finall perseuerance: But to stand in grace signifieth to be sure of the grace and fauour of God: one may attaine vnto the fauour of the Prince, but he is not sure to continue in it; But Gods fauour in Christ is most constant; whom Christ loueth, he loueth to the end. Ioh.13. 1. *Tolet* here foisteth in one of his Popish drugs, that tranquilitie, and peace of conscience, and certaintie of remission of sinnes, is not the fruit or worke of faith in the faithfull; for the wicked, that knowe not their sinnes, haue also a quiet conscience, *Tolet. annot. 1. Contra.* There is great difference between a senslesse, and a quiet cõscience; the wicked feele not the pricke of conscience, because their sinnes are concealed from them, but the faithfull haue peace of conscience after the sight of their sinnes, which they know to be remitted in Christ; So Paul was aliue without the law, but afterward when sinne reuiued, he died. Rom.7.9. where then the conscience is cast into a slumber of securitie, sinne reviuing awaketh & troubleth it; but where sinne is remitted in Christ, the conscience ceaseth to be troubled and perplexed, as in the wicked.

Controv. 4. *That the tribulation of the Saints is not meritorious, though it be said to worke patience.*

We must vnderstand, that the Apostle diuersely vseth the word κατεργάζεται, *worketh:* for it is sometime ascribed vnto the principall efficient cause, as vnto God the author and worker of all good things in vs, 2.Cor.5.5. sometime to the second or next vnderworking cause; as the Apostle saith, of beneficence or liberalitie, *that it worketh or causeth thanksgiuing vnto God:* sometime the effect is ascribed by this word vnto the instrumentall cause; as Rom.4. 15. *the lawe is said to worke or cause wrath:* and our light and momentanie afflictions, are said to cause or worke vnto vs an exceeding weight of glorie, 2.Cor.4.17. because they are meanes to withdrawe our mindes from earthly things, and to stirre vp faith

faith in vs: So tribulation worketh patience, not as the efficient cause, but as the organe and instrument, whereby the spirit worketh patience in vs: it procureth patience, not *sicut causa effectum, &c.* as the cause the effect, as *Caietan*, but *eam exercendo, augendo, ostendendo*, in exercising, encreasing, and shewing forth our patience, *Gorrh.* to the same purpose; *Pererius: exercendæ patientiæ materia & occasio est*, tribulation is the matter and occasion of exercising our patience: This then is to be vnderstood according to the phrase of Scripture, which doth vse to pronounce that of the signe and instrument, which is proper vnto the thing; as when it speaketh of the Sacraments: for of it selfe tribulation worketh not patience, as is seene in the wicked, who thereby are driuen to impatience and despaire: here then is no place to prooue any merit in the afflictions of the faithfull.

Controv. 5. *That we are not iustified by the inherent habite of charitie.*

Whereas the Apostle saith, v. 5. *The loue of God is shed abroad in our hearts, &c. Pererius* vnderstanding the Apostle to speake here of that loue and charitie, which is infused as an habite into the minde, whereby we loue God; setteth downe here certaine positions concerning this inherent charitie. 1. he affirmeth, that this charitie is that iustice, whereby we are formally made iust and righteous before God, *disput. 2. numer. 10.* 2. this charitie, whereby we are iustified, he affirmeth *esse donum omnium donorum maximum*, to be a gift farre exceeding all other gifts. 3. this charitie, *re non distingui à gratia gratum faciente*, is not indeede distinguished from grace making vs acceptable vnto God. 4. Against the opinion of *Caietane, Scotus, Gabriel*, he holdeth, that there is in those which are iustified, the habite of charitie permanent and remaining when the act ceaseth, whereby they are formally made iust before God: otherwise they should not be helde to be iust before God, in their sleepe, or when they cease to worke, *disput. 3. numer. 17. 18.*

Contra. Although all these questions are here impertinent, because the Apostle treateth not here of the charitie or loue, which is in man toward God, but of Gods loue toward vs, as hath beene shewed at large before, quest. 7. yet it shall not be amisse briefly to counterpoise these erroneous assertions with the contrarie true and sound positions.

1. An inherent righteousnesse, and infused charitie in the faithfull we denie not: but not such, as whereby we are formally made righteous and iustified before God: both because all our righteousnesse is as a stayned cloth, Esay. 64. it is imperfect and weake, and therefore not able to iustifie vs: and for that the Scripture testifieth, that it is the righteousnesse of Christ which is applyed by faith, whereby we are iustified before God, as the Apostle calleth it, *The righteousnesse of God, thorough the faith of Christ*, Rom. 3. 22. Philip. 3. 9.

2. Charitie is not simply the greatest of all other gifts, and so absolutely preferred before faith, but onely wherein they are compared together, namely, in respect of the continuance: because faith and hope shall cease, when we enioy those things which are beleeued and hoped for: but loue shall remaine still: so *Chrysostome* expoundeth the Apostle, 1. Cor. 13. 13. Thus *Hugo* saith well, that charitie is said to be the greatest, *quia non excidit*, because it falleth not away: but otherwise faith is the greater, *in quantum est cognitio, & generans omnes alias virtutes*, as it is a knowledge, and engendreth all other vertues.

3. The *Thomists* are herein contrarie to the Iesuite, who affirme, that *gratia gratum faciens*, grace which maketh vs acceptable to God, is in respect of charitie, as the soule is to the powers and faculties which proceede from it: And so indeede the grace that maketh vs acceptable vnto God, is the loue and fauour of God in Christ, which is, as the efficient cause of that other loue and charitie, which is infused into vs, and wrought in vs by the holy Ghost: And that our loue of God maketh vs not first acceptable vnto him, the Apostle euidently testifieth, 1. Ioh. 4. 10. *Herein is loue, not that we loued him, but that he loued vs:* we were first then accepted and beloued of God, before we could loue him againe.

4. We graunt, that faith, hope, and charitie, are habits of the minde infused by the spirit, and permanent in the soule: for as the wicked doe attaine vnto euill habites of vice and sinne; so the faithfull haue the habite of vertue: but this is the difference; that an euill habite is *acquisitus*, gotten by euill custome, but the good habites of

the intellectuall vertues of faith, loue, hope, are *infusi*, infused and wrought in vs by the spirit.

But we denie, that by any such inherent habite we are made formally iust: they are not causes of our iustification, but rather the fruits and effects: we haue the habite of faith, because the spirit of God worketh in vs beleefe: and we loue God, because he loued vs first, and gaue vs his spirit, which worketh this loue in vs, *Faius*. So then the faithfull euen in their sleepe are iustified, not by any inherent habit, but because they are accepted of God in Christ, as the Apostle saith, *Christ died for vs, that whether we wake or sleepe, we should liue together with him.*

Controv. 6. *Against the heresie of impious Socinus, who denieth that Christ died for our sinnes, and payed the ransome for them.*

Whereas the Apostle here saith, v. 8. that Christ died for vs, we according to the Scriptures so vnderstand it, that he offered a sacrifice for our sinnes, Heb. 10. 12. that he as our high Priest offred himselfe for our redemption, Heb. 7. 27. that he was our suretie and paied our ransome for vs, Heb. 7. 22. and saued vs from our sinnes, in bearing the punishment due vnto the same: and so he died for vs, that is, in our place and stead, and so purchased our redemption: yet wicked *Socinus* thus wresteth and misconstrueth these words, that Christ died no otherwise for vs, then for our profit and benefit, in confirming by his death his doctrine and example of life: by the which he saith he brought saluation vnto the world, and not by dying for vs, as in our stead, or to pay by his death our ransome: his wicked obiections are these.

1. *Obiect.* The Apostle saith, 1 Ioh. 3. 16. *He laid downe his life for vs, and we ought to lay downe our liues for the brethren*: Christ died for vs, as we must die for our brethren, which is not to die in their stead, but onely to profit them by our example.

Answ. The Apostle doth not simply compare the death of Christ, and of the faithfull dying for their brethren together: but onely in this, that in both loue is expressed to the brethren, though not in the like measure: But Christs death doth not onely by the example thereof profit the Church, as the death of the martyrs did: but thereby mans saluation and redemption also was wrought.

2. *Obiect.* S. Paul saith, that he suffered for the Colossians, 1. Coloss. 1. 24. which was not to satisfie for them, or he suffered in their stead, but onely to confirme their faith, and so to edifie them.

Answ. There is great difference betweene the sufferings of Christ for his Church, which was to redeeme it, and the sufferings of Paul for his brethren, which onely was to edifie them.

3. *Obiect.* As Christ is said to haue died for vs, so likewise the Scripture saith he died for our sinnes, Galath. 1. 4. the meaning is not in stead or place of our sinnes; but because of our sinnes: in the same sense he died for vs, that is, for our cause, not in our stead.

Answ. This is a childish cauill: for the Scripture sheweth a manifest difference betweene these two phrases, *to die for vs*, that is, to saue vs, and *to die for our sinnes*, not to saue them, but to purge them, and take them away.

4. *Obiect.* That which no lawe or custome euer allowed, is not to be affirmed of Christ: but one to die for an other, is warranted by no lawe nor custome: indeede one may pay an others pecuniarie mulct or debt, because ones money may become an others, but the death of one cannot be an others.

Answ. 1. The assumption is not true, for euen among the Romanes there were some found, that did offer themselues to present destruction for their countrey, as *Decius* the Consull and Curtius: these examples are farre vnlike vnto Christs, yet they shewe, that it is not against all vse and custome one to die for another.

2. The proposition fayleth diuersly. 1. Christs example is singular, the like president cannot be found, as the Apostle sheweth, v. 7. that he died for his enemies, which neuer any did: therefore we must not seeke for lawe or custome to measure this singular act of Christ by. 2. it is also false, that no lawe nor rule can be found for this: for it is reuealed in

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the Euangelicall lawe, that God gaue his sonne to die for the world: the lawe of Moses indeede required that the same person that sinned should die: but that which was impossible to the lawe, is fulfilled in Christ, Rom. 8. 2. yea the blind high Priest spake the truth vnwittingly, Ioh. 11. 50. *That it was expedient, that one die for the people, and that the whole nation perish not*: he little thought that Christ should redeeme the people from euerlasting death, yet ignorantly vttered that which the Lord intended.

v. 5. *Obiect.* It is a great cruelty and iniustice to punish him that is innocent, and to let goe vnpunished the offenders: they then accuse God of cruelty and iniustice, in deliuering vp his innocent sonne to death for vs sinners.

Answ. 1. Gods acts are not to be measured according to the rules of humane proceedings; for the like temper of iustice and mercie cannot be found among men: neither haue any the like absolute power, as God hath, to dispose of all things, according to his will and pleasure: who if he should, as he made the world of nothing, so bring it of a sudden to nothing againe, should not therefore shewe himselfe either cruell or vniust.

2. Neither is it vniust, for the innocent to suffer punishment for the offenders, vpon these conditions: 1. If both of them be of the same nature. 2. If the innocent partie doe willingly offer himselfe. 3. If he can by his owne strength ouercome the punishment. 4. and if thereby he can effectually procure the saluation of others: all which doe concurre in Christs voluntarie suffering for vs.

6. *Obiect.* The Scripture saith, The same soule that sinneth shall die, Ezeck. 18. it was therefore vniust, that Christ should die, that had not sinned, and those escape which had sinned.

Answ. These legall sentences shewe, what God might, according to the iustice of the lawe, haue required of euerie one: they are no rules of Gods proceeding in mercie with his children according to the promise of the Gospel.

7. *Obiect.* God might, if it had pleased him, haue freely forgiuen men their trespasses: therefore Christ needed not to haue died for them.

Answ. 1. Fitst, it is no good argument, *a posse, ad esse*, from that which may be, to that which is: God might doe it, therefore he did it, or would doe it, is no good consequent. 2. Neither is it true, that God could otherwise haue forgiuen men, then by the death of Christ, his iustice beeing presupposed: for God cannot denie himselfe, seeing the sentence was past, that *they should die the death*, if they transgressed, this decree must stand, and the death deserued, must be satisfied for: neither is this any want or defect in Gods power, but an argument of the perfection of his nature, that he cannot lie, neither is mutable.

8. *Obiect.* It is perfect mercie to forgiue freely, and perfect iustice, that the offender should be punished onely: but in God is perfect mercie and iustice.

Answ. 1. It is true, that perfect mercie, and perfect iustice considered apart, and by themselues, haue these effects and properties: but so can they not be incident into one and the same subiect: therefore seeing Gods mercie and iustice are tempered together, they must be so considered, as the one destroy not the other. 2. Indeede the rigor of the lawe requireth perfect iustice, but in the Gospell of Christ is propounded a way how the seueritie of Gods iustice should be moderated with equitie, and tempered in mercie, or else no flesh should be saued.

9. *Obiect.* One man can but redeeme one: and therefore either there must be found out an infinite sort of redeemers for all men, or Christ redeemed but one.

Answ. The antecedent is false: for many times for one captiue Prince a thousand common prisoners are set at libertie: much more auaileable for all was the redemption purchased by Christ the Prince of our saluation, *ex Pareo.*

Controv. 7. *Against other obiections of Socinus, and other impugning the fruit and effect of Christs death, in reconciling vs to God his father.*

1. *Obiect.* Whereas the Apostle saith, v. 8. *God setteth forth his loue toward vs*: hence it is obiected, that seeing God loued vs before the foundation of the world, and whom he loueth, he is not angrie with, therefore Christ needed not to haue died to reconcile vs to God, and to appease his fathers wrath toward vs.

Answ. 1. The antecedent is true concerning those whom God loued simplie, and was neuer offended with them, because they had not sinned against him, such were the Angels: but it is not true of those whom God was offended with for their transgression, and yet he loued them not onely as his creatures, but as his children whom he purposed to redeeme in Christ. 2. So then in a diuerse respect God both was angrie with them as sinners, and yet he loued them, vnder this condition, that they should be saued by the redemption of Christ, in him they were elected and beloued before the foundation of the world: the argument then followeth not, God loued them in sending his sonne to die for them, and so reconcile them, therefore it was needeleſse that Christ should die for them, which were beloued of God alreadie, for God loued them in Christ, whom he had ordained before to be their Mediator and Redeemer.

2. *Obiect.* As herein God shewed his loue toward vs so it would seeme a cruell part in God, so to be delighted in the death of his sonne.

Answ. 2. God had no delight in his sonnes death in respect of his suffering and torments, but as it was a satisfaction for the sinne of the world, and the price of our redemption. 2. and Christ the sonne of God was not forced hereunto, but offred himselfe willingly of his infinite loue to die for man.

3. *Obiect.* It had beene a greater loue, if the father himselfe had died for vs, then in sending his Sonne: thus *Pareus* reporteth how a Iewe obiected vnto him as he tooke his iourney toward Silesia, *ann.* 78.

Answ. First, we must not curiously search into Gods secrets to knowe the reason of his will, why the sonne of God rather then the father tooke our flesh and died for vs: Secondly, yet these reasons may be alleadged hereof. 1. the father and sonne beeing but one God, the father as God did worke with his sonne, in finishing our redemption. 2. because God was offended, and it was God, that must satisfie, for none else could doe it, therefore there must be one person in the Godhead, that must satisfie, namely the Sonne, and one that must be satisfied, namely the father. 3. what greater loue could God the father shewe, then in giuing his owne Sonne, the most deare thing vnto him. 4. It was the Redeemers and Sauiours part, to restore vs vnto the dignitie of the sonnes of God: vnto whom did this more properly belong, then vnto the Sonne of God?

Controv. 8. *That Christs death was a full satisfaction for our sinnes, against Socinus his cauills.*

Obiect. If Christs death were a satisfaction vnto the iustice of God for the sinnes of the world: then 1. it must haue beene performed by the same person that had offended. 2. the iustice of God required a punishment equivalent to the offence, namely, euerlasting destruction and malediction, which Christ sustained not. 3. the Scripture no where speaketh of any such satisfaction for vs by the death of Christ.

Answ. 1. As in humane Courts there is a double kind of iustice, either strict or rigorous iustice, or iustice moderated and tempered with equitie and clemencie: as if a king inflict vpon a traytor either the punishment of death, or the mulct of ten thousand talents, in the rigor of iustice he may exact either, but if he shall in his clemencie accept an 100. talents of an other, that shall vndertake for the offender, here now is iustice tempered with mercie: So is it with God, he dealeth with some in strict iustice, as with the reprobate Angels, and reprobate men, that doe despise Christ and his redemption, but with his elect he dealeth in the other kind of tempered iustice, accepting the satisfaction of Christ for them, not a stranger from them, but made man like vnto them.

2. Though Christ suffred not eternall paines, yet in respect both of the excellencie of his person, that suffered, and the bitternesse of that agonie, which he endured, did beare that punishment which in Gods gracious acceptance was equiualent vnto euerlasting paine.

3. And though the Scripture vse not the verie tearme of satisfaction, yet there are words of like force and efficacie applyed to the death of Christ, as λύτρον, ἀντίλυτρον, ἀπολύτρωσις, ransome, redemption, and such like, as Matth. 20. 28. *to giue his life for the ransome of many*: Rom. 2. 14. *are iustified, &c. by the redemption that is in Christ Iesus*, and in many such places the like phrases are found.

Controv. 9. *That Christs death was not onely satisfactorie, but meritorious, against Socinus.*

Obiect. No satisfaction of a due debt, hath merit in it, for no more is paid then is due:

Christ

Christ then by his death merited not, because he payed our due debt: neither doth the Scripture ascribe any merit to Christs death.

Answ. 1. It is true, that he which satisfieth for his owne debt, therein doth not merit: for he paieth but that he oweth, but he that satisfieth for an others debt, meriteth two waies, first in respect of the debter, in paying that he oweth not, then in respect of the Creditor, who by an agreement, couenanteth to accept the satisfaction of the vndertaker, not as a recompence onely for the debt, but as a merit to deserue further grace and fauour for the debter: So Christ hath truely merited in respect of vs, in paying our debt for vs, and in respect of God, who accepteth the death of his sonne as truely meritorious of his grace and fauour for vs.

2. And further herein appeareth the merit of Christs death. 1. in respect of the excellencie of the person that died. 2. of the perfect obedience and fulfilling of the law. 3. his great loue and willingnesse in suffring. 4. and beside his satisfaction, he was a faithfull martyr and witnesse of the truth, Reuel. 3. 14.

3. The Scripture, though in direct termes, it ascribeth not merit vnto the death of Christ, yet it vseth words equivalent, as the word *περιποιησις, acquisitio*, purchasing, includeth merit, as Act. 20. 28. Christ is said to haue purchased his Church by his blood, and Ephes. 1. 14. *It is called the redemption of the possession purchased, &c.* which is all one as if he had said merited: See more in *Partus dub.* 7.

Here followe certaine questions and controuersies of waight, touching originall sinne.

Controv. 10. *That there is originall sinne in vs by the corruption of nature, against the opinion of the Hebrewes.*

The Hebrewes doe reiect this saying of the Apostle, that sinne entred into the world, and death by sinne: and they vrge vs to shewe some authorities out of the old Testament, to proue the propagation of Adams sinne to his posteritie.

Paulus Burgensis addit. 2. thus confuteth their opinion.

1. That death which was inflicted vpon Adam for his transgression remaineth, *quoad pœnam*, as it is a punishment, is euident by that place, Genes. 3. 3. *Dust thou art, and to dust thou shalt returne*, which sentence of mortalitie is executed as we see by experience vpon all Adams posteritie.

2. Then he proueth, *quod illud peccatum transijt ad posteros quoad culpam*, that that sinne did also passe ouer vnto his posteritie, euen in respect of the fault: this he proueth by the testimonie of the Hebrewes themselues: first by the words which they vse in circumcision, which are these, *Deus noster, pars nostra, & protector noster, præcepit vt eruat carnem nostram ab inferno, propter fœdus suum quod posuit in carne nostra*, God our portion, and our protector, hath commanded that our flesh should be deliuered from hell, for his couenant sake which he hath placed in our flesh, &c. But infants which are circumcised haue not deserued hell by any actuall sinnes, which they had committed, therefore they are guiltie of hell in respect of originall sinne: To this purpose also he produceth the testimonie of *R. Salmon*, who giueth this note vpon that place, Genes. 2. 4. *These are the generations of heauen and earth, &c.* that in two places onely this word *teldoth*, generations, is written fully, namely with *chalem* in the beginning and ende, in this place before Adams fall: for in the beginning men were created *secundum plenitudinem salutis & perfectionis*, in their fulnesse and perfection: but after Adam had sinned, their generations were corrupted, and therefore Gen. 5. and otherwhere that word is not expressed fully, with *chalem* in the ende: the other place is, Ruth. 4. *These are the generations of Phares, &c.* there the word *teldoth*, is written fully, because Christ the sonne of Dauid, was the Sonne of Phares, for vntill he came the generation of man should not be restored. *ex Burgens.*

3. But there are euident places beside out of the old testament, for the proofe of originall sinne: as Genes. 9. 21. *the imagination of mans heart is euill from his youth*: and Dauid confesseth, Psal. 54. *I was borne in iniquitie, and in sinne hath my mother conceiued me, &c.*

Controv. 11. *That Adams sinne is entred into his posteritie, by propagation, not imitation onely, against the Pelagians.*

The Pelagians held these two hereticall positions concerning this matter: 1. That Adams sinne is deriued into his posteritie, not by any naturall propagation, but by corrupt imitation: 2. the other, that death is entred into Adams posteritie, not as a punishment of Adams sinne: but as a defect of nature issuing out of the fraile and brittle composition and constitution of mans bodie: these strange assertions, are thus confuted by *Augustine.*

1. If the Apostle had spoken here of the beginning of sinne by imitation, not by propagation, *non eius principium fecisset Adamum, sed diabolum, &c.* he would not haue made Adam the beginning, but the deuill &c. for he sinned first: he was a lier from the beginning, Iohn 8. 44.

2. As he in whom all are quickned, and made aliue, beside that, he gaue an example of righteousnesse to those that imitate him, *dat etiam occultissimam fidelibus gratiam, &c.* giueth also secret grace vnto the faithfull: &c. so he in whom all die, beside the example of imitation in transgressing Gods commandement; *occulta etiam labe, &c.* he also infected all his ofspring, with the secret contagion of concupiscence: *Augustine. lib. 1. de peccator. merit. & remissi. c. 9.*

3. Further *Augustine* presseth these words of the Apostle: Rom. 5. 16. the fault is of one offence to condemnation, but if men are onely guiltie of condemnation for their actuall sinnes: he should haue said, *condemnationem fieri ex multis peccatis &c.* that condemnation came through many offences, not through one: *epist. 89. ad Hilarium.*

4. And in an other place he vrgeth this reason: because many in sinning doe not propound vnto themselues the example of Adam, but haue other occasions which moue them: as when a theefe killeth a man, he did it, *nihil de Adamo cogitans,* thinking nothing of Adam, but to this end, that he might haue his gould, &c. Adams eating of an apple which was forbidden, can yeeld no example of imitation to a murtherer: and there are many wicked men in the world, that neuer heard of Adams transgression: to this purpose *Augustine: lib. 6. cont. Iulian. c. 12.*

5. Beside the Apostles words euidently conuinceth them: for the Apostle saith as sinne entred, so death by sinne: then as death actually is propagated, so also sinne: *Tolet. annot. 15.* And death is entred vpon all, because all haue sinned; seeing then infants die, it followeth that they sinne, but not actually, therefore they haue originall sinne: *P. Martyr.*

6. Hence it is euident, that the commentaries which passe vnder *Hieromes* name, are forged: for that author saith vpon this place: *insaniunt, qui de Adamo per traducem aduc asserunt venisse peccatum:* they are madde, which affirme that sinne is come vpon vs, as traduced and deriued from Adam: &c. for *Hierome* liuing in the same time, that Pelagius broached his heresie, did condemne and detest it as *Augustine*, and other orthodoxall writers did.

Controv. 12. *Of the manner how originall sinne is propagated, against the Pelagians: where it is disputed, whether the soule be derived from the parents.*

The Pelagians to strengthen their error in denying the propagation of originall sinne from Adam to his posteritie; obiected thus: the seate and place of sinne is the soule, but the soule is not propagated nor deriued by generation from the parents: therefore neither sinne.

To this obiection diuerse answers are made: 1. Some thinke that originall sinne is conueied by that carnall pleasure and delight, which the parents haue in the act of generation: but this is not so, for these two reasons: 1. because that carnall pleasure is not sinne, vnlesse some euill affection beside do concurre with it: for without that delight there is no generation: which if it were necessarily accompanied with sinne, the Scriptures would not haue giuen liberue to marrie, if it were in it selfe a sinnefull act: 2. And if it were admitted, that this naturall delight were sinne, yet thereby that infirmitie onely should be conueied, whereas originall sinne is a generall corruption of nature.

2. Some thinke, that God createth the soules of men, agreeable to their corrupt bodies: like as he giueth vnto dogs, and other creatures spirits answerable to their state and condition: But this opinion is reiected likewise: for if God should create or make any soule euill:

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he should be the author of sinne.

3. Some doe thinke, that the soule of man is deriued also *ex traduce*, as they tearme it, and propagated from the parentes, as the bodie is: this opinion *Tertullian* seemed to fauour, and *Augustine* holdeth it probable. *Genes. ad. liter.* c. 10. some of their reasons are these: 1. because in the making of the woman it is not said, that God breathed into her the breath of life, as it is expressed of Adam, and therefore it is like that she had, as her bodie, so her soule from Adam: *Answer.* Nay rather the contrarie is inferred, because no mention is made of the soule and spirit of Eue, that it had the like beginning which Adams had: otherwise he would haue said, this is soule of my soule, as he saith, *bone of my bones, flesh of my flesh.* 2. Gen. 46. 26. it is said that, 66. soules came out of the loines of Iacob: *Answ.* here the soule is taken for person: and by a synecdoche, the whole man is vnderstood by a part: and that is said of the whole, because of the vnitie of the person, and the neare coniunction of the soule and bodie, which is true onely in the one part, namely the bodie, which onely came out of the parentes loines: in the same sense, Marie is said to be θεοτοκὸς, the mother of God, because Christ both God and man was borne of her, and yet he was borne onely as man. 3. If the soule be not propagated by generation, but created in the bodie, then it would follow, that God on the seauenth day had not made an end of the creation. *Answ:* it followeth not, God ceased from creating any new kind, but now the inspiring of the soule is but a continuing of that way of the soule, which God in the first creation made for it.

The better opinion then is, *animas creando infundi, & infundendo creari:* that the soules are infused by creation, and created by infusion, the reasons of which opinion are these. 1. the direct words of Scripture, Zacha. 12. 1: God is said to haue formed the spirit of man within him: And Hebr. 12. 9. he is called the father of spirits. 2. an other ground of this opinion is taken from the nature and condition of the soule: it is a spirituall and immateriall essence, immortall and incorruptible, and therefore cannot come of corruptible, and corporall seed: 3. Christs soule came the same way, which other mens soules doe, for otherwise he should not be like vs in all things, sinne excepted: but his soule was not propagated from Marie: for if he had both his bodie and soule from her, he might as well be said to haue beene in the loines of Abraham when he paied tithes to Melchisedech, as Leui, Hebr. 7. 10. and yet though Leui had his bodie onely, not his soule, from the loines of Abraham, he is said to be in his loines, because he came from thence by the ordinarie and common generation, but so did not Christ: seeing then this opinion is refused of the generation and derivation of the soule; we also reiect this answer concerning the propagating of originall sinne.

4. This then is our more full answer vnto this obiection of the Pelagians: 1. although we can not giue a sufficient reason of this, how originall sinne should be propagated, yet it is enough for vs, that it is so, that we are all by nature the children of wrath. 2. it is not true, that onely the flesh and bodie of man is propagated from the parents: for then man should conferre lesse in his generation, then brute beasts, from whom not the bodies onely but the spirits doe issue in the generation of their kind: so then, *totus homo ex toto homine nascitur*, whole man is generated of whole man: and *anima, licet non materialiter, tamen originaliter*, the soule, though not materially, yet originally is taken from Adam: *Pareus:* we doe not say, that the soule of man is deriued from the soule of the father, yet man consisting of bodie and soule is begotten of his father, the Lord beeing the father of spirits, concurring in that naturall act of carnall generation. 3. it is denied, that the soule onely is the seate of sinne: it is the corruption of the whole man consisting both of bodie and soule: the whole man then is corrupted, and so the seate and place of sinne: *Pareus:* and how the soule beeing created pure, commeth to be infected with sinne, *Lyranus* wel sheweth, *sicut liquor bonus inficitur ex corruptione vasis &c.* as a good liquor is infected by the corruption of the vessell: so originall sinne *provenit ex carne causaliter, sed tamen in anima est subiectiue & formaliter:* commeth of the flesh as the cause, but it is in the soule as the subiect and formally, like as sickenes and infirmitie commeth of corrupt and vnholesome meats, as the cause, but the meate is not capable of sickenes as the subiect, the bodie is the subiect of sickenes: to this purpose *Lyranus: Faius* expresseth it by this similitude: the pure soule is infected with the contagion of impure seed, *sicut manus immunda flos insignis polluitur, &c.* like as a faire flower is polluted with vncleane hands: *Pet. Martyr* yet more distinctly sheweth the manner how this pollution entreth into the soule: *& corporis impuri-*

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tate, & imbecillitate sua: by two waies, the impuritie of the bodie, and it owne weakneſſe: for both the ſoule is weake, and not able to reſiſt the corrupt inclination of the fleſh: it is not created in ſuch ſtrength and perfection, as Adams ſoule was: and the bodie is vnapt and vnfit for any ſpirituall worke: and this may ſuffice for an anſwer vnto this obiection of the Pelagians concerning the originall of the ſoule.

Controv. 13. *Againſt the Pelagians, and Papiſts, that originall ſinne is not quite taken away in baptiſme.*

1. The Pelagians obiect further, that there is no originall ſinne propagated vnto Adams poſteritie, or at the leaſt remaining in them: for that which is taken away and blotted out, remaineth not, now originall ſinne is taken away in baptiſme, and therefore it is no more extant.

Anſwer. There muſt be two things conſidered in ſinne: the act thereof as the matter, and the guilt: now there is herein a great difference betweene originall and other actuall ſinnes, for in thoſe the act is tranſitorie and remaineth not, and the guilt is remitted by faith in Chriſt: in originall ſinne, though the guilt thereof be remitted in baptiſme, yet the matter thereof, which is the corruption and deprauation of mans nature remaineth, it paſſeth not away, as the tranſitorie act of other actuall ſinnes: and for the more full demonſtration hereof, *Auguſtine* vſeth two ſimilitudes: like as the corne is ſowen without chaffe or ſtraw, and yet the corne that ſpringeth of the ſeed hath both: and as they which were circumciſed beget children, that are vncircumciſed, and had neede of a new circumciſion: ſo the fathers beeing regenerate by a new birth, yet doe beget vnregenerate children: the ſanctitie of the parents no more paſſeth to their children, then their knowledge, and other vertues, *Mart.*

2. The Romaniſts denie not but there remaineth a corruption of nature ſtill in the children of God after Baptiſme, but they ſay it remaineth *vt pœna & exercendæ virtutis materia*, not as a fault, but as a puniſhment, and matter or occaſion for the exerciſing of vertue: *Lyran.* And it was concluded in the Councell of Trent, in baptiſme *tolli omne illud, quod veram habet & propriam rationem peccati*, all that to be taken away, which hath the proper and true nature of ſinne, *Concil. Trident. ſeſſ.* 5. the Rhemiſts alſo affirme that children baptized haue neither mortall nor veniall ſinne, *annot.* 1. *Ioh.* 1. *ſect.* 5.

Contra: 1. We confeſſe that the guilt and puniſhment of originall ſinne is waſhed away by faith in Chriſts blood; but yet the ſtaine and blot remaineth ſtill: though in Chriſt we are deliuered from the puniſhment due vnto ſinne; yet the euill qualitie of our nature is not purged away, namely, our naturall pronenes and aptnes to euill: which ſhall not fully be purged, vntill the reſurrection, when we ſhall put off all corruption together with mortalitie: to this purpoſe *Auguſtine* ſaith well, *Meminiſſe debemus omnium peccatorum plenam remiſſionem, &c.* we muſt remember that there is full remiſſion of our ſinnes in baptiſme, *hominis vero qualitatem non totam continuo mutari, &c.* yet the qualitie or condition of man is not ſtraite chaunged: *de peccator. merit. & remiſſ. lib.* 1. *c.* 25. 2. and that originall corruption, hath the verie nature of ſinne, euen after baptiſme, the Apoſtle ſheweth euidently. Rom. 7. 7. where he calleth the concupiſcence of our nature ſinne: ſee further hereof. *Synopſ. Centur.* 3. *er.* 11.

Controv. 14. *What originall ſinne is, againſt the Romaniſts and ſome others, and ſpecially againſt them, which hold it to be Adams ſinne imputed onely to his poſteritie.*

1. *Faber* & *Eraſmus* in their annotations vpon this place, ſeeme to be of opinion that originall ſinne is onely a proneneſſe and aptneſſe vnto ſinne, which is graft in vs by nature: But this is refelled by the Apoſtle here, who ſaith, that in Adam all haue ſinned, and therefore death alſo is entred vpon all: death is the ſtipend of ſinne: if then death actually is gone ouer all, ſo alſo ſinne.

2. *Flacius Illyricus* held originall ſinne to be a kind of ſubſtance: But, this is a daungerous opinion: God onely is the Creator of ſubſtances, and natures: but he made not ſinne.

3. As he giueth too much to originall ſinne, making it a ſubſtantiall thing in man: ſo the Romaniſts too much extenuate it, & allowe it too little: 1. *Pighius* and *Catharinus* thinke that originall ſinne is nothing elſe, but the preuarication and tranſgreſſion of our firſt parents, made their poſterities onely by imputation, becauſe Adam in himſelfe contained all mankind, and God made his couenant not onely with him, but with all his poſteritie, beeing

beeing then in his loines: and so his sinne is imputed vnto them: but there is nothing in men naturally, that hath the proper nature of sinne: which is defined to be *dictum, factum, vel concupitum, &c.* somewhat said, done, or coueted against the law of God, which cannot be in infants: to this purpose *Catharinus*, and before him *Pighius, in* 1. *contr. de peccat. origin.*

Contra. 1. *Bellarmine lib.* 5. *de amissi. grat. c.* 16. and *Pererius. disput.* 16. *in* 5. *c. ad Roman:* would confute this opinion, and proue that originall sinne is a reall and inherent corruption in the nature of man, and not imputed onely: because as we were sinners in Adam, so we are made iust by Christ, which is not by the imputation of his righteousnesse, but by an inherent iustice, which is giuen vnto vs by the merits of Christ, &c. But this were to confute one error by another: for the Apostle euidently and expressely sheweth c. 4. 3. that Abrahams faith was imputed and counted vnto him for righteousnesse: and therefore the iustice, whereby we are counted iust before God, is the iustice of Christ imputed to vs by faith: so also Adams sinne is imputed to his posteritie: but beside there is an euilnes and prauitie of nature procured by the transgression of Adam; as beside the imputed righteousnes of Christ, there is also in the faithfull an inherent righteousnesse also, which is their holines and sanctification, but they are not thereby iustified before God.

2. We haue better reasons out of the Scripture to refute this assertion: for where there is no sinne, death hath no power: because all are sinners by nature, they all die: otherwise the Apostle had not reasoned well, that death raigned from Adam to Moses, because all had sinned, v. 14. And v. 19. the Apostle saith, that by one mans disobedience many are *peccatores constituti*, made sinners, which is more then to be counted sinners, or to haue sinne imputed.

3. That definition is of actuall sinne, which is of such things as are said, done, or coueted against the law of God: But sinne is more generally taken for any thing which is contrarie to the law of God: now the naturall rebellion and resistance of the flesh, in not beeing subiect to the will of the spirit, but continually striuing against it, which is to be seene euen in children, who seeth not that it is contrarie to the law of God, and hath in it the nature of sinne?

4. Dauid complaineth that he was borne in sinne, and conceiued in iniquitie, Psal. 51. and S. Paul Rom. 7. calleth his naturall corruption, sinne dwelling in him: So that these holy men confessed that they were sinfull by nature: Otherwise, if there were not in vs originall sinne by nature of our owne, but onely Adams imputed, it would follow, that his posteritie should be punished not for their owne, but anothers sinne: which were against the rule of Gods iustice, *Martyr.*

Controv. 15. *That originall sinne is not onely the priuation of originall iustice.*

Bellarmine with other of the Romanists, will not haue originall sinne to be any euill positiue qualitie in man, but onely *carentia iustitiæ originalis, & habitualis aversio à Deo:* a wanting of originall iustice, and an habituall aversion from, and a forsaking of God: *Bellar. lib.* 5. *de amission. grat. c.* 15. *Lyranus* addeth an other clause, that originall sinne is a defect or want of originall iustice, *cum debito habendi eam*, with a due debt or obligation to haue the same, &c. Now their cheese reason, that originall sinne is no euill habite or positiue qualitie, but onely a defect or priuation, is this, because God is the author of all positiue things, that haue a beeing or existence: but he is no way the cause of originall sinne: *Bellarm. ibid. Thoring. replic. ad addit.* 5. *Paul. Burgens.* And if it were an habite, Adam could not haue transmitted it to his posteritie. *Bellarm. ibid.*

Contra. 1. *Paulus Burgens.* taketh exception to *Lyranus* difinition of originall sinne: that it is not a meere priuation, but *habitus corruptus*, a corrupt habite: like as in a disease there is not onely a priuation of health, but there is also some positiue thing, *habet humores male dispositos*, the humors also are euill affected and disposed: and so is it in originall sinne, there is an euill qualitie and habite beside the want of originall iustice: and therefore it is called concupiscence, *quæ sonat aliquod positivum*, which soundeth and signifieth some positiue thing, &c. This exception of *Burgensis* is iust, and his opinion herein is agreeable to the Apostle, who calleth originall sinne *peccatum inhabitans*, an in-dwelling sinne, Rom. 7. 20. and *corpus mortis*, the bodie of death: originall sinne then hath a kind of existence, for how else could it be called a bodie of sinne or death? see more hereof elsewhere, *Synops. Cen.* 4. *err.* 14.

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2. Concerning the reasons obiected. 1. God is the author of euerie substance, and of euery naturall qualitie, but not of vnnaturall dispositions or qualities; as neither of diseases in the bodie, nor of vices in the minde: this euill qualitie was procured by mans voluntarie transgression. 2. and though habites, which are personall, and obtained by vse and industrie, are not transmitted to posteritie, yet this euill habite was not personall in Adam, as he is considered, *vt singularis persona*, as a singular person, but by him it entred into the nature of man, as he was *totius humanæ naturæ principiū*, the beginning of the whole nature of man.

3. *Burgensis* taketh another exception vnto *Lyranus* addition, and he thinketh that Adams posteritie is not bound to haue the originall iustice, which was giuen to Adam: for they haue no such bond, either by the law of nature, for that originall iustice was supernaturally added, or by any diuine precept; for God gaue vnto Adam no other precept, but that one, not to eate of the forbidden fruite; and therefore they were not bound at all to haue or reteine Adams originall iustice: Thus *Burgens.*

Contra. 1. Herein I rather consent vnto *Thoring* the *Replic.* vpon *Burgens.* who thus argueth, that this debt or bond, to haue originall iustice, was grounded vpon the law of nature, which is the rule of right reason; for by nature euery one is tied to seeke the perfection and conseruation of it kind: and this originall iustice tended vnto the perfection of man; which though it were supernaturally added vnto man, yet it was not giuen him alone, *sed pro tota natura*, for the whole nature of man, and so he concludeth well, that man is culpable in not hauing this originall iustice, though not *culpâ actuali, quæ est suppositi*, by any actuall fault, which belongeth to the person or subiect, yet *culpâ originali, quæ est naturæ*, by an originall fault, which is in nature. To this purpose the *Replic.* And this may be added further, that if Adams posteritie were not debters in respect of this originall iustice, then were they not bound to keepe the law, which requireth perfect righteousnesse, and so it would follow, that they are not transgressors against the law, if they were not bound to keepe it: the first exception then of *Burgensis* may be recieued, but not the second.

2. *Pighius* also, who denieth originall sinne to be a privation or want of originall iustice, holdeth it to be no sinne to want that iustice, which is not enioyned by any law vnto mankind: for no law can be produced which bindeth infantes to haue that originall iustice, and therein he concurreth with *Burgensis.*

Contra. But this obiection is easily refuted: for first, man was created according to Gods image, in righteousnesse and holines, which image Adams posteritie is bound to retaine: but he by his sinne defaced that image, and in stead thereof begate children after his owne image, Gen. 5. 3. in the state of corruption. And whereas *Pighius* replieth out of *Augustine*, that the image of God in man consisteth in the three faculties of the soule, the vnderstanding, memorie, and will: *Augustine*, must not be so vnderstood, as though herein consisted onely the image of God, but as therein is shadowed forth the misterie of the Trinitie: for the Apostle expressely sheweth, that this image of God is seene in righteousnes and holines, Ephes. 4. 24.

An other lawe is the lawe of nature, which is the rule which euery one is to follow: *Cicero* could say, that *conuenienter viuere, &c.* to liue agreeably to this law, is the chiefe ende of man: to this lawe euen infants are also bound: there is a third lawe, which is the morall, which saith *thou shalt not lust*, which prohibiteth not onely actuall but originall concupiscence: And whereas *Pighius* here obiecteth, that a lawe is giuen in vaine of such things as cannot be avoided, therein he sheweth his ignorance: for it is not in mans power to keep the lawe; for then it had not beene necessarie for Christ to haue died for vs, who came to performe that which was impossible by the lawe, Rom. 8. 3. yet was not the lawe giuen in in vaine: for there are two speciall vses thereof, both to giue vs direction how to liue well, and to bring vs to the knowledge of sinne, *ex Mart.*

4. This then is originall sinne: 1. it consisteth partly of a defect and want of originall iustice, in that the image of God, after the which man was created in righteousnesse and holines, was blotted out by the fall of man: partly in an euill habite, disposition and qualitie and disorder of all the faculties, and powers both of bodie and soule: This was the state of man after his fall, and the same is the condition of all his posteritie by nature.

Augustine also maketh originall sinne a positiue qualitie, placing it in the concupiscence of the flesh: not the actuall concupiscence, but that naturall corruption which although it be more generall, then to containe it selfe within the compasse of concupiscence onely, yet

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he so describeth it by the most manifest effect; because our naturall corruption doth most of all shew and manifest it selfe in the concupiscence and lust of our members.

2. The subiect then and matter of originall sinne, are all the faculties and powers of soule and bodie: the former is the pravitie and deformitie of them, the efficient cause was the peruersnes of Adams will, the instrument is the carnall propagation, the end or effect is euerlasting damnation both of bodie and soule without the mercie of God: *Martyr.*

3. Originall sinne is taken either actiuely, for the sinne of Adam, which was the cause of sinne in his posteritie: which is called *originale originans*, originall sinne giuing beginning: or passiuely for the naturall corruption raised in Adams offspring by his transgression: which is tearmed *originale originatum*, originall sinne taking beginning.

4. Of this originall sinne taken both waies there are three miserable effects: 1. *participatio culpæ*, the participating in the fault or offence: for we were all in Adams loines when he transgressed; and so we all sinned in him, as here the Apostle saith. 2. *imputatio reatus*, the imputation, of the guilt and punishment of sinne; we are the children of wrath by nature, subiect both to temporall and eternall death. 3. there is *naturæ depravatio vel deformitas*, the depravation and deformitie of nature, wherein there dwelleth no good thing, Rom. 17. 18.

Controv. 16. *Of the wicked heresie of Marcion and Valentinus, with the blasphemous Manichees.*

1. *Origen* out of the words of the former verse, where the Apostle speaketh of our attonement and reconciliation by Christ, confuteth the heresie of *Marcion* and *Valentinus*, whose opinion was, that there was some substance, *quæ naturaliter Deo sit inimica*, which naturally is an enemie to God: for if it were so, that this enemie, were *naturæ, non voluntatis*, in nature, not in the will of man, there would be no reconciliation: for things in nature contrarie, and enemies one to the other, cannot be reconciled.

2. The *Manichees* also are here confuted, who did hold, that sinne was of God, as the author and beginner thereof: for they did make two beginnings one of good, the other of euill, and two Princes, one of light, the other of darkenes: this wicked fansie is here confuted, for the Apostle sheweth, that sinne entred by Adam, and so descended to his posteritie, *Faius.*

Controv. 17. *That all sinnes are mortall, and worthie of death by nature.*

v. 12. *And death by sinne*: if then death came in by sinne, yea children hauing onely originall sinne are subiect to death: hence it is euident, that all sinnes are in themselues worthie of death: so that it is a vaine distinction, which the Romanists make betweene veniall, and mortall sinnes: as though some sinnes were pardonable in their owne nature: In that some sinnes are pardonable, it is of grace and mercie in God, not in the qualitie and propertie of the sinne, *Martyr.* Indeede there is some sinne remissible, some irremissible, as sinne against the holy Ghost: but this difference ariseth not so much from the nature of the sinne, as from the qualitie of the offender, whose heart is so hardened, that he cannot repent him of the blasphemie against the spirit: Neither yet doth it followe, if all sinnes are mortall in their owne nature, that therefore all sinnes are equall: for as there are degrees in the punishment of death, so there are degrees in the sinnes themselues: and though euen great offences are pardonable in the mercie of God, yet pardon in such sinnes is more hardly obtained.

Controv. 18. *That Henoch and Elias are not yet aline in their bodies.*

v. 12. *And so death went ouer all men:* Hence then it is concluded, that Elias and Henoch, doe not yet liue in their bodies; whom the Romanists hold shall come in the ende of the world to preach against Antichrist: *Gorrhan* would thus helpe the matter, that death entred vpon them *reatu, non actu*, not in act, but in the guilt: their death is deferred, it is not taken away, &c. for they hold that they shall be killed by Antichrist in the ende of the word.

Contra. 1. That it is appointed vnto men to die, the Apostle testifieth Heb. 9. 27. none are exempted from the common law of death: as it is said, 2. Sam. 14. 14. *We must needes die, and we are as water spilt vpon the ground, that cannot be gathered vp againe:* and the Psalmist saith, Psal. 88. 48. *What man liueth and shall not see death?* Therefore Henoch and Elias are subiect to this generall law of death. 2. And if they were yet aliue, they must be either in the celestiall or terrestiall Paradise: but the terrestiall was destroied in the flood, and there they could not be preserued: and from the celestiall Paradise, none can returne to die againe, that is no place or habitation for mortall creatures: See further hereof *Synops. Centur.* 5. *cr.* 32.

Controv. 19. *The Virgin Marie conceiued in originall sinne.*

The Romanists in their annotations vpon the 14. v. doe affirme, that whereas all other are conceiued and borne in originall sinne, *Christ onely is excepted, and his mother for his honour, and by his speciall protection (as many godly men iudge) preserued from the same, &c.*

Contra. 1. But this error is euidently confuted by the Apostles words, who saith, *that in him,* (that is in Adam) *all haue sinned:* therefore euen the Virgin Marie also: for onely Christ was conceiued by the holy Ghost without the seed of man of a virgin, and therefore he onely was conceiued without sinne. 2. and it was more for Christs honour to be borne of a sinner, himselfe no sinner, to shewe his puritie and perfection, then come cleane and vndefiled euen out a vessell not naturally cleansed from sinne. 3. If the holy Virgin must be conceiued without sinne, because of her Sonne, that was borne without sinne, then by the same reason the mother of Marie must haue the same priuiledge, because she brought forth Marie without sinne, and so her mother before her, and thus this priuiledge must runne vp still vnto Christs progenitors.

4. Why are they afraid to determine this point absolutely, that Marie was conceiued without sinne, but set it downe onely as a priuate opinion of some godly men: whereas *Sixtus* the 4. hath decreed it was so, and thereupon for the strengthening of his opinion, instituted the feast of the conception of the Virgin Marie, and added these words to the salutation of Marie, *& benedicta sit Anna mater tua, de qua sine macula tua processit caro virginea,* and blessed be Anna thy mother, from whom thy virgins flesh proceeded without spot: 5. they will not denie, but that *Bernard,* the Master of sentences, *Thomas Aquin.* and before them *Augustine,* were godly and deuout men: all which held the contrarie, that the Virgin *Marie* was not conceiued without sinne. *August. de Genes. ad liter. lib.* 10. *c.* 18. *Bernard. epist.* 174. *Magister lib.* 3. *distinct.* 3. *Thom. Aquin.* vpon that place.

Controv. 20. *Against merits.*

v. 16. *The gift is of many offences:* hence is inferred, that seeing our iustification by Christ is called a grace, and gift, that it proceedeth from the free loue, grace, and fauour of God; *Pareus* here well inferreth, *facessant ergo merita congrui, &c.* away with all merits either of congruitie as preparations vnto grace, or of condignitie vnto saluation: for if our iustification and saluation were of merit or worke, it were not of grace: as the Apostle concludeth, Rom. 11. 6. *If it be of grace, it is no more of workes: for then worke were no more worke, &c.*

21. Controv. *That the punishment of originall sinne is euerlasting death.*

v. 18. *By the offence of one the fault came of all vnto condemnation, &c.* Here are two opinions to be refuted, the first is of those, which either promised vnto Infants dying without baptisme in originall sinne, the kingdome of heauen, as one *Vincentius* did hold, whome *Augustine* confuteth, *lib.* 1. *de origin. anima, c.* 9. or els did assure vnto them an happie estate in some middle place betweene heauen and hell, as the Pelagians, *August. haref.* 88. vnto which opinion *Pighius* and *Catharinus,* two Popish champions, come very neere, who thinke that Infants dying in their infancie, and so in originall sinne, should enioy an happie and blessed estate here in earth after the generall resurrection.

The other opinion is generally of the Romanists, which hold, that Infants dying without baptisme, shall haue *pœnam damni,* the punishment onely of losse, in beeing depriued of the vision

vision of God: but they shall not haue *pœnam sensus*, the punishment or torment of sense or feeling: and here some doe exempt them from all torment both inward and outward, as *Thomas* with other Schoolemen, *in 2. sentent. distinct. 33.* some doe thinke they shall haue *internum animi dolorem*, the inward greefe of minde for the losse of the heauenly beatitude: as holdeth *Pet. Lombard. 2. sentent. distinct. 33.* with some other schoolmen, to whome *Bellarmine* subscribeth, *lib. 6. de amiss. grat. c. 6.*

1. For the first opinion that infants dying in their originall sinne are not excluded heauen, these arguments are brought.

1. The infants shall be afflicted, with no sensible punishments, because they had no euill mind, will, or purpose while they liued here.

2. Neither is there any contrition or sorrow in this life required for originall sinne, much lesse in the next: to this purpose *Pighius*.

3. *Cartharinus* among other reasons, vrgeth that place, Dan. 12. 2. *that many shall awake out of the dust, some to euerlasting life, some to shame*: whereupon he inferreth, that all shall not rise to one of these ends, but some, and so there should be a third sort, that should neither goe to heauen, nor hell, but enioy a third place.

4. There shall be a new heauen and a new earth: as the new heauens shall not be without inhabitants, so neither the earth, which is most like, shall be the place for such infants.

Contra. 1. Though infants actually in their life shewed no euill purpose, will, or intent, yet it is sufficient to their condemnation, that they had an euill inclination by nature, which would haue shewed it selfe if they had liued to yeres of discretion: the onely cause, why their euill inclination appeareth not, for that their mind hath not fit organes or instruments, to exercise the faculties thereof: like as the young cubbes of foxes and wolues are killed, and destroied, when they are yet young, though they haue yet done no harme, because it is certaine, if they should be suffered to grow, they would follow their kind: so the Scripture saith, *that the imagination of mans heart are euill from his youth*, Gen. 8. 21.

2. And holy men euen for their originall sinne haue shewed great contrition and sorrow in this life: as Dauid confessing his sinne, beginneth with his very sinnefull birth and conception, Psal. 51. so S. Paul crieth out, Rom. 7. *wretched man that I am, who shall deliuer mee from the bodie of this death!*

3. In that place of Daniel, *many*, is taken for *all*, as *Augustine* and *Theodoret* expound that place: as S. Paul in the fift chapter to the Romans v. 17. by *many* vnderstandeth all; *as by one mans disobedience many were made sinners*: for otherwise it would follow that all should not arise, that sleepe in the dust, but onely some.

4. And it is a weake reason, there shall be inhabitants of the new earth, therefore infants shall inhabite it: *Bellarmine* thinketh that the earth shall be couered with waters, and so haue no inhabitants at all, but this is an idle speculation: for the earth shall then be restored to a perfect estate, & not to lie hid vnder the waters: and to what end there shal be a new earth, it is curiositie to enquire, the scripture hauing not expressed it: And if it be appointed for the habitation of the Saints, to passe from heauen to earth, and to follow the Lambe whersoeuer he goeth, it is a worke consequent, that infants shall be those Saints: thus much shall suffice for the answer vnto these reasons.

5. And further the opinion it selfe to make any kind of happines out of the kingdome of heauen, and to inuent a third place betweene heauen and hell, is contrarie to the Scriptures: which forteth all men into two rankes or companies, which are appointed to two places: they are either of the sheepe at Christs right hand, which shall enter into life, or of the gootes at his left hand, for whom hell fire is prepared, Matth. 25. And the Scripture testifieth, that all that shall be saued, shall walke in the light of the celestiall Ierusalem, Reuel. 22. 4. and without it shall be dogges, &c. 22. 15. none then can be saued out of it.

2. Now we come to the other opinion of the Romanists, that send infants dying without baptisme to hell, but they onely attribute vnto them a punishment without any sense, vnlesse it be the inward greefe and dolor of mind, to see themselues excluded the kingdom of God.

Contra. First it is an vncharitable opinion to send all infants to hell that die vnbaptised: for the grace of God is not tied to the outward element: God can saue with-

out water: it is not the want of baptisme, but the contempt thereof, that condemneth: the Scripture saith, Mark. 16. 16. *he that shall beleeue, and be baptised shall be saued: but he that will not beleeue*, (not he, which is not baptised) *shall be damned:* here are three opinions. 1. the Papists generally hold, that all infants dying without baptisme, are damned: but this is a cruell and vncharitable opinion, as is shewed before: See elsewhere more hereof. *Synops. Centur. 3. cr. 3.*

2. Some thinke that many of the infants of the Saintes are saued euen without baptisme, by the couenant of grace made vnto the faithfull and their seede, but not all, for some of the children of the faithfull doe not belong vnto election, such were *Ismael, Esau.* Thus *Pet. Martyr.*

3. But the better opinion is, that all the infants of faithfull parents dying in their innocent estate before baptisme, are saued by the generall couenant of grace, made to the righteous and their seede: because there is now no barre or impediment put in to hinder the efficacie of that couenant, as in those, which liue vnto the yeares of discretion, and depriue themselues by their impietie and vnbeleefe, of the benefit of that couenant.

Secondly, that such infants as are not saued by Christ dying before baptisme, or after, doe suffer the sensible paines of hell fire, though in the least and easiest degree of all, it is thus proued.

1. The Scripture saith, Reuel. 20. 15. *Whosoeuer was not found written in the booke of life was cast into the lake of fire.* Infants then which are condemned, shall be punished in hell fire.

2. We see that infants euen in this life doe suffer in their infancie paine and torment of bodie: it therefore standeth with Gods iustice that infants euen for originall sinne should feele sensible torments.

3. If they will graunt that they shall haue the inward dolor of the minde to see others admitted into the kingdome of God, and themselues excluded, why not also paine of bodie? seeing the Scripture saith, that there shall be weeping and gnashing of teeth, when men shall see the Patriarkes entring into heauen, and themselues excluded, and thrust out at the doores. Luk. 13. 28.

4. Christ died for infants, as well as for others, and bare the punishment due vnto them for their sinnes: but he suffered both the torments of bodie and minde: therefore both were due vnto infants.

5. *Gregorie* is of this opinion: *perpetua tormenta percipient qui nihil ex propria voluntate peccauerunt*, they shall receiue euerlasting torments, which had not sinned by their owne will: *in 9. c. Iob.* so also *Augustine*: but he saith *mitissima omnium pœna erit eorum*, their punishment shall be most gentle and easie of all other, which beside originall sinne haue added none other sinnes, &c. and this may be safely affirmed with *Augustine*: But that which followeth, hath more doubt: *non audeo dicere, quod ijs, vt nulli essent, quàm vt ibi essent, potius expediret*, I dare not say, that it were better for them not to be at all, then to be there, *Augustine, Enchirid. c. 93.*

Controv. 22. *That Christs essentiall iustice is not infused into vs.*

v. 17. *Much more shall they which receiue abundance of grace, &c. Osiander* did hold, not *Lucas Osiander*, who hath written breefe annotations vpon the old and new Testament: but another of that name before him, that the iustice of Christ is some reall thing infused into the faithfull, and that it was his essentiall iustice, as he is God, that is communicated to the faithfull, *ex Faie. in v. 17.*

But the Apostle euidently refuteth this error. c. 4. 22. where he sheweth that it was imputed vnto Abraham for righteousnes, because he beleeued in God: if we are iustified by faith, then not by the essentiall iustice of Christ, which still remaineth in Christs person, as the subiect thereof; but the righteousnesse whereby we are iustified before God, is the righteousnes of Christ, as he is man, which is apprehended by faith: and this also is euident in this place, where the Apostle ascribeth iustification to the abundance of grace receiued; and how is it receiued but by faith?

Controv. 23. *Against the patrones of vniuersall grace.*

v. 18. *By the iustifying of one, the benefit abounded toward all men, &c.* Hence of late

Huberus,

Huberus, and before him the Pelagians would prooue, that the benefit of iuſtification is as vniuerſall toward all, euen infidels and vnbeleeuers, as the condemnation, that came in by Adam: for the Apoſtle on both ſides nameth all; for otherwiſe the benefite by Chriſt, ſhould be inferiour vnto the loſſe in Adam, which redounded generally vpon all.

Contra. 1. This tearme of vniuerſalitie (*all*) muſt be reſtrained according to the nature of the ſubiects: as Adam transfuſed his ſinne vnto all, which were his ofspring, ſo Chriſt alſo iuſtifieth all his, that is, all which beleeue in him: ſo by *all*, the Apoſtle vnderſtandeth, the vniuerſall companie of the faithfull. 2. the preheminence of the benefit conſiſteth not in the equalitie of the number, that Chriſt ſhould ſaue as many, as are loſt in Adam, for then there ſhould be onely an equalitie, not a ſuperioritie.

3. But herein is the prerogatiue of grace ſeene: 1. in the excellencie of the effect, for life is a more excellent thing then death, and righteouſneſſe, then ſinne. 2. in the powerfulneſſe of the worke, it ſheweth a greater power to ſaue, then to deſtroie, to iuſtifie, then condemne: for it is an eaſier matter to deſtroie, then to ſaue, to pull downe, then to build vp, to mortifie, then to reviue and raiſe to life. 3. the preheminence is in the amplitude and largnes of grace, in that we are iuſtified not onely from one, but all kind of ſinnes, as well actuall as originall; whereas originall ſinne is onely deriued from Adam: See more hereof, queſt. 15.

Controv. 24. *Againſt the Popiſh inherent iuſtice.*

v. 9. *So by the obedience of one ſhall many be made righteous, &c.* The Romaniſts, as *Bellar. lib. 2. de. iuſtificat. c. 1. Pererius diſputa. 17.* doe much vrge this argument againſt imputatiue iuſtice, that we are not iuſtified by the righteouſneſſe of Chriſt imputed by faith, but by an inherent righteouſneſſe wrought in vs by Chriſt, whereby we are formally made iuſt: becauſe we are ſo made righteous and iuſt in Chriſt, as we became ſinners in Adam: but that was not by imputation of Adams ſinne, but by ſinne dwelling in them, whereby they are formally made ſinners: therefore we are formally made righteous by an inherent iuſtice remayning in vs, and not imputed onely: *Pererius* further vrgeth the phraſe, *iuſti conſtituentur*, many ſhall be made iuſt, which is not all one, as to be reputed iuſt, or to be iuſt by imputation, but to be iuſt indeed.

Contra. 1. The compariſon betweene Adams diſobedience, and Chriſts obedience doth hold verie well euen in this point of imputation: for as there is in making of vs ſinners, both an imputation of Adams ſinne to his poſteritie, as comming out of his loines, as alſo an habituall prauitie and corruption of nature, the effect thereof: ſo their is a double operation of Chriſts obedience: both it is imputed vnto vs by faith, whereby we are iuſtified before God, and thereby there is wrought in vs holines and righteouſneſſe, which is our ſanctification, but by this, becauſe it is imperfect in this life, we are not iuſtified before God. 2. and whereas the Apoſtle vſeth the word καταστάθησονται, *conſtituentur*, ſhall be made or conſtituted iuſt, we confeſſe that he meaneth, they ſhall be made iuſt indeede in Chriſt: but therefore the word is put in the future tence, becauſe in this life our ſanctification is but begun, it ſhall not be abſolutely perfect till the next life, when all imperfection and impuritie of our nature ſhall be cleane taken away, and then ſhall we be made perfectly iuſt indeed: See a more full anſwer to this obiection, *Synopſ. Centur. 4. er. 56.*

3. But if they ſhall further replie, that we are rather made ſinners by the reall corruption of our nature, then by the imputation of Adams ſinne, and ſo conſequently we ſhould rather be iuſtified by an inherent righteouſneſſe, then imputed onely; we anſwer, that herein appeareth the preheminence of grace, that Chriſts righteouſneſſe onely imputed is more able to iuſtifie vs, then Adams ſinne onely imputed, was to condemne vs.

Controv. 25. *That we are iuſtified both by the actiue and paſſiue obedience of Chriſt.*

Piſcator in his annotations vpon this verſe vrgeth this point, that we are not iuſtified by the obedience of Chriſt in his life, which was his actiue obedience, but by his paſſiue obedience in his death, becauſe if we be iuſtified by his righteouſneſſe acted in his life, then ſhould he not haue needed to haue died for vs: for beeing iuſtified alreadie by the righte-

ouſneſſe of his life, there was no cauſe for Chriſt to be puniſhed for vs, beeing alreadie made iuſt by his righteous life.

Contra. 1. Though the Apoſtle doe principally meane the particular obedience of Chriſt in ſubmitting himſelfe to his fathers will in his death, to giue his life for his ſheepe, as it is oppoſed to Adams particular diſobedience in eating of the forbidden fruite: which was in *re facillima*, in a thing moſt eaſie to haue beene kept: whereas Chriſts obedience was *in re difficillima*, in a moſt hard & difficult thing, to giue himſelfe for vs euen vnto death: yet this his particular obedience in his death depended vpon the generall obedience of his life, whereby he merited the imputation of his righteouſneſſe: for the merite of Chriſts paſſion, depended vpon the holines and worthines of his perſon, which was manifeſted in his life.

2. There are two partes of our iuſtification, remiſſion of our ſinnes, and the making of vs righteous: the one was the proper worke of Chriſts death that paied the ranſome due vnto our ſinnes, the other of his perfect holines and righteouſneſſe, which was manifeſted in his riſing from the dead: and therefore the Apoſtle ioyneth them both together, Rom. 4. 28. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification:* ſee further of this matter, Controv. 20. in c. 4.

Controv. 26. *Againſt the Philoſophers, who placed righteouſneſſe in their owne workes.*

The heathen Philoſophers and wiſe men were vtterly ignorant of this making of men righteous by an others obedience: for they held them onely to be righteous, which by continuall exerciſe and practiſe of vertue attained vnto an habite of well doing, which they aſcribed onely to their owne induſtrie and endeuour.

Contra. Theſe wiſe heathen in many things bewrayed their groſſe and palpable ignorance: 1. they knew not what remiſſion of ſinnes was, neither how ſinne entred into the world, or how it was taken away, they thought that by their well doing onely afterward, the former memorie of their ſinnes was worne out; whereas it is in God onely to blot out the remembrance of ſinne. 2. they aſcribed their vertues, ſuch as they were, to their owne free-will and endeuour, whereas Chriſtian religion teacheth vs, that God is the author of all good things, and that man of himſelfe is not able to thinke or conceiue a good thought. 3. they erred in ſeeking to be made righteous and iuſt by their owne workes, which beeing imperfect, and diuerſe waies blemiſhed, are not able to iuſtifie vs before God, who is abſolutely perfect: true it is that euery Chriſtian muſt endeuour to liue well, and aduance his faith with fruitfull workes: but it is Chriſts perfect obedience, and not our owne which is imperfect, that maketh vs truly righteous before God.

Controv. 27. *Againſt the Manichees and Pelagians, the one giuing too much, the other too little to the law.*

v. 30. *The law entred, that the offence ſhould abound, &c.* the Manichees vrge theſe and ſuch like places, againſt the law, as though it were euill, not diſtinguiſhing betweene the proper effects of the law, which it worketh of it ſelfe, as the Prophet Dauid expreſſeth them, Pſal. 19. *It conuerteth the ſoule, giueth wiſedome to the ſimple, giueth light to the eyes, &c.* and the effects of the law, which it worketh by reaſon of the weakneſſe of man, as it ſerueth to reueale the knowledge of ſinne, and to make it more abound: But the Apoſtle himſelfe, that here thus teſtifieth of the law, confeſſeth that in it ſelfe, the law is holy, Rom. 7. 12. for although we are not able to performe that which the law commandeth, yet the things are holy, iuſt, and good which the law requireth, and the deſire of the godly longeth after them.

As the Manichees detracted from the law, ſo the Pelagians aſcribed too much vnto it: for they held that the law was ſufficient to ſaluation, and that if a man did once vnderſtand what was to be done, by the ſtrength of nature he could doe it: the law then ſerued to reueale vnto them the will of God, and there owne ſtrength ſufficed, in their opinion, to performe it: They beeing further vrged, that the grace of God was neceſſarie, did in words acknowledge it: but by grace they vnderſtood firſt the nature of man, which was firſt giuen him of God, then the doctrine onely and knowledge of the law.

The Popiſh ſchoolemen differed not much from this opinion, who hled that a man by the ſtrength of nature may keepe the precepts of the law, *quoad ſubſtantiam operis*, in reſpect of the ſubſtance of the worke, but not, *quoad intentionem precipientis*, according to the

the intention of the lawegiuer: But it is euident out of the Scripture, that, no not the regenerate (much lesse naturall men) are able to keepe the commandements of God perfitly, as S. Paul sheweth by his owne example, Rom. 7. And if it were as the Pelagians held, that the lawe were sufficient to saluation, then Christ died in vaine.

Controv. 28. *Of the assurance of saluation.*

v. 21. *Grace might raigne by righteousnesse vnto eternall life, &c.* Hence it is euident, that life is a consequent of righteousnesse, as death is of sinne, and that the faithfull are as sure to obtaine life, if they haue righteousnesse, as Adam and Adams children were sure to die, after they haue sinned: So *Chrysostome* vpon this place collecteth well, *Noli itaq; cum iustitiam habeas, de vita dubitare, vitam enim excellit iustitia, mater quippe illius est*, do not therefore doubt of life and saluation, if thou haue iustice: for iustice excelleth life, beeing the mother thereof: This is contrarie to the erroneous and vncomfortable doctrine of the moderne Papists; that it is presumption for any man to be assured of his saluation: see further hereof elswhere, *Synops. Centur. 4. err. 25.*

Controv. 29. *Of the diuerse kinds of grace, against the Romanists.*

v. 21. *So might grace also raigne, &c.* The Popish Schoolemen haue certaine distinctions of grace, which either are not at all to be admitted, or else they must be first qualified, before they can be receiued.

1. Of the first kind is that distinction of grace, that there is, *gratia gratis data, gratia gratum faciens*, grace freely giuen, and grace that maketh vs acceptable vnto God: two exceptions may be taken hereunto: 1. there is no grace, but is freely giuē, otherwise it were not of grace, that is, of fauour: but they in making one kind of grace onely, that is freely giuen, they insinuate, that there are other graces, which are not freely giuen. 2. the grace, which maketh vs acceptable to God, they hold to be a grace or habite infused, for the which we are accepted: wherein they erre, in ascribing that to a created or infused grace, which is onely the worke of the free grace and fauour of God toward vs: this word (*grace*) is either taken actively for the loue, grace, and fauour of God, or passiuely, for those seuerall gifts and graces, which are wrought in vs by the fauour of God: the first grace is as the cause, the other graces are the effects: the first is without vs, the other within vs: the first is the originall grace in God, the other are created graces: Now we hold that we are made acceptable vnto God, onely by the first grace of God toward vs, which is grounded in Christ, the Romanists ascribe our acceptance with God to the other: see further hereof, *Synops. Centur. 4. err. 27.*

2. Of the other sort is the distinction of grace, *operans, & cooperans*, working, and working together: as the working grace is that, which alone changeth the will, and maketh it willing, the grace working together, is that wherewith the will of man worketh for the effecting of that which it willeth. This distinction must be qualified: for to make the will of man a ioynt worker with grace, is against the Apostle, who saith, that it is God which worketh *in vs both the will, and the deede*, *Philip.* 2. 13. But thus it may be admitted, that mans will beeing once mooued, and regenerate by grace, is not idle, but then worketh with grace not of it owne strength, but as it is still mooued and stirred by grace: see further hereof, *Synops. Centur. 4. err. 30.*

3. Of this sort, is that distinction of grace, *præueniens, & subsequens*, grace preuenting and going before, and following grace: which are not indeede two diuerse or seuerall graces, but diuerse effects of one and the same grace: Gods grace preuenteth mans will, and changeth it, of vnwilling, making it willing, and then it followeth, to make the will of man fruitful and effectuall; and this we acknowledge: but the grace subsequent or following, is not merited or procured by the well vsing of the first preventing grace, in which sense this distinction is to be reiected.

6. Morall obseruations.

Observ. 1. *To followe the workes of the flesh is enmitie against God.*

v. 10. *When we were yet enimies, &c.* They which delight in such workes as God hateth, are enimies to God: whereupon *Origen* giueth this note, *quomodo reconciliatus est, qui causam inimici secum gerit, &c.* how can he be said to be reconciled to God, which yet re-

taineth the cause of enmitie, &c. he then which continueth in such workes as are hatefull vnto God, cannot be said to be reconciled by the blood of Christ: as the Apostle further sheweth, *That no vnrighteous person shall inherite the kingdome of God*, 1. Cor.6.9.

Observ. 2. *Of the reconciling of enemies.*

v. 10. *When we were enemies, we were reconciled, &c.* As God did reconcile vs to himselfe, beeing yet his enemies, so we are taught herein to be like vnto our heauenly father, to be willing to be reconciled; and to be at atonement with our enemies: as Abraham made a league with Abimelech, and as Iacob did the like with Laban, who pursued him to haue wrought him some mischiefe.

Observ. 3. *Wherein we ought to reioyce.*

v. 11. *We reioyce in God through our Lord Iesus, &c.* The Apostle here sheweth wherein the ioy of a Christian consisteth, that whereas the world reioyceth some in riches, some in honour, some in pleasure, some in their strength, humane wisedome, and the like, the Christian man is taught to reioyce in his redemption and saluation in Christ: as our Blessed Sauiour would haue his Apostles to reioyce, because their names were written in heauen, Luk. 10. 20.

Obser. 4. *Of the two kingdomes of grace and sinne, life and death.*

v. 17. *If by one offence death raigned, &c.* The Apostle here pointeth out two kingdomes, the one of sinne and death, the other of righteousnesse and life: there are none in the world, but belong vnto one of these kingdomes: Therefore it must be our great care, to examine our selues, vnto which kingdome we are subiects: by nature all are vnder the kingdome of darkenesse, and from thence we cannot be deliuered, but by Christ: as the Apostle saith, Coloss. 1.13. *who hath deliuered vs from the Prince of darkenesse, and hath translated vs to the kingdome of his deare Sonne*, we must therefore examine our selues whether we haue faith in Christ, 2. Cor.13. 5.

Observ. 5. *Why the Lord suffereth his sometime to fall, and to be plunged in sinne.*

v. 20. *Where sinne abounded, there grace abounded much more, &c.* God then sometime seemeth to leaue his children to themselues, that they afterward beeing recouered and restored by grace, may haue more experience of the goodnesse and mercie of God, and of the excellencie of grace: as Dauid after his fall, repenting of his sinne, celebrateth the multitude of Gods mercies, Psal. 51.1. and Peter after he was converted was bid to strengthen his brethren, Luk. 22. 32. as then beeing more able to comfort others by the experience of Gods mercie, which he had himselfe receiued.

Observ. 6. *None ought to despaire of forgiuenesse of sinne.*

v, 20. *Grace abounded much more:* Grace is more predominant then sinne, and the Apostle in the comparison set forth betweene Christ and Adam, sheweth before, that grace in Christ is more able to saue vs, then sinne was in Adam to condemne vs: let no man then despare of mercie, and say with Cain, his sinne is greater then can be forgiuen; but rather with S. Paul, *Iesus Christ came into the world to saue sinners, of whom I am chiefe*, 1. Tim. 1.15.

CHAP. VI.

3. *The text with the diuerse readings.*

VVHat shall we say then? shall we continue in sinne, that grace may abound? (*or be encreased. Be.*)

2. God forbid: (*let it not be. Gr.*) we that are dead to sinne, how yet shall we liue therein?

3. Knowe ye not (*brethren. L. addit.*) that as many of vs, as haue beene baptized (*al we which haue beene baptized. B. G. but the word is* ὅσοι, not πάντες,) into Iesus Christ, haue beene baptized into his death?

4 We are buried together with him by baptisme into his death, that like as Christ was raised (*did rise vp, S. L. but the word is* ἠγέρθη, *was raised vp,*) to the glorie. *Be. S. G. (by the glorie. L. B. V. but* διὰ, *by, is here taken for* ἐις, *in*) of the father, so we also should walke

walke in newenesse of life.

5 For if we be graft together (*with him. G. Be. ad.*) by the similitude of his death. (*Be. S. B. (rather, then to the similitude. G. L. for we are graft into Christ, not into the similitude*) so shall we be (*by the similitude, which must be supplied out of the former clause: some reserve (be partakers. B. V.) but the other word (graft) is better understood of his resurrection.*)

6 Knowing this, that our old man is crucified with him, that the bodie of sinne might be destroyed (*or abolished. S. V.*) that henceforth we should not serue sinne.

7 For he that is dead, is iustified. *L. V. S. B.* (*freed, G. S. Be. but the word, δεδικαίωται, properly signifieth, is iustified*) from sinne.

8 Wherefore if we be dead with Christ, we beleeue, that we shall also liue with him.

9 Knowing, that Christ beeing raised (not, *rising. S. L. see ver. 4.*) from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to sinne: but in that he liueth, he liueth vnto God.

11 Likewise thinke yee also, that yee are dead to sinne, but are aliue to God in Iesus Christ our Lord.

12 Let not sinne therefore raigne in your mortall bodie, that ye should obey it in the lusts thereof, (*obey the lusts thereof. S. L. but here the word (αὐτῇ, it,) is omitted.*)

13 Neither yeeld your members *as* weapons of vnrighteousnesse vnto sinne: but yeeld (*giue. G. B. exhibite, L. apply. V. S. παραστήσατε.*) your selues vnto God, as aliue vnto God from the dead, and *yeelde* your members, *as* weapons of righteousnesse vnto God.

14 For sinne shall not haue dominion, (*let it not raigne. S. but the word is in the future tense*) for ye are not vnder the lawe, but vnder grace.

15 What then? shall we sinne, because we are not vnder the lawe, but vnder grace? God forbid: (*let it not be. Gr. as v. 1.*)

16 Knowe ye not, that to whom ye yeeld your selues as seruants to obey, his seruants ye are, to whom ye obey, whether it be of sinne vnto death, or of obedience (*of the hearing of the eare, S.*) vnto righteousnes?

17 But God be thanked, that ye haue beene the seruants of sinne; but ye haue obeyed from the heart, that forme of doctrine wherevnto ye were deliuered.

18 Beeing then made free from sinne, ye are become the seruants of righteousnes.

19 I speake after the manner of men, (*I speake ἀνθρώπινον, some humane thing. Gr. L. V.*) because of the infirmitie of your flesh: for as ye haue yeelded your members seruants (*to serue. L. to the seruice. S. but the word is δοῦλα, seruants.*) to vncleanes and iniquitie, *to commit* iniquitie, so now yeeld your members seruants to righteousnes and holines: (*vnto sanctification. L. V. S.*)

20 For when ye were the seruants of sinne, ye were free vnto righteousnes. (*from righteousnesse. G. B. that is the meaning, but the word in the originall is put in the abstract.*)

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things *is* death.

22 But now beeing freed from sinne, and made the seruants of God, ye haue your fruit vnto holines (*in holines. G. holy fruits. S.*) and the ende euerlasting life.

23 For the stipend (*stipends. Gr. wages. G. reward. B.*) of sinne is death, but the gift of God (*the grace of God. L. the word is χάρισμα, grace, a gift*) is eternall life, through Iesus Christ our Lord.

2. The Argument, Method, and Parts.

In this Chapter the Apostle sheweth the necessarie coniunction betweene iustification, and holines, and newenes of life: and there are two parts thereof: in the first, to vers. 12. he layeth downe the doctrine: then he exhorteth, v. 12. to the end.

In the doctrine he prooueth the necessitie: 1. of mortification, and dying to sinne, propounded, v. 1. 2. from the efficacie of baptisme, which signifieth that we are dead and buried with Christ, v. 3. 4. and from the ende of Christs crucifying, v. 6. 2. of *sanctification*, propounded, v. 8. prooued, from the mysterie of baptisme, v. 4. 5. from the vertue of

Christs

Christs resurrection, who is risen, and dieth no more, ver. 9. 10. and then he concludeth, ver. 11.

1. The *exhortation* followeth, which hath two parts; 1. one *deborting* from sinne, which is propounded and explaned, v. 12. 13. then amplified by three arguments. 1. from their present state and condition being vnder grace, v. 14. with the preuenting of an obiection, v. 15. 2. from the inconveniencie of the seruice of sinne, which is vnto death, set forth by the contrarie, v. 16. 3. from the efficacie of the doctrine which they obeyed, v. 17. 2. the other part stirreth vp to newenesse of life, propounded, v. 18. amplified 1. *à pari*, v. 19. 20. as when they serued sinne, they were free from righteousnesse: so being freed from sinne, they must be the seruants of righteousnesse: *ab effectis*, from the effects of sinne, shame, and death, v. 21. which are amplified by the contrarie effects of sanctification, holinesse, v. 22. and eternall life, set forth by the contrarie, on the diuerse manner: sinne deserueth death as the iust stipend: but life eternall is not deserued, it is Gods free gift, v. 23.

3. The questions and doubts discussed.

Quest. 1. Of the meaning of these words, *shall we continue in sinne? v. 1.*

1. The Apostle preuenteth here an obiection, which might be occasioned by the former words in the end of the fift chapter: where the Apostle said, *where sinne abounded, grace abounded much more:* by occasion of which words, the Apostle might feare, least two sorts of men might take advantage: the false teachers, which did continually picke quarrells with the Apostles doctrine, as some affirmed, that he said we might doe euill, that good might come thereof, c. 3. 8. He might feare also, least the weake might receiue encouragement hereby to nourish their infirmities still.

2. But either of these so inferring, did misconster the Apostles words: and in this kind of reasoning, there are three Paralogismes or fallacies committed. 1. they take *non causam pro causa*, that which is not the cause for the cause: for the abounding of sinne, is not the cause of the abounding of grace: *Augustine* saith, *non peccantis merito, sed gratiæ superuenientis auxilio, &c.* where sinne abounded, grace abounded more, not by the merit of the sinne, but by the meanes of helpe by grace, &c. the Apostles speach is to be vnderstood *occasionaliter*, by way of occasion, and they take it *causaliter*, by way of a cause, *Hugo*: sinne in it owne nature is no more the cause of grace, then the disease is of medicine, *Mar. qui laudat beneficium medecinæ non prodesse dicit morbos, &c.* he that praiseth the benefit of Phisicke, doth not commend the disease, *Augustin.* so then mans vnrighteousnesse doth not in it selfe set forth the iustice of God, but *ex accidente*, by an accident, *Pareus. prouenit ex bonitate Dei, qui bona elicit ex malis*, it commeth of the goodnesse of God, who decreeth good out of euill, *Lyran.* 2. the second fallacie is, in that they thus obiecting, make the Apostles words more generall, then he meant or intended them: for the abounding of sinne is not the occasion of the abounding of grace in all, but onely in those which acknowledge and confesse their sinnes, *Martyr.* as it is euident, *in damnatione malorum*, in the condemnation of the wicked, *Lyran.* there Gods iustice rather, then his grace and mercie shineth it selfe. 3. a third fallacie is, they apply that to the time to come, which the Apostle onely vttered of time past: the abounding of sinne in men before their conuersion and repentance setteth forth the aboundance of the grace and mercie of God, in the forgiuenesse of their sinnes past; but not so, if sinne abounded after their conuersion and calling, *Martyr.*

3. The Apostle propoundeth this obiection in the person of the aduersarie by way of interrogation, thereby expressing both *affectum indignantis*, the affection of one angrie and displeased, that his doctrine should be thus perverted: and he sheweth also *securitatem conscientiæ*, the securitie of his conscience, that he was free from any such thought.

4. *By sinne*, neither doth the Apostle vnderstand the author of sinne, namely, the deuill, as *Origen*, for then one should be said improperly to remaine in sinne, that is, in the deuill. 2. Neither yet is it taken, for *fomes peccati*, the matter or occasion of sinne, as *Peter Mar.* which is the appetite or desire, that stirreth vp to sinne? *Tolet* misliketh this, because sinne must be taken here in the same sense, as it was vsed before, in the ende of the former chapter, where it is taken for sinne it selfe: and *Pet. Martyr* addeth this reason, because *insultus peccati*, the assaults of sinne remaine still in the regenerate. 3. but sinne is here taken for the corruption and depravation of our nature: in the former chapter thereby was specially signified,

nified, *reatus*, the guilt of originall sinne deriued from Adam, *Beza*. for there are these two things in sinne, the guilt deriued from Adam, and the corruption of our nature which is the effect thereof, *Pareus*.

Quest. 2. What it is, *to die vnto sinne*, v. 2.

1. The Apostle answeareth the former obiection negatiuely, denying the consequent: that it followeth not, that because where sinne abounded, grace abounded more, that therefore we should sinne, that grace may more abound: and of this his answear the Apostle in this chapter giueth two reasons, the one from the contraries, that seeing we are dead vnto sinne, we cannot still liue vnto it: the other from the condition and propertie of seruants, who must be wholly addicted to their seruice, whose seruants they are: then seeing we are the seruants of Christ, we must no longer serue sinne, v. 16. to the ende of the chapter.

2. They are said to be dead vnto sinne, that obey not the lusts thereof, that are as dead men, not to be mooued vnto sinne, nor to doe the workes thereof: but this death of sinne is *inchoata*, onely begunne in this life: it shall not be perfected, till all corruption and mortalitie be taken away.

3. There is great difference betweene these two phrases, to die vnto sinne, which the Apostle vseth here, and to be dead in sinne, Ephes. 2. 1. the first is taken actiuely, for the mortifying of sinne, the other passiuely, to be mortified in, or by sinne: and in this phrase the preposition ἐν, *in*, must be supplied, as Coloss. 2. 13. in the Latine tongue, *mori peccato*, to die to sinne, is put in the datiue, but *mori peccato*, in the ablative, signifieth to die with, or by sinne, *Tolet*: And in this latter sense, they are said to be dead absolutely without any other addition, as v. 13. of this chapter, and in other places, *Beza*.

4. *Chrysostome* here giueth this note, that whereas sometime the Apostle saith, *sinne is dead*, here he saith, we are dead to sinne, *quoniam auditorem excitare studet, in illum transfert mortem*, because he could quicken the desire of the hearer, he transferreth death to him, that he beeing dead in sinne should abstaine therefrom.

Quest. 3. *What it is, to be baptized into Iesus Christ*, v. 3.

1. *Origen* thinketh, that this is so said, to make a difference betweene the baptisme of Christ, wherewith we are baptized, and the baptisme of Iohn, which is not of Christ, but of the lawe: But seeing Iohn baptized in his name, that was to come, how was it not of Christ? and if Iohns baptisme were of the lawe, then Christ should haue beene baptized with an other kind of baptisme, then his members, which is not to be admitted.

2. Some thinke, as *Ambrose* in this place, that the Apostles altered the forme of baptisme, which was at the first prescribed to be done in the name of the Father, Sonne, and holy Ghost: But it is not like, that the Apostles would change that prescript forme, which was appointed by Christ himselfe: the Apostle maketh mention of Christ, (though he intend the whole Trinitie) because as *Origen* saith, whom *Haymo* followeth, it was not conuenient that the Apostle speaking of death, *vt nominaret vel patrem vel spiritum, &c.* should name either the Father or the holy Ghost, because the Sonne of God onely died for vs, &c. or rather mention is made onely of Christ, because baptisme was of his institution, and the benefits represented in baptisme, were procured and purchased by Christ.

3. Some giue this sense, to be baptized into Christ, is to be baptized with that baptisme which hath the vertue and efficacie from Christ, *ex Tolet*. *Chrysostome* vnderstandeth according to the similitude and example of Christ: for that which the crosse and the grave, were to Christ, *baptismus est factus nobis*, baptisme is become to vs.

4. *Erasmus*, thus we are baptised into Christ, that is, *in corpus eius mysticum*, into his mysticall bodie, &c. but the Apostle speaketh of Christ himselfe: though it be true, that they which are graft into Christ, are also members of his mysticall bodie.

5. The vulgar Latine readeth *in Christo*, to be baptized in Christ, not *into Christ*, that is, *in fide Christi*, in the faith of Christ, *Lyran.* or *in institutione eius*, by his institution, *gloss. interlin.* some also which followe the Greeke text, and read, *into Christ*, doe thus interpret, *in nomine Christi*, in the name of Christ, *Mart. Pareus. Fasus*. But it is one thing to be baptized *in Christ*, an other *into Christ*.

6. Wherefore by this phrase better is signified, that we are by baptisme incorporated into Christ, *in Christo coalescentes*, we growe vp together with Christ, *Beza. Genevens. induimus Christum*, we put on Christ, *Calvin. inserimur Christo*, we are graft into Christ,

Tolet.

Tolet. vt implantaremur, that by baptisme we should be planted in Christ: *Osiander:* which phrase the Apostle vseth afterward, v. 5. *if we be grafted with him, &c.*

Quest. 4. *Of the diuerse significations of the word baptisme, and to be baptized.*

1. *Haymo* here maketh 4. kinds of baptisme. 1. one with water onely, such was the baptisme of Iohn, that gaue not remission of sinnes. 2. the baptisme of the spirit, such was the baptisme of the Apostles in the day of Pentecost. 3. the baptisme both with the spirit and water, such as is now in vse in the Church. 4. the baptisme of blood, such as Martyrs are baptized with: But 1. it is vntrue that Iohn onely baptized with water, not with the spirit: for he baptized for the remission of sinnes, and when Christ was baptized, the spirit descended in the likenesse of a doue: 2. the other two baptismes of the spirit, and the baptisme of blood, are not properly baptismes, but onely in a metaphoricall speach.

2. This word baptisme is taken two waies, either properly for the washing with water in the sacrament, or figuratiuely, as either for the receiuing of the gifts of the spirit: as Acts 1. 5. our Sauiour promiseth, that his Apostles should be baptized with the holy Ghost: or as for the doctrine, which accompanied Iohns Baptisme: as Acts. 18. 25. Apollos is said to haue knowne nothing but Iohns baptisme, that is his doctrine: *Beza.* Acts 19. 5.

3. And as baptisme is diuersely taken, so there are diuerse things in baptisme to be considered: three visible & three inuisible, the three visible, the Minister that baptiseth, the party that is baptized, and the water: the three inuisible are the soule of the partie baptized, which is cleansed, and faith in those that are of yeares, and the holy Ghost, which worketh the remission of sinnes: *Haymo.*

Quest. 5. *What it is to be baptized into the death of Christ. v. 3.*

The Apostle vseth to this purpose three phrases: to be baptized into the death of Christ, to be buried by baptisme into his death, v. 4. and to be graft into the similitude of his death, v. 5. all these shall be handled together.

1. *Cyrillus* thinketh it is said the *similitude of his death*, because Christ rose againe from death, and so it was rather an image, and shadowe of death, then a death in deede: but thus he should confound these two which the Apostle ioyneth together, the similitude of his death, and of his resurrection.

2. *Origen* noteth certaine heretikes, who gathered hereupon, that Christ died not indeed, but onely had a certaine similitude of death: *visus est magis mori, quàm vere mortuus est*, he seemed rather to die, then indeede died: But if it were so, then as *Origen* inferreth, *nec vera erat resurrectio*, neither was Christs resurrection in truth: *nec vere saluati sumus*, neither should we be truely saued.

3. Therefore *Origen* giueth this sense: it is called the similitude of death because Christ so died vnto sinne, that yet there was no sinne found in him: which cannot agree vnto vs; for to be without sinne, *solius Christi est*, it onely belongeth to Christ: But this is not the Apostles meaning: for he said before, we were baptized into the death of Christ, which is the same, as to be graft into the similitude of his death.

4. *Origen* also hath an other exposition: that Christ is *exemplum nobis ad imitationem propositum*, an example set before vs to imitate: but this is daungerous, because of the error of the Pelagians, who thinke that our conformitie with Christ, ariseth of our imitation of him: as they held that originall sinne is nothing else but a corrupt imitation of Adam: whereas indeed, on the contrarie, our imitating of Christ proceedeth of our conformitie with him: and the word is not ὁμοίωσις, similitude, or likenes, but ὁμοίωμα, which is more then a bare likenesse, it sheweth a conformitie vnto Christ, *Beza.*

5. *Basil. lib. de. baptis.* vnderstandeth it of baptisme, which he saith is a similitude of the crosse and passion of Christ: but the Apostle rather sheweth the effects and fruites of baptisme: and baptisme representeth all the partes of regeneration, both dying, and beeing buried vnto sinne, and rising vnto newnesse of life, it is not a representation of his death onely.

6. *Chrysostome* thus vnderstandeth the similitude of his death: because Christs death, was *carnis*, of his flesh, our death, is *peccati*, of sinne: so also *Haymo* following *Chrysostome*, *in hoc est similitudo, quod ille mortuus est corpore, nos vitijs*, herein is the similitude, he died in bodie, and we to our sinne: But here is more then a similitude onely vnto the death of Christ:

Christ: we receiue vertue and efficacie from his death to die vnto sinne.

7. Some apply it vnto the manner of baptisme; as *Ambrose, cum mergeris, imaginem suscipis & sepulturæ similitudinem*, when thou art drenched in the water, then thou hast a certaine similitude of the death and resurrection of Christ, *lib. 2. de Sacram. cap. 7.* so *Chrysostome, nos quidem aqua, ille tellure*, we are buried in the water, he in the earth, &c. so also *Lyranus, baptizatus mergitur in aqua*, he that is baptised, is drenched in the water: so also *Gorrhan, tertia immersio repræsentat triduum mortis*, the thrise dipping in the water representeth the three dayes of Christs death: and the lifting vp out of the water his resurrection: But if this were the meaning, then of necessitie this ceremonie should be vsed in baptisme, to goe into or to be drenched in the water.

8. Wherefore to be baptised into Christs death, and to be buried into his death, and to be graft into the similitude of his death, are applications in particular of that, which the Apostle said before, in generall, that we are baptised into Christ: for in baptisme all the fruits of Christs death, burial, and resurrection are sealed vnto vs: first, on Gods behalfe the benefits procured by Christs death, sepulture, and resurrection are offred vnto vs in baptisme, which is the Sacrament of faith, whereby we are graft into Christ, and we in baptisme doe for our parts professe to renounce the deuill, the world, and the flesh; *Pareus*: Our sinnes then are two waies mortified and buried, first, by the remission and not imputing of our sinnes, purchased by the death of Christ, which is our iustification, then by our daily dying and beeing buried vnto sinne, which is our sanctification, *Melancthon*. and both these are represented in baptisme, and communicated vnto vs by faith in Christ: by the vertue of whose death we die vnto sinne, and by the power of his resurrection, we rise vp to newenesse of life; like as the branches receiue iuyce and sappe from the tree: And though the death of Christ, were in respect of the nature that died, corporall, yet in respect of the person which died, beeing God and man, the effects were spirituall, in causing vs to die vnto sinne, and to rise vp to newenesse of life, *Gorrhan*.

Quest. 7. Of the meaning of this phrase, *to be graft, &c.*

1. *Chrysostome* thus applyeth this similitude: as the bodie of Christ beeing in the earth, *fructum edidit orbis salutem*, &c. brought forth fruit, the saluation of the world: so ours being buried in baptisme, *fructum affert iustitiæ*, bringeth forth fruit, namely, righteousnes: but in this application, here onely is shewed a likenes betweene Christ and vs, the efficacie is not mentioned, which we receiue from Christ.

2. *Haymo* thus expoundeth it, Christ as a tree, *pascit & umbram præstat*, both feedeth and giueth shadowe: he feedeth the angels *contemplatione*, by contemplation of him, *hominem cognitione*, men he feedeth by the knowledge of him: but here no reason is shewed, why we are said to be graft into Christ.

3. *Origen* thus vrgeth the similitude, *omnis planta post hyemis mortem, resurrectionem veris expectat*, euerie plant after the death, as it were, of winter, expecteth the resurrection, as it were, of the spring: so Christs death was as the winter, and his resurrection as the spring, and this world is vnto vs as winter, but the spring shall be in the resurrection.

4. *Oecumenius* vseth this allusion: like as the plant, that which is set into the ground, *quandam mortificationem sustinet, &c.* vndergoeth a kind of mortifying, and then sprouteth out againe: so Christ as a plant was laid in the earth, but rose againe: and we also beeing as plants buried in water in baptisme, doe come forth to bring forth fruit: But in these two explications, as in the first, the reason is not shewed, why we are said to be graft into Christ; but onely the similitude explained, how he is said to be graft, and we also.

5. *Erasmus*, because the word is σύμφυτοι, planted together, referreth it to the planting of the Iewes and Gentiles together into one bodie: But *Tolet* well obserueth, *annot. 5.* that the Apostle speaketh of our planting into Christ, not of one into an other.

6. The meaning then of this phrase is this: that Christ is the vine, and we the branches, as our Sauiour sheweth, Ioh. 15. and so we are by faith, whereof baptisme is the Sacrament and seale, planted and graft into Christ, and doe receiue of his grace and spirit, as the branches receiue the iuyce of the tree: and as the tree and branches die together and growe together: so Christs death causeth vs to die to sinne, and his resurrection maketh vs to rise vnto newnesse of life, *Pareus*: But as similitudes must not be vrged in euerie point, so must not this: for betweene the naturall grafting of plants,

and our supernaturall and spirituall planting into Christ, there is great difference: for in the one, the stocke for the most part is the worst, but the science or plant is of a better kind, and correcteth the euilnes of the stocke: but here it is farre otherwise, for we are of our selues wild plants, and the stocke into the which we are planted, is good, and full of sappe, *Martyr.*

Quest. 8. *What resurrection the Apostle speaketh of*, v.5.

1. There is some difference in the reading of the words: *Chrysostome*, who thinketh that the Apostle speaketh here, *de futura resurrectione*, of the resurrection to come, will not haue the word ὁμοιώματι, similitude, supplyed, *non subiunxit, & similitudini resurrectionis*, the Apostle added not, *and to the similitude of the resurrection*: but then the Greeke construction cannot hang together, if for *of the resurrection*, beeing in the genitiue case, ἀναστάσεως, cannot agree with σύμφυτοι, graft in, which before is ioyned with a datiue, ὁμοιώματι, *to the similitude*: *Haymo* will haue it put in the datiue, *to the resurrection*: but in the originall it is in the genetiue: Therefore the word *similitude*, must be supplied: that as he said before, we are graft into the similitude of his death: so we shall be to the similitude of his resurrection: and so *Origen* also readeth.

2. Concerning the meaning of these words, *Chrysostome, Origen, Tertullian, Haymo* with others, vnderstand them of the second resurrection: and they vrge this reason, because the Apostle putteth the word in the future, *erimus, we shall be, Chrysostome*: and whereas elswhere the Apostle speaketh in the time past: *hath raised vs vp together*, Ephes. 2.5. but here in the future: *Origen* thereupon inferreth, that there are two resurrections, one of the mind in this life, the other of the bodie in the next: But this is no argument, taken from the time: for the Apostle speaketh in the future tense, because our renouation is not perfect in this life, but we must daily rise from the dead workes of sinne to the newnes of life, *Beza.*

3. The Apostle then here specially intendeth the first resurrection vnto newenesse of life: as he said before, as *Christ was raised vp from the dead, by the glorie of the father*, (not, *to the glorie of the father*, as *Beza*, and the Syrian interpreter, for the præposition is διὰ, *per, through*: yet it signifieth that Christ beeing raised vp by the glorious power of the Godhead, for he hath one power with his father, was raised vp to liue in glorie, as the Apostle saith afterward, v.10. *he liueth vnto God*,) so we should walke in newenesse of life.

4. Yet from hence also we haue an assurance of the resurrection of our bodies, *Calvin*, that by Christs resurrection, we now are raised vp to the life of righteousnesse, and afterward to the life of glorie: as the Apostle ioyneth them both together, Coloss. 2.3. *for ye are dead, and your life is hid with Christ in God, when Christ which is our life shall appeare, then shall ye also appeare with him in glorie, Mart.*

Quest. 9. *What is vnderstood by the old man*, v.6.

1. The old man some take for the bodie, the newe for the soule, as *Haymo* alleadgeth out of *Augustine*: but euen the prauitie of the affections and mind, are part of this old man, and therefore the Apostle saith, Ephes. 4.23. *be renewed in the spirit of your minde.*

2. Neither is the old man here taken for mans nature, but the corruption thereof, as *Theodoret, veterem hominem non naturam appellat, sed prauam mentem*, the old man he calleth not our nature, but the depraued minde: and in that he saith our old man, he distinguisheth the old man from our selues: then we our selues are not this old man, but it is *aliquid nostrum*, something of ours, *Pareus.*

3. Now it is called the old man, in two respects, first as Adam the old man, is compared with the latter Adam, and from Adam is deriued originall sinne, which bringeth forth such euill fruites in vs, before we are regenerate: secondly, in respect of our selues, because our former conuersation is old, beeing compared with our renouation and regeneration, *Beza.* the first both is according to the first Adam in sinne, our second and new birth is according to the latter Adam in holines and righteousnesse.

4. To this our state in the old man, belong these three things. 1. the guiltines of sinne. 2. the custome and continuance in sinne. 3. *fomes peccati*, the occasion, procurement, enticing vnto sinne, which proceedeth from the sinne of our parents, *ex Thom.*

5. But whereas the *ordinar. gloss.* giueth this note: that whereas the oldnes of our nature consisteth in two things, *in culpa & pœna*, in the fault and punishment: *Christus sua simplæ vetustate duplicem nostram consumpsit*, Christ by his single oldnes, that is, his death, hath

hath taken away both ours, &c. this can no way agree with the scope of the Apostle: for if the old man be of Adam, and we are made newe in Christ, then cannot the old man be said to be in Christ.

Quest. 10. What is meant by the bodie of sinne, v. 6. *that the bodie of sinne might be destroyed.*

1. *Haymo* propoundeth this interpretation among others: that as Christ is the head of the elect, and they with all their vertuous actions are his bodie; so the deuill is as the head of sinne, and the vngodly with all their sinnes are his bodie: so that this bodie of sinne should haue relation vnto the deuill as the head: but this bodie of sinne the Apostle called before our old man, it hath relation to our selues, not vnto the deuill.

2. Some do take this bodie for our flesh, *in qua peccatum hæret*, whereto sinne cleaueth, *Beza, Genevens.* and before them *Theodoret*: but this cannot agree with the phrase which the Apostle here vseth, *that the bodie of sinne may be destroyed*: for the bodie is not crucified or destroyed, but sinne, which dwelleth in the bodie.

3. *Origen* hath an other exposition: by the bodie of sinne we may vnderstand *proprium aliquod corpus*, the proper bodie of sinne: whereof these are the members, fornication, vncleannes, inordinate affection, with other particular sinnes, as S. Paul calleth them, Coloss. 3. 4. and this sense followeth *Chrysostome*, this bodie of sinne he vnderstandeth to be *vniuersam malitiã nostram*, the whole malice of our nature: so *Lyran. congeries peccatorum*, the companie of sinnes is called the bodie of sinne: as there is a bodie also of vertues and good workes, *Gorrhan.* as Matth. 6. 22. *If thine eye be single, the whole bodie shall be light, if it be wicked, the whole bodie shall be darke.*

4. And this multitude and companie of sinnes is so called for diuerse reasons: 1. because as the bodie hath diuerse members, so our inborne concupiscence brancheth forth into diuerse sinnes, *Mart.* 2. *propter robur & tyrannidem*, because of the strength and tyrannie which it exerciseth in the children of disobedience, *Faius.* 3. *quod ab eo facile homines diuelli non possunt*, because men cannot easily be plucked from their sinnes, no more then from their bodie, *Photius.* 4. because men are addicted to their sinnes, and loue it as themselues, *Photius, ibid.* 5. But in this place, the Apostle vseth this phrase, *the bodie of sinne*, because he had spoken of crucifying before: bodies vse to be crucified, *Pareus.* and we are as συσσωμοι, as it were concorporated with Christ, which word the Apostle vseth, Ephes. 3. 6. and we were crucified in his bodie vpon the crosse together with him.

5. But here we must take heede of the error of *Florus Illyricus*, who did hold that originall sinne was a substance, and not an accident onely, because it is called here a bodie, and the old man: But this is a metaphoricall speach, it is called a bodie by a certaine similitude, as it is shewed before: and the Apostle calleth it afterward, verse 12. sinne in the mortall bodie, it is therefore a kinde of spirituall bodie in these our mortall bodies.

6. But in that the Apostle addeth, *that we should not serue sinne*, he sheweth that the regenerate, are not quite freed from sinne, but sinne doth not raigne in them, neither are they seruants any longer vnto it: so we must make a difference betweene these two, *peccare*, and *peccato seruire*, to sinne, and to serue sinne: the regenerate doe sinne, while they are in the flesh, but they doe no longer serue sinne, *Bucer.*

Quest. 11. *How the dead are said to be freed from sinne, v. 7.*

1. Some do vnderstand this of the spirituall death in baptisme before spoken of, *Lyran. Osiand. P. Martyr* thinketh that the Apostle speaketh of mortification, which is the effect of iustification, not *de morte naturæ*, of the death of nature: But then this had beene a repetition of that, which he said before, vers. 6. whereas it containeth rather a reason thereof.

2. Some vnderstanding this to be spoken of the naturall death of the bodie, from whence the Apostle taketh his similitude, by beeing freed or iustified from sinne, doe meane, *purgatum esse à peccatis*, to be purged from sinne, *Basil. lib. de baptis.* But this cannot be, that all the dead should be purged from their sinne, though they cease from the actions thereof.

3. This better is interpreted of the naturall death, that they which are dead do thencefoorth cease from the actions of sinne: and so *Chrysostome* vnderstandeth here the word, *iustified, liber est à peccatis*, is free from sinne; that is, the actions of sinne cease, *Calvin.* like-

as a seruant, when he dieth is free from the seruice of his master, as Iob. 3. 19. so he which is dead is free from the dominion of sinnes past: then the theefe ceaseth to steale, the adulterer to commit adulterie: the word then, δεδικαίωται, is iustified, is the same with ἀπολέλυται, is freed, which word the Apostle vseth, v. 18. and it is a synecdoche, when one kind is taken for the whole: to be iustified and absolued in iudgement, is one kind of freedome, and it is taken here for the generall to be set free; as a theefe dying is set free by death, as if he had beene iustified and absolued in iudgement, *Piscator.*

4. But hence it followeth not, that the dead doe not sinne afterward: they are free from the sinnes committed in the bodie, yet the wicked euen after death beeing tormented in hell doe not cease to sinne, beeing full of despaire, blasphemie, impenitencie: and therefore their sinnes not ceasing, their punishments cannot determine: Let this be obserued against the opinion of the *Origenists*, who inferre that because when men are dead there is an ende of their sinne, that at the length there shall be an ende of their punishment, and God shall haue mercie vpon them.

Quest. 12. What life the Apostle speaketh of, v. 8. *We beleeue that we shall also liue with him.*

1. Some vnderstand it of life euerlasting, *in cœlo post generalem resurrectionem*, in heauen after the generall resurrection, *Haymo:* so also *Origen, Chrysostome, Theodoret:* but it is euident, that the Apostle speaketh of the life of grace, v. 11 *ye are dead to sinde, but are aliue to God, &c.*

2. Neither is it to be vnderstood onely *de vita gratiæ*, of the life of grace, as *Lyran. Tolet. annot.* 8. and *Basil* vnderstandeth it of the newenesse of life: *lib. de baptism.* for the Apostle thus expoundeth himselfe, 2. Tim. 2. 11. 12. *if we be dead with him, we shall also liue with him*, that is, shall *raigne* with him, as the Apostle saith in the next verse following, *if we suffer, we shall also raigne with him.*

3. Wherefore the Apostle by liuing with Christ vnderstandeth generally both the life of grace present, and of glorie afterward, *Mart.* and this life is distinguished into three degrees: 1. our regeneration in rising vnto newenes of life. 2. our perseuerance in continuing vnto the end. 3. the third degree is in euerlasting life after the resurrection, *Pareus.*

Quest. 13. *How death is said to haue had dominion ouer Christ, v. 9.*

In that the Apostle saith v. 9. *Death hath no more dominiõ ouer him*, it is inferred that death had sometime dominion ouer him: 1. *Origen* to remoue this doubt, how death may be said to haue had dominion of Christ, vnderstandeth it of his going downe to hell, *ad locum vbi mors regnavit*, vnto the place where death raigned: but thus the doubt remaineth still, for Christ (whom he would haue descend to hell) went thither as a conquerour, hell had no dominion ouer him: therefore that cannot be the meaning. 2. and *Haymo* his interpretation is as harsh, who by death vnderstandeth the deuil, which had dominion by his ministers, as he entred into the heart of Iudas, *Christo permittente*, by the permission of Christ: it is harder to say that the deuill had dominion, then death ouer Christ. 3. *Origen* hath an other exposition, that Christ *dominatum pertulerit mortis, quia formam serui susceperat*, did beare the dominion of death, because he tooke vpon him the forme of a seruant; and vpon all such death hath dominion: but it was not necessarie that Christ should haue died though he had taken vpon him our nature, seeing he was without sinne, which causeth death.

4. Wherefore death is said to haue had dominion, *quia sponte, & volens se subiecit morti*, because he willingly submitted himselfe to death for our sinne, *Mart. Calvin.*

Quest. 14. *How Christ is said to haue died to sinne, v. 10.*

1. *Hilarie lib. 9. de Trinitat.* thus readeth, *that which died, died once to sinne*, and vnderstandeth it of Christs bodie, making the article ὃ, a relatiue of the neuter gender: so also *Laurentius Valla*, and *Iacobus Stapulens.* but this would seeme to fauour the Nestorian heresie, that diuideth Christs person, to say that Christ died not, but his bodie died: and ὃ, may be taken for the coniunction ὅτι, in that he died, as Galath. 2. 20. *in that now I liue:* to this purpose *Erasmus, Beza.*

2. For the meaning *Hilarie* thus expoundeth, Christ died to sinne, *quia mortuus corpore*, because he died in the bodie, wherein was the similitude of sinne, *lib. 9. de Trinit.* so also *Augustine in Enchirid.*

3. *Haymo*

3. *Haymo* thus: *mortuus est semel peccato, id est, semper*, he died once to sinne, that is, alwaies, because he neuer had sinne at all.

4. Some vnderstand sinne, as the cause, wherefore Christ died: that the sinnes of the world were the cause why Christ died: so *Ambrose*, he died for sinne, that is, for, or because of sinners, *serm.* 18. *in Psal.* 18.

5. But the better sense is, that Christ died to sinne, that is, *tollendo*, to take away sinne, so *Chrysostome*, *mortuus est vt illud tolleret*, he died for sinne to take it away: Christ died otherwise to sinne, then we doe, *ille expiando, nos amittendo*, he to expiate and purge our sinnes, we to leaue it, *Pareus*.

Quest. 15. *How Christ is said now to liue vnto God, ver.* 10.

1. *Oecumenius* thus vnderstandeth: he liueth to God, *eo quod sit Deus*, because he is God, that is, by his diuine vertue. 2. *Pareus* thus, *ad gloriam Dei patris*, he liueth to the glorie of God his father, that by his life the Church should be glorified: but thus Christ liued in the dayes of his flesh, both by the power of God, and to the glorie of his father: as our Blessed Sauiour himselfe saith, Ioh. 6. 57. *As the liuing father hath sent me, so liue I by the father*. 3. Neither is Christ said so to liue vnto God, as we are said in the next verse, to be aliue vnto God, that is, by the spirit of grace: for so Christ liued vnto God all the dayes of his flesh. 4. *Chrysostome* thus expoundeth it, *to liue to God, sine fine viuere*, is to liue without ende, that is, eternally, neuer any more to die. 5. But not onely the eternitie of Christs life is hereby expressed, but the glorie and maiestie also: as *Haymo* interpreteth: he liueth in *gloriam paternæ maiestatis*, in the glorie of the maiestie of his father, as Reuel. 18. *And am aliue, but was dead, and behold I am aliue for euermore, &c.* 6. And by this phrase is expressed the indissoluble vnion, which Christ hath with God the father: the Apostle hereby doth not onely signifie that he now liueth in eternall happines, *sed indiuulse Deo hærere*, but is inseparably ioyned vnto God, *Martyr*.

Quest. 16. Of these words, v. 11. *likewise thinke yee, &c.*

1. *Likewise thinke ye:* 1. *Origen* saith the Apostle vseth this word, because this death, which he speaketh of, namely, dying to sinne, *in cogitatione consistit non in effectu*, consisteth in the cogitation, not in any externall effect. 2. *Chrysostome* because that which he speaketh of *non potest ad oculum repræsentari*, cannot be represented to the eye, but is apprehended by faith. 3. *Haymo* giueth this sense, they must *in memoriam reducere*, often bring to remembrance, and bethinke themselues that they are dead to sinne: so also *Tolet, annot.* 15. and *Fasni.* 4. but the word λογίζεσθε, signifieth rather, *collect yee, gather ye*; it is the inference of the conclusion from the head to the members: that we are certainely dead by the commemoration of his death, so is the word vsed, c. 3. 28. λογιζόμεθα we conclude, *Beza, Pareus*.

2. *Dead to sinne, but aliue to God:* Some doe interpret this of the life of the Saints in the resurrection, when they shall liue to God for euer, neuer to die any more: but the Apostle speaketh of the life of grace, as the next verse sheweth.

3. *In Iesus Christ, &c.* 1. *Origen* maketh this the sense, to liue in righteousnesse, holines, peace, is to liue in Christ, because Christ is all these: and to the same purpose *Chrysostome*: he that hath obtained Christ, hath receiued euery vertue, and grace with him. 2. *Gorrhan* referreth it to the imitation of Christ: making the seuere parts of Christs life an example of so many degrees of our spirituall life: to his conception answereth, *propositum*, the purpose of newe life: to his natiuitie our regeneration, to his death our labour in dying to sinne, to his sepulture, *cessatio vitiorum*, the ceasing of sinne,: to his resurrection answereth *noua vita iustorum*, the newe life of the righteous: to his ascention, *processus virtutum*, our proceeding in vertue, to his sitting at the right hand of God, *gloria beatorum*, the glorie of the Blessed Saints. 3. But here is more signified, then a similitude or conformitie to, and an imitation of Christ: the Apostle expresseth the author and efficient cause of our dying vnto sinne and liuing vnto God, namely, Christ Iesus, *Christo auxiliante*, Christ helping vs, *Oecumen. Christi opere*, by the worke of Christ, *gloss. interlin. per Christum mediatorem*, by Christ our Mediator, *Lyran.* as the Apostle saith, Galath. 2. 20. *I liue by faith in the Sonne of God, Bucer, Pareus*, with others.

Quest. 17. *How sinne is said not to raigne, &c. ver.* 12.

1. *Chrysostome* and *Theodorets* obseruation seemeth here to be somewhat curious, that the Apostle speaketh of the raigning, not of the tyrannizing of sinne: the difference betweene which two is this: the one is of necessitie, the other is voluntarie: he would not haue them willingly to submit themselues in obedience vnto sinne, although it doe play the tyrant in suggesting euill thoughts and desires; yet they should resist them, and not suffer sinne to haue a peaceable kingdome: to this purpose *Theodoret*: But this distinction is not necessarie: for the kingdome of sinne in man is a meere tyrannie: the kingdome properly in man is peculiar to the spirit: because sinne vsurpeth vpon them, that by right are an others subiects, euen Gods: and though the wicked doe obey sinne willingly, yet it is of necessitie also, because it is not in their power to resist sinne.

2. *Gregorie* better obserueth vpon this place: that the Apostle saith not, let not sinne be, but let it not raigne, *quia non esse non potest*, it cannot but be in our members: but it may not raigne.

3. *Pererius* here confuteth *Beza*, for giuing this note vpon this place: the Apostle sheweth *how farre we are dead to sinne, while we are in this life, vt reluctetur spiritus, non tamen vincat, that the spirit alway resisteth, but ouercommeth not, &c.* whereupon he thus cauilleth, that if the spirit ouercome not the flesh, then is it ouercome of the flesh: But *Beza* his meaning onely is, that our sanctification is not perfect in this life, but that there remaineth some relique of sinne, which alwayes resisteth the spirit, as the Apostle sheweth in his owne example, c. 7. so the spirit ouercommeth in part, because sinne raigneth not in the regenerate, but there is not a perfect victorie in this life, because sinne hath a dwelling still and beeing in vs, in this mortall flesh, though the kingdome thereof be subdued.

Quest. 18. *What the Apostle meaneth by mortall bodie, ver.* 12.

Let not sinne raigne in your mortall bodie, &c. 1. *Chrysostome* thinketh this is added by way of encouragement to signifie, *certamina in hac re temporaria esse*, that the strife and combate herein is but temporarie: so also *Photius*, he sheweth, *quod temporaria sit contra peccatum luctа*, that the fight against sinne is but temporall, because the bodie is mortall, and for a time.

2. *Origen* hath two interpretations, first, the Apostle speaketh of the dead bodie, to shewe, that sinne neede not raigne in vs: for he that is dead is free from sinne: but the Apostle saith not, *in mortuo, sed mortali corpore*, in the dead, but in the mortall bodie: there is great difference betweene ἀποθανὼν, dead, v. 7. and θνητὸς, mortall, which is the word vsed here.

3. Further he saith, that the Apostle calleth this bodie *mortall, ad distinctionem alterius corporis, quod immortale est*, to distinguish it from that other bodie, which is immortall, when sinne shall haue no dominion or command at all ouer vs: this sense *Tolet* also followeth.

4. The *ordinarie glosse* further addeth: that here is a secret promise of immortalitie, *si non regnet peccatum*, if sinne raigne not, the bodie nowe mortall, shall be afterward immortall.

5. *Theophylact* thinketh that mention is made of the mortall bodie, to signifie that all the pleasures of the bodie are but momentanie, *minus sunt stabiles corporis voluptates*, and therefore they are not much to be desired: to the same purpose *Bucer*, *ne inuitamur rei falacissimæ*, that beeing admonished by our owne frailtie, we should not trust to so vncertaine and deceitfull a thing.

6. *Theophylact* noteth beside, that hereby the Apostle insinuateth, *mortalitatem hanc fuisse corpori à delicto inditam*, that this mortalitie was inflicted vpon the bodie by reason of sinne, and so we should by the meditation of death and mortalitie be terrified from sinne.

7. But as these notes and collections may safely be receiued, so this further may be added, that the Apostle maketh mention specially of the mortall bodie, because the partes and members thereof are the instruments of sinne: that although the minde and inward faculties be tempted, yet that we should resist, and not bring the euill motions and

sugge-

suggestions into execution: and this may appeare to be the Apostles meaning, by the next words v. 13. *neither giue your members as weapons of vnrighteousnesse. &c. Beza.*

8. Some thinke that the Apostle insinuateth the daunger of eternall death, that if sinne doe raigne, *corpus moriturum est in aternum*, the bodie shall die eternally, *gloss. interlin.* but the bodie is said to be mortall in respect of the present mortall state, because it is subiect to death.

9. *P. Martyr* thinketh the meaning to be this, because the concupiscence which the Apostle would not haue here to raigne in vs, is *per corpus derivatum*, deriued from Adam to vs by the bodie: But I preferre the former interpretations, but especially the 7. yet so, as that with *Ambrose*, by mortall bodie we vnderstand the whole state of man, both the powers of soule and bodie, by the figure synecdoche, when one part is taken for the whole: So also *Pareus, Faius.*

Quest. 19. *Of those words, that yee should obey it in the lustes, &c. v. 12.*

1. The Syrian interpreter readeth, *that yee should obey the lusts thereof*: but, here the Greeke word (αὐτῇ, it) is omitted: which is referred to the first antecedent *sinne:* that *ye should not obey it*, that is, *sinne*, which is put in the feminine gender: *in the lusts thereof*, that is, of the bodie: and therefore *Beza* to take away the anbiguitie, explaineth it thus; *that yee should obey (sinne) in the lusts thereof.*

2. The Apostle putteth it in the plurall, *lusts*, because from the prauitie and corruption of our nature doe arise many and diuerse lusts and concupiscences, *Martyr.*

3. Thus sinne is compared to a tyrant raigning and raging, the lusts are as the edicts and precepts of sinne, whereby it raigneth and ruleth: men yeelding to their corrupt concupiscence as are the vassals and slaues of sinne, *Calvin.*

4. The Apostle expounderh himselfe, what he meant before by the raigning of sinne, that is, *to obey it:* no man in this mortall bodie can be void of concupiscence, and vnlawfull desires, but the faithfull must striue against them, and not become subiect vnto them: *Pellican.*

5. This obedience consisteth in two things, the one, to be at command to obey and yeeld subiection vnto sinne, the other to take vp armes in the defence of sinne, which is touched in the verse following; *Pareus.*

6. *Concupiscence* is taken two waies, sometime it is the name *fomitis innati*, of that inborne occasion and originall of sinne, sometime *actus interioris*, of the inward act of the minde, whereof there are three degrees: there is *propassio*, the propassion, or first motion, then *delectatio*, the delight, thirdly *consensus*, the consent, the Apostle here speaketh not of the first motion, which no man can helpe, but of the second and third, which by Gods grace may be staied, that a man neither delight in, or consent vnto those euill motions, which arise in his mind: *gloss. ordinar.*

7. Neither is this a superfluous exhortation vnto them, whom he said before v. 11. to be dead to sinne, that sinne should not raigne in them; because our mortification is not here perfect, but euery day more and more we must proceed therein: and by such exhortations is our mortification still perfited: *Pareus.*

8. And here by *lusts* we must vnderstand, not the naturall desire and lust of the bodie, as after meate, drinke, sleepe, and such like, but the vnnaturall, vnnecessarie, and inordinate lusts, as specially after these things, which concerne the tast, feeling, and such like: *Faius.*

Quest. 20. *How we are not to giue our members as weapons vnto sinne. v. 13.*

1. *Chrysostome* here noteth that the bodie as a middle and indifferent thing betweene sinne and righteousnesse, it may be both vsed as weapons for sinne, and as an instrument of righteousnesse, as both the souldier vseth armour of defence for his countrie, and the theefe against it; and he maketh mention here of two Kings, God, and sinne, shewing what great difference and oddes there is betweene them: that it should be a shame for vs to leaue the seruice of God, and to betake vs to the vile seruitude of sinne.

2. *Origen* here also ascribeth a difference in the Apostles phraise: he speaking of iniquitie, maketh mention onely of our members, which must not be giuen as weapons vnto it, but he willeth vs to giue our selues vnto God: because when first we haue deuoted our

selues our inward minde, and desire to Gods seruice, so we shall make also our members instruments of holines.

3. *Theophylact* noteth, that sinne is called by the name of iniquitie, because he that sinneth, *in seipsum, vel in proximum iniurius est*, is injurious and vniust against himselfe, or his neighbour.

4. By *members* we must not vnderstand onely the externall partes of the bodie, as the *eyes, eares, hands*, but the inward also, as will, affection, heart: that none of these must become the instruments of vnrighteousnesse: *Pareus*.

5. The Apostle setteth downe two partes of our seruice vnto God, as he did before of seruice to sinne: the first is obedience and subiection, *giue your selues vnto God*, the other is, to striue and fight for the kingdome of righteousnesse, as before he forbad them to vse their members as weapons for sinne; *Pareus*.

6. The Apostle inserting these words, as *aliue from the dead*, giueth a reason, why we should not serue sinne, but bequeath our selues to the seruice of God; because we hauing receiued so great a benefit, as to be raised in Christ from the death of sinne, should now as no more dead, but as liuing, serue God: and therefore in this regard, *iustum est*, it is iust, as *Chrysostome* inferreth: so the Apostle saith, are aliue, and therefore *potestis*, yea may, and ye were dead, and therefore *debetis*, ye ought to giue your selues vnto God: *gloss. interline. Origen* maketh it as an effect and consequent of the former, that in giuing your selues to God, yea by this meanes shall die vnto sinne, and liue vnto righteousnesse: but it is rather a reason taken from the ende of our spirituall mortification, as is obserued before out of *Chrysostome*.

Quest. 21. *What it is not to be vnder the law but vnder grace. v. 14.*

There are two things, which doe encourage men to fight, *bonitas causæ & facilitas victoriæ*, the goodnes of the cause, and the facilitie of the victorie: both these arguments the Apostle vseth here: the goodnesse of the cause he shewed before, which was to take part with God, and to fight his battels against sinne: the easines of the victorie he now setteth forth, because we are not vnder the law but vnder grace, which doth helpe vs and giue vs strength to resist sinne: But these words are diuersely expounded.

1. *Origen* vnderstandeth here the law of the members, which continually resisteth against the law of the minde: But as *Beza* well noteth, the law of the members is not put absolutely without any other addition, as it is here, but alwaies something is added by way of explanation.

2. Neither doth the Apostle speake here of the ceremoniall or iudiciall law, from both which we are free, from the first wholly, both from the obligation, but not from the substance, in obseruing the equitie of these lawes: the Apostle speaketh of neither of these, but of the morall law, against the which the concupiscence of the flesh continually inciteth and stirreth men vp.

3. The Apostle then speaketh here of the morall law: in the which three things are to be considered, the substance in the obseruation thereof, and the consequents, either iustification in obseruing it, or malediction if it be not obserued: the question is in which of these respects, we are said to be free from the law, and not vnder it in this place: it is confessed of all, that we are free from the iustification by the workes of the law: the question is here of the other two the malediction of the law, and the obseruation or obedience of it: some take the first to be here meant: that not to be vnder the law, but vnder grace is not to be vnder the curse of the law but to haue remission of sinnes in Christ: so *Haymo*, ye are not vnder the law, *quæ punit & damnat peccatores*, which punisheth and condemneth sinners, but vnder the grace of Christ, that is, the remission of sinnes: to the same purpose *Vatablus*, to be vnder grace, is to haue the conscience assured, *omne peccatum nobis remissum esse, &c.* that all sinne is remitted vs by the mercie of God: so also *Calvin*, they are not vnder the law, that is, *opera eorum non exiguntur ad severum legis examen*, their workes are not now exacted according to the seuere censure and examination of the law; thus also *Melancthon*: *Piscator* likewise, *legi satisfeciſtis in Christo*, yea haue satisfied the law in Christ: But *Beza* refuteth this interpretation vpon this reason, because the Apostle speaketh not here of the remission of sinnes, but of mortification, and of the fruites of righteousnesse begunne in vs by the spirit.

4. Some

4. Some doe vnderstand it of the obseruation of the law, in respect of the manner, not of the substance: for we are still vnder the obedience of the law, to performe the holy workes and duties, which are therein prescribed: but we are not now vnder the law, for the manner of our obedience, to be forced thereunto by feare, and terrour, but the grace of God maketh vs willing and able in some measure to keepe the law, which prescribed what was to be done, but helped not toward the doing thereof: thus *Augustine: Lex reos faciebat iubendo, & non adiuvando, gratia adiuvat vt quisque sit legis factor*, the law made men guiltie, in commanding, not in helping, but grace helpeth euery one to be a doer of the law: And to this purpose he maketh fowre degrees of men, *ante legem, sub lege, sub gratia, in pace*, before the law, vnder the law, vnder grace, in peace: *ante legem non pugnamus*: before the law we do not so much as fight or striue against sinne at all: vnder the law, *pugnamus, sed vincimur*, we fight, but are ouercome: vnder grace *pugnamus & vincimus*, we fight, and by grace ouercome sinne: *in pace ne pugnamus quidem*: but in the state of peace, which is in the kingdome of heauen, we shall not so much as fight, because then all our spirituall enemies shall be subdued, we shall haue none to resist vs, as to this purpose *Augustine* vpon this epistle. To this sense of *Augustines* subscribeth reuerend *Beza* in his annotations vpon this place, *Oſiand. & Faius: Theophylact* concurreth with *Augustine, Lex iubet tantũ, nihil opis affert*: the law biddeth only, it affordeth no helpe: to the same purpose before him *Chrysost.* & *Ambrose* in their Commentaries: *Thomas Aquine* here sheweth, how two waies one may be said to be vnder the law: one may be said to be *sponte & voluntarie subiectus*, subiect to the law willingly, as our blessed Sauiour is said to be made vnder the law, Galath. 4. likewise one may be subiect, *inuitus, & à lege coactus*, against his will, and as vrged by the law, through feare and terror: but he which hath receiued grace, and doth willingly that which the law commandeth, not for feare, but of loue, he is said not to be vnder the law, but vnder grace: All these make this to be the meaning, that seeing we are not vnder the law, which gaue strength vnto sinne through our weaknes, but gaue no strength to keepe it, but haue receiued grace, whereby the commandements are not grieuous vnto vs, but easie and pleasant to be obserued, that we need not feare, lest sinne should haue the dominion: As the first doe vnderstand the Apostle here to speake of iustification, so these apply these words vnto sanctification.

5. But it is better to ioyne them both together: by grace to vnderstand both iustifying grace, whereby we are iustified by faith in Christ by the remission of our sinnes, and the grace of sanctification, whereby we doe mortifie our carnall lusts, and rise vp daily vnto newnesse of life: and so they are said to be vnder the law, that are vnder their sinnes, neither hauing remission of their sinnes past, nor yet grace to resist them afterward: to this purpose *Chrysostome*, we haue not the law, which onely commandeth, *sed gratiam, quæ præterquam priora dimittit, ad futura quoq; cauenda animat*, but grace, which beside that it forgiueth that which is past, it doth arme vs to take heed of that which is to come: likewise *Ambrose* vpon this place, *cui data est remissio peccati, & in posterum cauet peccata, &c.* he, to whome is giuen remission of sinnes, and taketh heed of sinne afterward, sinne shall not haue dominion ouer him, neither shall he be vnder the law, &c. Thus *Pet. Martyr* vnderstandeth the Apostle; *that both by grace in Christ our sinnes are not imputed, and in him our obedience, though imperfect, is accepted: Pareus* also vnder grace comprehendeth both iustifying and sanctifying grace: by the one our sinnes are pardoned, and forgiuen vs, by the other we are enabled to runne the wayes of Gods commaundements, and in some good measure to keepe them.

6. But we must here take heed of the leauen of the Popish Pharisies, who thus interpret to be vnder grace, *esse in statu in quo datur gratia, per quam impleri possunt præcepta*, to be in that state, wherein grace is giuen, by the which the commandements may be fulfilled, *Tolet:* with whome concurreth *Pererius* taking vpon him to confute *Calvin*, for affirming it to be impossible for a righteous man in this life, *implere vniuersam legem*, to fulfill the whole law: But their assertion is most false: for if it were possible for any man in this life to keepe the law, then might he be without sinne, which is contrarie to the Scripture: Iam. 3. 2. *in many things we sinne all*: 1. Ioh. 1. 8. *if we say we haue no sinne, we deceiue our selues, and the truth is not in vs:* See more of this point, *Synops. Centur.* 4. *cr.* 6.

Quest. 23. *Whether the Fathers also that lived vnder the law, were not vnder grace.*

1. The time of the Law and the Gospel, and the state of the Church vnder both, must

be

be considered, not as one opposite to the other, but as differing onely in some degree lesse, or more, the fathers were fully vnder the law, which was then vrged with feare and terror, but in part vnder grace, which was not then fully reuealed, but onely shadowed forth in types and figures: the faithfull now in the time of the Gospel, are fully vnder the state of grace, the Messiah beeing now exhibited to the world, whom the fathers beleeued in to come: but vnder the law we are in part, in respect of the substance thereof, which now rather sheweth vs the way wherein we should walke, then vrgeth and enforceth vs: we are deliuered from the feare and terror of the law: And that both they then, and we now, are vnder grace, though not in the same degree, S. Peter testifieth Act. 15. 11. *We beleeue through the grace of Iesus Christ to be saued, καθ' ὃν τρόπον, euen as they.*

2. The fathers had euen the helpe and assistance of grace vnder the law, to walke in obedience to the law: *verùm id non habebant ex lege*, but they had it not by the law, *Pet. Martyr.*

Quest. 24. *What the Apostle meaneth by the former doctrine, whereunto they were deliuered.*

1. *Origen*, according to his manner is here somewhat curious; for he distinguisheth betweene *doctrinam & formam doctrinæ*, doctrine it selfe and the forme of doctrine: he saith that in this world onely we haue a forme or shadow of doctrine, because here we onely know in part, but in the next world we shall haue the doctrine it selfe: But the Apostle intendeth not here to shew the difference betweene knowledge in this life and the next.

2. *Chrysostome* seemeth to vnderstand onely the rule of good life by the forme of doctrine: *quis est typus doctrinæ? recte viuere:* what is the type or forme of doctrine? to liue well: But this forme of doctrine is more generall, it was not onely touching manners, but concerned also points of faith and beleefe: as is euident. 2. Tim. 1. 13. *Keepe the patterne of wholesome words, which thou hast heard of me in faith and loue.*

3. Neither is this forme of Doctrine euery rule of faith set downe by teachers, the which people are put vpon at their first conuersion, as the *Rhemists* here insinuate in their annotations: for a forme of doctrine may be set downe by hereticall and false teachers, as is prescribed by the Romanists to the Indians, who in their first conuersion to Christianitie doe drinke in their drugges and errors of doctrine: But this forme of doctrine, was the rule of faith, *per Apostolos & Christum prædicata*, preached by Christ and his Apostles, as *Lyranus* well interpreteth.

4. The doctrine then taught by the Apostles, called here τύπος διδαχῆς, the forme of Doctrine, is compared to the stampe or seale, and we are as the wax (as *Basil* vseth this resemblance, *tractat. de baptism.*) which receiue the print and worke of this seale, being changed into the same.

5. And we are said to be *deliuered*, which as *Chrysostome* saith, sheweth *auxilium diuinum*, the diuine helpe, whereby we are deliuered: for none can come vnto Christ, vnlesse his father drawe him: Ioh. 6. 44. we cannot come our selues vnto God, or receiue the words of wholesome doctrine, but the Lord must open our hearts, as he did the heart of *Lydia*: *Origen* here well noteth, that men are deliuered vp two waies, one in iustice, when they are deliuered vp to their owne hearts lusts, and to a reprobate sense, which the Apostle spake of before, Chap. 1. 24. the other when they are deliuered vp in mercie to be taught and instructed vnto saluation.

6. *Lyranus* here obserueth three properties of Christian obedience, it must be *prompta*, *readie*, yee haue obeyed, *voluntaria*, willing, yee haue obeyed from the heart: and *discreta*, discreet, according to the forme and patterne of catholike and sound doctrine.

7. Hereunto may be added that annotation of the ordinarie *glosse*, that it is called the forme of doctrine, *quia imaginem Dei deformatam restituit*, because it restoreth the image of God deformed and defaced in vs.

8. And whereas they are said to be deliuered, it is better vnderstood of the *deliuering them* to be instructed and taught by God, as *Origen* well expoundeth: *Deus tradidit vt instituantur*, God deliuered them to be instructed: then of the Ministrie of men, as *Vatablus*: for in this sense the doctrine is said to be deliuered by the teachers: but to deliuer the hearers to be instructed, and to profite by the forme of doctrine, which is taught, is the worke of God.

Quest. 25.

Quest. 25. *How we are made seruants of righteousnesse.*

1. *Origen* hath here a curious obseruation that euery one which doth righteousnesse, is not the seruant of righteousnesse, as euery one which sinneth, is the seruant of sinne: for God doth righteousnesse, and yet he is not said to be *seruus iustitiæ* the seruant of righteousnesse: as the deuill is the seruant of sinne beeing fallen from iustice.

2. Though properly we are not said to serue iustice, because he is a seruant, which obeyeth rather an other mans will, then his owne, yet the Apostle vseth these words, pressing the same similitude still, for indeed to serue iustice, it is true libertie, nay, as *Chrysostome* saith, it is *omni libertate melius*: better then all libertie whatsoeuer, so afterward v. 2. he speaketh of a freedome from iustice, which is indeed a bondage, rather then freedome.

3. The Apostle here setteth downe both the parts of Christian libertie, which is freedom from sinne, and seruice vnto righteousnesse: and by ioyning both these together, he admonisheth vs of our miserable state of thraldome vnder sinne, wherein we sometime were, that we might take heed neuer to come into the same againe: like as if one were deliuered from a tyrant, it should be said vnto him, take heed you fall not into his hands againe, *Chrysostome*: as the Romanes, when they had expelled *Tarquinius* their King, so hated the verie memorie of his name, that they banished also *L. Tarquinius Collatinus*, a good man, onely because he did beare the same name: such a detestation they had of *Tarquinius*, and of his tyrannicall gouernment: so we should hate the verie memorie and name of the seruice of sinne; *Martyr*.

Quest. 26. *Of the meaning of these words: I speake after the manner of men, because of the infirmitie. v. 19.*

1. Some thinke this to be a qualifying of the former words: either because the Iewes might haue beene offended by the terme of *seruice*, who held themselues to be a free people, *Faius*: or the Romanes, which were then the Lords and commanders of the world, *Bullinger*: some thinke the offence might be taken by the word *freedome*, least some carnall man might haue taken aduantage thereby of carnall libertie, *Osiander*: but the continuing of the same tearmes and phrases afterward of *seruice*, and *seruants* sheweth that the Apostle vseth not any such mitigation or qualification of his former speach.

2. Some referre it to the matter of the Apostles exhortation, shewing the easines and facilitie of it: as if he should say, *moderatum quod exigo*, I desire but an easie and moderate matter: as in the same phrase the Apostle saith: 1. Cor. 10. 13. *there hath no tentation taken you, but such as appertaineth to man*, *Chrysostome*: so also *Origen*: whereas we ought more earnestly to serue iustice, then we serued sinne: *communiter ago, eadem & similia requiro*, I deale with you after a common and plaine manner, I require but the same and like things; to serue iustice but in the same manner, which you serued sinne: The same sense followeth *Augustine*: *quemadmodum ad peccandum nullus vos cogebat timor, &c.* as vnto sinne no terror compelled you, but onely the delight and pleasure of sinne, so vnto righteousnesse, let not feare enforce you, but pleasure and delight draw you, *epistola. ad Anastas.* likewise *Gregorie*, *si nequaquam amplius potestis, saltem tales estote in fructibus bonorum operum, &c.* If yee can do no more, yet at the lest be ye in bringing forth of good fruite, as ye were before in euill: *Theophylact* to the same purpose, *vel parum Deo præstare seruitutem, &c.* be ye readie but to performe vnto God the like seruice, which ye did vnto sinne: So also *Haymo* saith, *multo leuius potest quis deseruire virtutibus, quam vitijs*, one may more easily serue vertue, then he serued vice: as he giueth instance in an adulterer, that alwaies is in feare of the comming of the husband, and of the shame of the world, whereas the man that liueth chastly in matrimonie, is without any such feare: thus expound also *Calvin*, *Martyr*, *Tolet*, *Pererius* with other, of the equalitie of our seruice vnto righteousnesse and sinne, that we should so much serue the one, as we serued the other: the Apostle might haue required more, but he spareth them, because of their infirmitie: But this may be obiected against this exposition, that this is no such small seruice, to serue righteousnesse, as before we serued sinne: with constancie, chearefulnesse, delight, seeing the most perfect man liuing cannot performe it: therefore this is a point of perfection, it is no indulgence and condescending to their infirmitie.

3. But although this phrase ἀνθρώπινον λέγω, I speake an humane thing, or κατ' ἄνθρωπον, accor-

according to man, which is all one with the Apostle, be otherwhere taken in the former sense, for some humane and easie thing; yet here with *Beza* I referre it rather to the Apostles phrase, who in ciuill, humane, and vsuall termes and similitudes setteth forth heauenly things, as Christ saith Ioh. 3. 12. *If when I tell you of earthly things, ye beleeue not, how should ye beleeue, when I tell you of heauenly things?*

4. This phrase, *according to man*, hath diuerse acceptions: 1. sometime it is taken in the worse part, for the corrupt vse of men, as Galat. 1. 11. Paul *preached not his Gospell after man*. 2. sometime it signifieth that which is common and ordinarie, as 1. Cor. 10. 13. 3. it is taken for an humane custome, or fashion, as 1. Cor. 15. 32. S. Paul had fought with beasts at Ephesus after the manner of men, as others vsed to doe. 4. sometime it is referred to the humane and ordinarie phrase of speaking, as in this place.

4. Places of Doctrine.

1. Doct. *That baptisme is not to be iterated.*

v. 3. *Haue beene baptised into his death, &c.* Hence it is inferred, that baptisme is not to be iterated, or more, then once to be administred, because as men are but once naturally borne, and are once to die, so because in baptisme our spirituall birth and death are represented, it sufficeth once to be baptised: this maketh against the *Hebrew baptistes*, which thinke it necessarie daily and often to be baptised: but as man hath but one naturall birth, so our supernaturall birth in baptisme is sufficient.

2. Doct. *That infants haue sinne.*

In that the Apostle saith of all, that they are baptised into the death of Christ, that is, to die vnto sinne, that the bodie of sinne might be destroied, as he saith v. 6. hence *Augustine* concludeth, *lib. 6. cont. Iulian. c.* 1. that children haue sinne: for to what end else should they be baptised to die vnto sinne?

3. Doct. *Of the comparing and conferring of Scriptures together.*

v. 3. *All we which haue beene baptised into Iesus Christ, &c.* Hence *Origen* noteth, because the Apostle addeth not, all we that are baptised in the name of the Father, the Sonne, and holy Ghost, that it is his manner, when he citeth any Scripture, not to alledge the whole text, but those things onely, *quæ præsentis causa requirit assertio*, which the state of the present cause requireth: *Pareus* further addeth, that, what is breefely touched in some place of Scripture, is more at large handled in another, as here the misterie of baptisme is opened, which is but breefely set forth in the first institution of baptisme, where Christ onely biddeth to preach and baptise in the name of the Trinitie.

4. Doct. *Of the misteries set forth in baptisme.*

v. 3. Here are three misticall points expressed in baptisme: 1. in that we are said to be baptised into Christ: whereby is signified, our implanting and grafting into Christ, which word the Apostle vseth v. 5. 2. there is a communicating of the death and resurrection of Christ: his death with all the fruites thereof, is applied vnto vs. 3. our renouation, and newnes of life, with our spirituall dying vnto sinne, is also shadowed forth in baptisme, *Pareus*.

5. Doct. *Of the distinction of sinne raigning, and not raigning.*

v. 12. *Let not sinne raigne, &c.* All sinne in the wicked and vnregenerate is *peccatum regnans*, raigning sinne, whether it be originall or actuall, because they giue the reine vnto sinne, and obey the lusts thereof: In the regenerate, though to speake properly there be no absolute kingdome of sinne, because it cannot possesse them totally and finally, but at length they wrestle forth; yet euery sinne in the regenerate committed against their conscience, and depriuing them for the time of the hope of remission of sinnes, is a raigning sinne, when they doe not resist it, but obey the lusts thereof, such was Dauids adulterie: sinne not raigning in them is their originall concupiscence, their infirmities, sinnes of ignorance, omission, and such like, which they doe daiely mourne for, and striue against.

6. Doct. *What manner of seruice must be performed to righteousnesse.*

v. 19. *As you haue giuen your members seruants to vncleannes, &c. so, &c.* We must serue righteousnesse, as before we serued sinne. 1. *libenter*, willingly and cheerefully: 2. *vigilanter*, watch-

3. *celeriter*, speedely, not putting off our seruice. 4. *potenter*, mightily, with all our strength, and power. 5. *ardenter*, earnestly, zealously, not coldly, or slackely. 6. *indesinenter*, constantly, without ceasing, intermission, or giuing ouer. *Gorran.*

5. Places of controuersie.

Controv. 1. *Against the administring of the sacraments in an vnknowne tongue.*

v. 3. *Know ye not, &c. Haymo* taketh this to be a reprehension of the Apostle reprouing them for their ignorance, as if he should haue said: *certe id puto ignoratis*, I verily thinke ye are ignorant: and if ye be, I will shew it vnto you, &c. But *Origen* better inferreth: that the Apostle speaketh *taquam scientibus & edoctis*, as to men of knowledge, & wel taught: & hereupon he sheweth that in the Apostles time, the vse was otherwise, then in his daies: *non, vt nunc fieri videmus, typus tantummodo mysteriorum his qui baptizantur, sed virtus eorum & ratio tradebatur*, then, not onely the type it selfe, and misterie of the sacrament was deliuered to those which were baptized, as now is vsed to be done, but the efficacie and reason thereof, &c. the meaning of the sacrament explaned, so that none were ignorant, what was signified thereby, as the Apostle speaking here of baptisme, and of the spirituall vse and signification therof, appealeth vpon their knowledge: which sheweth the superstition of the Romanists, who cause the sacraments to be administred vnto their people in the latine tongue, and so they are kept in ignorance, not knowing the right vse of the sacraments, but resting onely in the outward ceremonies, & superstitious vsages which they haue brought in, and added to the sacraments.

Controv. 2. *Concerning inherent iustice.*

Stapleton, a notable champion for the Romanists, *Antidot. p.* 312. thus reasoneth out of the Apostles words, v. 2. for inherent iustice: they which are dead to sinne, are wholly renewed in the inward man, and so by their renouation are acceptable vnto God, and thereby iustified: but by the grace of Christ, we die vnto sinne, not to liue vnto the same any more: *Ergo* thereby we are accepted of God, and reconciled to him.

Contra. The proposition diuersely fayleth. 1. this renouation of the inward man is not totall, or perfect, but onely in part: though sinne doe no longer raigne in them, that are iustified, yet the reliques thereof remaine still: the vnderstanding, will, and affections, are but reformed in part, for the Apostle saith, *we know in part*, 1. Cor. 13. 9. and as our knowledge is, such is our charitie: indeede in the next world, when we are glorified, all imperfection shall be done away, and we shall be perfect as God is perfect, but while we dwell in these houses of clay, we are compassed with many imperfections. 2. This our renouation, though it be not perfect, yet is accepted thorough the perfect obedience of Christ: but it is not accepted as our iustification, whereby we are reconciled vnto God, for that which iustifieth vs, must be perfect: which is onely the righteousnesse of Christ, applyed vnto vs by faith: See further touching inherent iustice, *Synops. Centur.* 4. *err.* 56. and *Contr.* 14. following.

Controv. 3. *That the Sacrament of baptisme doth not conferre grace by the outward worke.*

v. 3. *Knowe yee not, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death, &c.* Hence the Romanists would inferre that baptisme doth worke in all, regeneration: for all that are baptized into the death of Christ are regenerate, but all that are baptized into Christ, are baptized into his death: therefore all that are baptised are regenerate, and so the verie sacrament doth by the externall act conferre grace: to this purpose the Romanists.

Contra. 1. The conclusion should be, all that are baptized into Christ are regenerate, and that we grant: all they which receiue baptisme aright, that is, by faith, apprehend the promise of remission of sinnes, either then, as they which are of yeeres, or after, as infants when they come to yeeres of discretion they are regenerate; so the conclusion is true of all the faithfull that are baptized: for the Apostle speaketh here onely of such, including himselfe in the number: so also he saith, Galat. 3. 27. *All yee that are baptized into Christ, haue put on Christ:* but they onely are baptized into him, that by faith are graft into him, and made liuely members of his mysticall bodie: And thus much *Lombard lib.* 4. *distinct.* 4. affirmeth out of *Hierome*, *in Ecclesia, qui plena fide non accipiunt baptisma, &c. in the*

Church, they which with a full faith doe not receiue baptisme, doe take the water, not the spirit, &c.

2. And these reasons may be alleadged hereof: 1. iustification doth often goe before baptisme, as Abraham first beleeued, and then was circumcised, and Cornelius after he had shewed his faith, was baptized by S. Peter, Act.10. 2. *Origen* doth inferre as much out of the Apostles words here: because the Apostle saith, *we are buried with him by baptisme into his death, docens per hoc, quia si quis prius mortuus est peccato, is necessariò in baptismo consepultus est Christo*, he teacheth hereby, that if one be dead before vnto sinne, then of necessitie he is buried with Christ in baptisme; but if any before doe not die vnto sinne, he cannot be buried with Christ: *nemo enim aliquando viuus sepelitur, &c.* for no man is at any time buried aliue, &c. thus *Origen*, and before him *Tertullian, lib. de pœnitent. Dicit baptizari, non vt delinquere desinamus, sed qua desiuimus, &c.* he bid to be baptized, not that we should leaue off to sinne, but because we had left alreadie, &c. *Tolet* here answeareth, that his meaning is, that they which are to be baptized, must come with a purpose *amplius non peccandi*, not to sinne any more: and further to *Origen*, though he name him not, he maketh this answear: that we are said to be buried in baptisme, not because we first die vnto sinne, before we are baptized, but for that baptisme signifieth, that we are dead to sinne, as the graue sheweth that they which are buried are dead, *& non solum id significat, sed efficit*, and it doth not onely signifie it, but effecteth what it signifieth, &c. *Tolet. annot. 3.*

Contra. 1. *Tertullian* saith more then so, they which come to be baptized, *corde iam loti sunt, &c.* are alreadie washed in heart: but their hearts cannot be washed and cleansed, without remission of their sinnes.

2. The graue signifieth in deed, that they which are buried are dead, but they were dead before, neither doth the grave make them dead, it receiueth them first beeing dead: so then if we be buried in baptisme, it sheweth that a spirituall death must goe before, as the people which came vnto Iohns baptisme, confessed and repented of their sinnes, Matth. 3. yet this death to sinne, is encreased, ratified, and confirmed in baptisme.

3. But if iustification and remission of sinnes goe often before baptisme it will be demanded, to what ende we are then baptised: We answear 1. because God hath so commanded, and therfore it were great contempt not to obey the Lords commandement. 2. the benefits receiued before, by those visible signes are enlarged and encreased. 3. and although they are iustified before God, yet it is not knowne vnto the Church, into the fellowship whereof they are receiued by that outward Sacrament. 4. baptisme also sealeth the assurance of the kingdome of God; which they receiue in their iustification, but it is sealed, confirmed, and ratified by the sacrament of baptisme: like as Princes gifts, after they are granted, doe passe vnder the great seale, *Martyr.* See more of this controversie, *Synops. Centur. 2. err. 96.*

Controv. 4. *That baptisme serueth as well for the remission of sinnes to come, as of sinnes past.*

v. 3. *We haue beene baptized into Iesus Christ:* Baptisme then is a seale of our vniting, grafting, and incorporating into Christ by faith, by whom we haue remission of all our sinnes past, present, and to come, and therefore the vse of baptisme extendeth it selfe vnto the whole life of man, that by the effectual and liuely remembrance thereof, he is confirmed and strengthened in the hope of the remission of all his sinnes in Christ: so *Chrysostome* well saith, vpon the 5. verse, *non ad hoc tantum valet baptismus, quod priora delicta delet, sed quod & ad futura cauenda monet:* baptisme [illegible] avayleth not hereto, that it blotteth out our sinnes past, but armeth vs to take heede o[illegible]es to come, &c.

Contrarie vnto this truth is the Popish doctrine, that baptisme is *prima tabula post naufragium, &c.* the first table, as they call it, after shipwrack, and penance is the second table: so that they will haue baptisme serue onely for the remission of sinnes past: This conceit of baptisme beganne to be taken vp long agoe: this made *Constantius*, deferre his baptisme till he was old, and the like is reported of *Nazianzen* in his life: and hereupon grewe that common error, that before baptisme men tooke vnto themselues a greater liberte to sinne: as in *Augustines* time they vsed to say, *sine illum facere, nondum est baptizatus*, let him alone, he is not yet baptized: See also further of this point, *Synops. Centur. 3. error. 11.*

Contro[illegible]

Controv. 5. *Whether in baptisme our sinnes be cleane taken away.*

v. 6. Knowing that our old man is crucified with him, &c. Hence *Pererius* with other Romanists would inferre, *in baptismo tolli & deleri penitus peccata, &c.* that in baptisme our sinnes are wholly remooued and blotted out, that those sinnes, which were before baptisme, are after baptisme none at all: and not as the heretikes say (so the Romanists blaspheme the Protestants) that sinnes remaine after baptisme, but they are not imputed: to this purpose *Pere. disput. 2. annot. 9.*

Contra. 1. *Pererius* with the rest of that sect doe misreport our opinion: for we doe not say, that in baptisme our sinnes are onely hid, and not imputed, and yet remaine still: but we hold, that our sinnes are blotted out, and remooued for euer, *quoad culpam, reatum, & poenam*, in respect of the fault, guilt, and punishment: but there remaineth *macula*, a blot still, and staine of sinne: the corruption, and imperfection of our nature, with some reliques and remainder of sinne doe still remaine: and this is euident both in that originall sinne remaineth after baptisme, which the Apostle calleth, *peccatum inhabitans*, sinne dwelling in him, Rom. 7. 10. euen after he had beene baptised. 2. whereas *Pererius* obiecteth that saying of *Beza*, to confirme his opinion, *that in those which are truely sanctified in Christ, sinne once dyeth, that is, is so weakned, vt pristinas vires nunquam acciptat, &c. that it shall neuer receiue the former strength, but daily as the bodie in the graue rotteth away, donec penitus intereat, &c. vntill it altogether perish, &c.* In these words *Beza* affirmeth not, that in baptisme there is a perfite death of sinne: but that sinne beginning to die, is weakned more and more, and neuer returneth to the former strength: which is most true, that the regenerate doe more and more die vnto sinne, and euery day the power of sinne is decayed in them, till at length together with mortalitie, they put of all corruption: See further, *Synops. Centur. 3. ca. 16.*

Controv. 6. *Of the baptisme of infants.*

1. The *Anabaptists* doe thus inferre out of this place of the Apostle, v. 5. *we are buried by baptisme into his death, &c.* they which are baptised must professe their mortification and dying vnto sinne, which infants cannot doe, and therefore they are not to be baptised: And Christ bid his Apostles to goe teach all nations, and baptize them: infants are not capable of doctrine, and fit to be taught, therefore they are not to be baptized.

Contra. 1. They which neither in baptisme nor after make profession of their mortification, are not to be baptized: they which are of yeeres, must so professe in their baptisme: it is sufficient for infants to doe it afterwards: for the vse of baptisme is not for the time present onely, but for afterward, otherwise we should neede often to be baptized. 2. Infants are within the couenant, for God promised to be the God of the faithfull, and of their seede: and therefore the signe of the couenant, is not to be denied vnto them: and seeing infants were circumcised vnder the lawe, in stead whereof baptisme is succeeded, infants by the same warrant are to be baptized, vnlesse we will make the state of infants vnder the Gospell, inferiour vnto the condition of infants vnder the lawe. 3. When the Apostles were bidden to preach and baptize: a course was prescribed them, and that of those times to beginne with preaching, and then to baptize: for first they which were of yeares, must beleeue, which was wrought in them by preaching the word, for faith commeth by hearing, before they could be admitted to baptisme. 4. But it will be obiected, that this vse of baptizing infants is not Apostolicall, it was brought in by *Hyginus* Bishop of Rome, and *Tertullian lib. de baptism.* misliketh that vse.

Contra. 1. *Hyginus* onely made a decree concerning Godfathers, and Godmothers, as they are called, that vndertake for infants in baptisme, which sheweth that the baptizing of infants was in practise before: 2. *Tertullian* in his old age fell into the heresie of *Montanus*, and therefore much is not to be ascribed to his iudgement concerning this matter, *Martyr.*

Controv. 7. *Of the confidence and assurance of saluation.*

v. 8. *Wee beleeue that we shall also liue with him, &c.* Hence it is well inferred, that the faithfull are assured by faith, both of their perseuerance in the state of grace in this life, and of euerlasting life in the next: for, *we beleeue*, saith the Apostle, *that we shall liue, &c.* we nothing doubt of it: and in the same sense, the Apostle said before, γινώσκοντες, knowing, ver. 6. and againe, εἰδότες, knowing, v. 11 λογιζεσθε, reckon, gather ye, or conclude ye,

as the word is taken, Rom. 3. 28. and here πιστεύομεν, *we beleeue*, all which words implie, a certaintie without doubting.

Contrarie hereunto is the doctrine of the Romanists, which hold it to be a point of presumption to haue assurance of saluation: and whereas we vrge S. Pauls example, that was sure nothing could separate him from the loue of God in Christ, they answear, that S. Paul and other holy men, had it by speciall reuelation.

Contra. S. Paul maketh it not his speciall case to be assured of saluation: but here he speaketh generally of all the faithfull, *we knowe: Tolet* also one of their owne writers, thus expoundeth this place, *we beleeue, credimus intellectu, &c.* we beleeue in the vnderstanding that spirituall life is giuen vs with the death of sinne, *confidimus etiam nos in ea perseueraturos*, and we are confident that we shall perseuere therein: See further hereof, *Synop. Centur. 4. err. 25.*

Controv. 8. *That Christ shall not die in the next world againe for those, which were not healed here.*

v. 9. *Death hath no more dominion ouer him, &c. Origen* by this text confuteth their error, who hold that Christ should suffer in the next world the like things, as he did here for them, *quos dispensationis eius medicina sanare non poterat*, whom the medicine of his dispensation could not heale in this present world: and they vsed this reason, because in the next world they shall either doe well still, or euill; *non erunt profunda silentia*, there shall not be silence altogether: then as Lucifer fell in the beginning, so may they be apt to fall then, having the vse of freewill: for *virtus est mutabilis*, vertue is changeable.

Origen thus refuteth this error. 1. because it is contrarie directly to the Apostles words here, that Christ died once for all, *death shall haue no more dominion ouer him*, such was the force and efficacie of the crosse of Christ, *vt sufficiat ad sanitatem & remedium non solum presentis & futuri seculi, sed etiam preteritorum, &c.* that it sufficeth not onely for the health and remedie of the present, and world to come, but of the ages past; *& non solum humano ordini, &c.* and not onely for the order and condition of men, but euen for the celestiall orders also, &c. Christ by his death redeemed the one from their sinnes, and setled and established the other. 2. and though the nature of man be mutable here, yet so shall it not be there, *vbi ad culmen virtutis ascenderit*, when it is come to the height and perfection of vertue: for there shall be charitie, which as the Apostle saith, *nunquam excidit*, neuer falleth away. 3. The Apostle could say, *that neither life, nor death, things present, nor to come, nor any thing else, could separate him from the loue of God in Christ*, how much lesse shall the libertie of freewill be able, then to separate vs. 4. And Lucifer did fall, *antequam ad beneficia filij Dei charitatis vinculis stringeretur*, when as yet the bond of charitie had not fastened him to the benefits of the Sonne of God: But it is now otherwise with those celestiall spirits, whose state is now made firme and sure in Christ.

Controv. 9. *Against the sacrifice of the Masse.*

v. 10. *For in that he died, he died once:* This place is verie pregnant against the Popish sacrifice of the Masse, wherein they say they doe dayly offer vp Christs bodie in sacrifice vnto God: for there is no oblation of Christ in sacrifice but by death: he died but once, and therfore one sacrifice of him in his death sufficeth for all, and the Apostle saith, *Heb. 10. 14. that he hath with one offring, made perfect for euer them that are sanctified.* This then is a blasphemous derogation to make iteratiue sacrifices, as though that one sacrifice had beene imperfect: and whereas they alleadge that their Masse is a sacrifice applicatorie of Christs death, such applications are superfluous, seeing the death of Christ is effectually applyed by faith, which is reuiued, strengthened, and increased by the commemoration of Christs death in the Sacraments: See more hereof, *Synops. Centur. 3. err. 31.*

Controv. 10. *Concerning freewill.*

v. 12. *Let not sinne raigne, &c.* This place may be vrged by the aduersaries of the grace of God, to proue that man hath some power in himselfe to resist sinne, seeing otherwise the Apostles exhortation should be in vaine to exhort men vnto that which is not in their power.

Contra. 1. The Apostle elswhere euidently teacheth, that man hath no power or inclination of himselfe to any thing that is good, as 2. Corinth. 3. 5. *Wee are not sufficient to thinke any thing of our selues, but our sufficiencie is of God*, Philip. 2. 13. *It is God,*

God, that worketh in you both the will and the deed of his good pleasure: we must not then make the Apostle contrarie to himselfe, as though in this place he should ascribe any thing to mans freewill. 2. the Apostle speaketh here to men iustified and regenerate by the spirit of God, by the which they are enabled to performe this, whereunto they are exhorted: so that this abilitie is not in themselues, but from God. 3. the Apostle sheweth a difference by thus exhorting betweene these actions, which the Lord maketh in other creatures, which either haue no sense at all, or sense onely, which creatures God vseth without any stirring at all, feeling, and inclination in them, and those, which he worketh in man, whose reason, will, and vnderstanding he vseth by inciting and stirring it vp. 4. So then these exhortations are not superfluous, for thereby we are admonished rather what we ought to doe, then what we are able to doe, and by these exhortations of Gods word, grace is wrought in vs to enable vs to doe that, which of our selues we haue no power to doe: See further Controv. 15. following.

Controv. 11. *That concupiscence remaining in the regenerate, is properly sinne.*

v. 12. *Let not sinne raigne:* The Apostle here speaketh of concupiscence, which is sinne, though it raigne not in vs: the verie suggestions and carnall thoughts, that arise in the regenerate, haue the nature of sinne, though they yeeld not consent vnto them.

Bellarmine with other of that side, doe expound these and such like places, wherein concupiscence is called sinne, *de causa vel effectu peccati*, of the cause or effect of sinne: so concupiscence is improperly called sinne, in their opinion, either because it is the effect and fruit of Adams sinne, as a writing is called ones hand, because the hand writ it, or because it bringeth forth sinne, as we say, *frigus pigrum*, slouthfull cold, because cold maketh one full of slouth. lib. de amiss. grat. c. 10. tom. 3.

Contra. 1. Concupiscence is sinne properly, because it is contrarie to the lawe of God, it striueth and rebelleth against it, and continually stirreth vs vp to doe that which is contrarie to the Lawe: sinne properly is the transgression of the lawe, as the Apostle defineth it, 1. Iohn 3.4. therefore concupiscence being contrarie to the lawe of God is properly sinne: S. Paul also calleth it sinne dwelling in him, Rom. 7.17. 2. Whereas it may be obiected that all sinne is voluntarie, but the motions and suggestions of the flesh are involuntarie: we answear that all sinne is not voluntarie, for then originall corruption should not be sinne, which is euen in children, which can giue no consent: and yet in respect of the beginning and roote of this sinne, which was Adams transgression, it was voluntarie: See more of this controversie, *Synops. Papism. Centur.* 4. *err.* 16.

Controv. 12. *Whether a righteous man may fall into any mortall or deadly sinne.*

v. 12. *Let not sinne raigne:* there is then *peccatum regnans*, sinne raigning, as when one sinneth against his conscience, and setteth his delight vpon it, and followeth it with greedinesse, and so for the time, looseth the hope of forgiuenesse of sinne, and maketh him subiect to euerlasting death without the mercie of God: *peccatum non regnans*, sinne not raigning, is originall concupiscence, suggestions, motions of the flesh, infirmities, and such like: Now the Romanists simply denie, that a righteous man can commit any mortall sinne, neither can any continuing the Sonne of God fall into it: *Rhemist.* 1. Ioh. 3. *sect.* 3. Among the Protestant writers some thinke, that the righteous may haue sinne for the time raigning in them, as Aarons idolatrie, and Dauids adulterie sheweth: so *Ursinus vol.* 1. *pag.* 207. but *Zanchius* denieth it, *miscellan. p.* 139.

Contra: 1. Touching the assertion of the Romanists, it is manifestly conuinced of error by the example of Dauid: for it is absurd to thinke that in his fall he ceased to be the child of God: for he that is once the sonne of God, shall so continue to the ende: Dauid was a righteous and faithfull man, and yet fell into great and dangerous offences, which they call deadly and mortall sinnes.

2. The other may be reconciled by the diuerse taking and vnderstanding of *raigning sinne:* for if that be vnderstood to be a *raigning sinne*, which is committed of an obstinate minde, with contempt of God, without any feeling or remorse of conscience, so we denie, that any of the elect can fall into any such sinne: but if that be taken for *a raigning sinne*, when for a time the conscience is blinded, and a man is ouercome and falleth, yet rather of infirmitie, then obstinacie, yet afterward such vpon their repentance are restored:

stored: in this sense, sinne may raigne in the righteous, as in Aaron, Dauid: but it is said improperly to raigne: because this kingdome of sinne continueth not, it is but for a time.

Controv. 13. *Against the Manichees.*

v. 22. *In your mortall bodie: Theophylact* hence reproueth the error of the Manichees, who affirmed, that the bodie of man is wicked and euill: but seeing the Apostle compareth it to armour or weapons, which the souldier vseth for his countrey, the theise and rebell against it: so the bodie is an indifferent thing: it may either be abused as an instrument of sinne, or by the grace of God it may be applyed to the seruice of the spirit, as the Apostle sheweth, v. 19. *Giue your members as seruants vnto righteousnesse.*

Controv. 14. *Concerning inherent iustice.*

v. 13. *Neither giue your members as weapons of vnrighteousnesse, &c. Bellarmine* inferreth out of this place, that as sinne was a thing inherent and dwelling in vs before our conuersion, so instead thereof must succeede righteousnes, *per iustitiam intelligit aliquid inhærens*, by righteousnesse he vnderstanderh a thing inherent in vs, from whence proceed good workes.

Contra. 1. We doe not denie but that there is in the regenerate, a righteousnesse inherent and dwelling in them, which is their state of sactification or regeneration: but by this inherent iustice, are we not iustified before God, but by the righteousnesse of Christ imputed onely: for here the Apostle treateth not of iustification, but of our sanctification, and mortification, which are necessarie fruits of iustification, and doe followe it; but they are not causes of our iustification. 2. Wherefore this is no good consequent; There is in the righteous an inherent iustice, *Erg.* by this iustice they are iustified before God: See further hereof, *Synops. Centur.* 4. *err.* 56.

Controv. 15. *Against the power of freewill in the fruits of righteousnesse.*

v, 20. *When ye were the seruants of sinne, ye were freed from righteousnesse: Beza* doth vrge this place strongly against the popish freewill: for in that they are said to be free from iustice, (that is, as *Anselme* interpreteth, *alieni à iustitia*, estranged from iustice) it sheweth that they haue no inclination at all vnto iustice: it beareth no sway at all: *nullum erat eius imperium*, it had no command at all ouer you.

Pererius disput. 5. *numer.* 33. maketh an offer to confute this assertion of *Beza*, but with bad successe: for those verie authors, whom he produceth, make against him: first he alleadgeth *Anselme* following *Augustine*, *liberum arbitrium* (saith *Augustine*) *vsq; adeo in peccatoribus non periit, vt per ipsum maximè peccent, &c.* freewill is so farre from beeing lost in the wicked, that thereby they doe sinne most of all. &c. But who denieth this, the wicked haue freewill indeed, free from compulsion, it is voluntarie, but inclined onely vnto euill: which *Anselme* calleth *libertatem culpabilem*, a culpable freedome: and he therefore fitly distinguisheth betweene these two phrases of the Apostle, he saith they are ἐλεύθεροι *free*, not *freed*, from iustice, least that sinne might be imputed vnto any other, then to themselues: but afterward, v. 22. he saith ἐλευθερωθέντες, *liberati*, freed from sinne: to shewe that this freedome is not of our selues, but onely from God: and so he concludeth, *hæc voluntas qua libera est in malis, &c. ideo in bonis libera non est, quia non liberatur ab eo, qui eam solus, &c.* this will, which is free in euill, because they delight in euill, is not therefore free in good things, because it is not freed by him, who onely can make it free from sinne, &c.

With like successe he citeth *Thomas* in his Commentarie here, who thus writeth: *semper itaq; homo, sive in peccato fuerit, sive in gratia, liber est à coactione, non tamen semper liber est ab omni inclinatione*, man therefore alwaies, whether he be in sinne, or in grace, is free from coaction and compulsion, but he is not alway free from an inclination, &c. where he affirmeth the same thing which we doe, that the will of men is free alwaies from compulsion, for it alwaies willeth freely, without constraint that which it willeth: but it is not free at any time from an euill inclination: it is not free *à necessitate*, from a necessitie of inclining vnto that which is euill, of it owne naturall disposition.

Controv. 16. *Whether all death be the wages or stipend of sinne.*

v. 13. *The stipend of sinne is death: Socinus part.* 3. *c.* 8. *pag.* 294. graunteth that eternall death is the reward of sinne, and the necessitie of mortalitie, and dying, but not the cor-

corporall death it selfe: for Adam before sinne entred, was created in a mortall state and condition; and Christ hath redeemed vs from all sinne, and the punishment thereof, therefore corporall death is no punishment of sinne, because it remaineth still, neither hath Christ redeemed vs from it.

Contra. 1. It is euident, in that the Apostle speaketh of death, here absolutely without any restraint, or limitation, that he meaneth death in generall, of what kind soeuer: and of the corporall death he speaketh directly c. 5. 12. by one man sinne entred into the world, and death by sinne, which is specially vnderstood of the bondage of mortalitie, which Adam by his transgression brought vpon his posteritie.

2. It is a friuolous distinction to make a difference betweene death and the necessitie of dying: for what else is mortalitie, then a necessitie of dying, which if it be brought in by sinne, then death also it selfe.

3. Adam, though he were created with a possibilitie of dying if he sinned, yet this possibilitie, should neuer haue come into act, if he had not actually sinned.

4. Christ hath indeed deliuered vs from all punishment of sinne both temporall, and eternall, as he hath deliuered vs from sinne: for as our sinnes are remitted, neuer to be laid vnto our iudgement, and yet the reliques and remainder of sinne are not vtterly extinguished; so the Lord hath effectually and actually deliuered vs from eternall death, that it shall neuer come neare vs; but from temporall death, as it is a punishment onely: for he hath made it an entrance to a better life, and he hath taken away the power thereof, that it shall not seaze vpon vs for euer; because he shall raise vs vp at the last day, and then perfectly triumph ouer death for euer.

5. *Origen* here vnderstandeth neither eternall nor temporall death, but that *qua separatur anima per peccatum à Deo*, whereby the soule is separated from God by sinne: But then the Apostle had made an iteration of the same thing, for sinne it selfe is the spirituall death of the soule, and therefore the death here spoken of, is an other death beside that, namely, that which followeth as the stipend of sinne, which is euerlasting death, vnto the which is in the next clause opposed eternall death.

Controv. 17. *Against the distinction of veniall and mortall sinnes.*

v. 23. *The stipend or wages of sinne, is death: Paine* by this place doth well confute that Popish distinction of veniall and mortall sinnes: they say that veniall sinnes are those, which in their owne nature are not worthie of death, but the Apostle here noteth in generall of all sinne whatsoeuer, that the stipend and wages thereof is death, because all sinne is ἀνομία, the transgression of the law: 1. Ioh. 3. 5. *and death is the wages of them, that transgresse the law*: that *glosse* then of *Haymo* vpon this place may seeme somewhat straunge: *hoc non de omnibus peccatis intelligendum est, sed de criminalibus, &c.* this is not to be vnderstood of all sinnes, but onely of those which are criminall, such as S. Iohn speaketh of c. 5. *there is a sinne vnto death, I say not that thou shouldest pray for it, &c.* for the Apostle speaketh there of sinne against the holy Ghost, which shall neuer be forgiuen, for the which it is in vaine to pray: If the Apostle there should meane all criminall sinnes, then it would follow, that we should not pray for the conuersion of heretikes, adulterers, murtherers, and such like. We confesse, that there are some mortall sinnes, some veniall, but not in their nature: to the faithfull and penitent all sinnes are veniall, to the vnbeleeuers and impenitent, sinnes are mortall: it is the mercie of the forgiuer, not the qualitie of the sinne, that maketh it veniall, yet this taketh not away the difference of sinnes, as though they were equall: for small sinnes are more easily pardoned, and great sinnes, where they are forgiuen, are more hardly pardoned; where they be not, they are more or lesse punished, according to the greatnes of the sinne: see further of this point, *Synops. Centur. 4. cr. 6.*

Controv. 18. *That euerlasting life cannot be merited by good workes.*

Arg. 1. *v.* 23. *But the gift of God is eternall life.* The Apostle in chaunging and inuerting the order of his speach, whereas he had said the stipend of sinne is death, saith not, the stipend of righteousnes is eternall life, but the gift of God, &c. euidently sheweth, that euerlasting life is not due as a reward merited by our workes, but as a gift of grace through Christ Iesus: Thus *Chrysostome* expoundeth this place: he saith not, *merces benefactorum vestrorum vita aterna, sed donum Dei:* life eternall is the reward of good workes, but it is the

gift of God: *Theodoret, non dixit, eam esse mercedem, sed gratiam, &c.* he saith not eternall life is a reward, but grace or fauour: *Nam licet quis summam & absolutam iustitiam præstiterit*, for although one could performe a perfect iustice, yet temporall things are not correspondent to eternall: *Theophylact: non quasi retributionem laborum dat eam Deus, sed ex gratia per Christum, qui hæc omnia nobis promeruerit*, God giueth not eternal life, as a recompence of our labour, but by grace through Christ, who hath merited all these things for vs.

Answ. Our aduersaries doe all here concur in this answer, that euerlasting life is therfore called a grace, *quia his meritis redditur, quæ gratia contulit*, because it is rendred for and vnto those workes which were wrought in vs by grace; so *Pererius*, eternall life though it be due vnto good workes, yet it is giuen freely, *nam merita illa principaliter à Dei gratia profecta sunt*, for these merites, to which it is due, doe principally proceed from the grace of God, &c. *Pere. disput. 7. numer. 42.* so also *Tolet* in his *annotat.* and the Rhemistes vpon this place: also *Stapleton* hath the same answer: which they all would seeme to take from *Augustine*, who saith the Apostle might haue said, *the stipend of our iustice is eternall life:* but he called it the grace of God, that we should vnderstand, *ipsa bona opera, quibus vita æterna redditur, ad Dei gratiam pertinere*, that good workes themselues, to the which eternall life is giuen, doe belong vnto the grace of God: *August. de grat. & liber. 8. 9.*

Contra. 1. Whereas *Augustine* saith, *recte potuisse dicere*, the Apostle might haue well said otherwise: it is enough for vs, that the Apostle did not in this place say otherwise: and as *Pet. Martyr* saith, by this meanes most euident places of Scripture might be auoided, if we may say, *aliter potuisset dici*, it might otherwise, thus, or thus haue beene said. 2. but for the thing it selfe, *Augustine* is so farre from approouing the merite of workes to eternall life, that he maketh the good workes themselues to belong vnto grace: as he saith elsewhere, *pro hac gratia in qua ex fide viuimus, accepturi sumus aliam gratiam, in qua sine fine in cœlo viuimus*, for this grace, wherein we liue by faith, we shall receiue an other grace and fauour, wherein we shall liue without end in heauen: *in Psal. 144. 3.* for how can God be a debter to vs to bestow a second grace, because he conferred an other grace before: we are endebted to God for the former grace, he is not a debter to vs to bestow a second grace: as *Bearnerd* well saith, *merita omnia Dei dona sunt, & ita homo magis propter ipsa Deo debitor est, quam Deus homini*, our merits are Gods gifts, and so for them man is more debted to God, then God to man. *de annunt. Mar. serm. 1.*

Argum. 2. Where the crowne is of mercie it is not of merite: but the crowne of euerlasting life is in mercie, Psal. 103. 4. *which crowneth thee with mercie and compassions.*

Answ. Pererius hath here two answers. 1. that either by mercie we may vnderstand Gods protection in this life, whereby he compasseth his children as with a crowne. 2. or if we take it for the crowne of euerlasting life, it is called a mercie, because the merites for the which it is rendred, *promanant principaliter ex gratia per misericordiam data*, doe principally flow forth from grace giuen them in mercie. *Pere. disput. 9.*

Contra. 1. If Gods protection in this life be of mercie without our desert, then much more euerlasting saluation is of mercie, which is lesse merited. 2. the other is a meere cauill: for what graces soeuer any haue receiued in this life, how perfect soeuer they be here, they shall haue need of mercie in the day of iudgement: as the Apostle saith, 2. Tim. 1, 18. the *Lord graunt, that he may finde mercie with the Lord, at that day, &c.* beside the mercies receiued in this life, he wisheth he may also finde mercie then: so *Augustine* collecteth vpon these words, Iam. 2. 13. *there shall be iudgement merciles to him that sheweth no mercie:* that they which haue liued well shall haue iudgement, *cum misericordia*, with mercie, they which haue liued euill, shall haue iudgement without mercie: where then there is need of mercie, there is no standing vpon merite.

lib. de correct. & grat. c. 13.

Argum. 3. That which is of grace cannot be also of works, as the Apostle reasoneth, Rom. 11. 6. *if it be of grace, it is no more of workes, or else grace were no more grace, &c.* but eternall life is of grace, *Ergo* not of workes.

Answer. 1. The Apostle may either here speake of the naturall workes of men, and so such workes do destroie grace, not of the workes of grace, which are indeed meritorious of eternall life: 2. the Apostle speaketh of election, which is of grace, *non propter hominum opera præuisa*, not vpon the foresight of mans workes: Thus *Pererius, disput. 8. numer. 48.*

Contra. 1. The Apostle excludeth euen the workes of grace: for the question is of good workes, not of euill, but all good workes are of grace: for God worketh in vs both the will and the deed, Phil. 2. 13. and that euen good workes, which are of grace, are excluded, the Apostle sheweth elsewhere: Ephes. 2. 8. *By grace are ye saued &c. not of workes, least any man should boast of himselfe: for ye are his workemanship created in Christ Iesus vnto good workes, &c.* 2. The Apostle indeed speaketh of the election of grace: but yet the rule is generall, that grace and workes in the matters of saluation cannot be matched together: for he prooueth election to be of grace, and not of workes, by his generall axiome or proposition, because that which is of grace cannot be of workes: and if election be of grace, and not of workes, then euerlasting life also, which dependeth of our election, must of necessitie be of grace also.

Argum. 4. That which is of workes is by debt, as the Apostle saith, Rom. 4. 4. *To him that worketh the wages is not counted by fauour, but by debt:* But God is endebted to no man: therefore life eternall is not of workes, because it is not by debt.

Answer. Pererius here answereth by a distinction: that there is a lawfull kind of meriting *de condigno*, of worthines: the one is perfect and absolute, which presupposeth no gift of grace, whereof it dependeth: such were the workes of Christ, which were absolutely meritorious *ex rigore iustitia*, euen according to the strict rule of iustice, by the reason of the excellencie of his diuine nature beeing vnited in one person to his humanitie: there is another kind of merit, *ex suppositione diuina gratia*, vpon the presupposall of diuine grace: so the workes of men proceeding of grace, and their free will working together, are *merita apud Deum*, merites with God: like as naturall things, though they haue that vertue and activitie from God, are the true causes of their effects. *Pere. disput.* 10. *numer.* 53.

Contra. 1. This answer ouerthroweth itselfe, for if mens good workes proceed of the grace and gift of God, then cannot God be any waies endebted for his owne: as Dauid saith, 1. Chron. 29. 14. *All things come of thee, and of thine owne haue we giuen thee:* and the Apostle saith, Rom. 11. 35. *Who hath giuen vnto him first, and he shall be recompenced:* if then we might challenge any thing at Gods hands as a debt by way of recompence, we must first giue vnto him.

2. There is not the like reason of naturall, and supernaturall things: the naturall causes haue their vertue at once from God, and then they afterward worke according vnto that nature and propertie, wherewith they were once endued: but in supernaturall the grace of God is necessarie, *ad omnes actus*, to euery act: as the horse, when he goeth of his owne accord, is the naturall cause of his going: but the order that directeth him is the cause of his going in the way, and of his going to such a place: so grace is the cause of our well doing: we concurre indeed as naturall causes of the action, but the goodnes of the action is onely from God.

3. God then is not endebted vnto man for the merite of his worke, neither in iustice in respect of vs, is he bound to recompence vs: but yet he is another way endebted, in respect of his promise, and so it is iust with him, in regard of his word, and promise, to performe that which he hath promised: which promise he made onely of his free grace: and this point is touched also by *Pererius, praesertim vera admissa Dei promissione de remunerandis, &c.* especially the promise of God being admitted for the rewarding of the good workes of the righteous, &c. in regard of this promise we graunt, which is meerely of grace, not for the merite of the worke, the Lord worketh himselfe a voluntarie debter of eternall life.

Argum. 5. The Apostle saith, Rom. 8. 18. *That the afflictions of this present life, are not worthie of the glorie, which shall be reuealed, &c.* here he euidently sheweth that our workes are not meritorious or worthy of eternall life.

Answer. Pererius here also thus distinguisheth: that workes may three wayes be considered: in respect of the naturall cause, as they proceed from mans freewill, in respect of the matter, wherein they are expressed, and the time of continuance, which are but temporall, and for a time, and thirdly as they are wrought in vs by the grace of God: in the two first respects, they haue no cause of merit, but in the third, *communiorem habent proportionem aequalitatis & dignitatis, &c.* they haue a fit proportion of equalitie and worthines with the reward of eternall life: thus *Pere. disput.* 11.

Contra. 1. The verie scope of the place taketh away this distinction: for the Apostle v. 17. saith, *If we suffer with Christ, &c.* he speaketh of such sufferings and afflictions, as are endu-

endured for Christ: which are the workes of grace: for a man of himselfe without grace, cannot suffer for Christ: therefore euen good workes as they proceed in vs of grace, are not meritorious or worthy of eternall life.

2. Good workes are so farre from beeing meritorious causes of eternall life, that they are not alwaies and in all, *causa sine qua non*, the cause without the which we cannot attaine vnto life, as in infants: and in them which are of yeares, though without good workes they cannot be saued, yet good workes are rather a beginning of eternall life, then the cause thereof.

3. To conclude this point therefore, in a merit there must fowre things concurre: 1. it must be a free seruice, which we otherwise are not bound vnto. 2. it must be of our owne. 3. it must be perfect. 4. it must be proportionable to the reward. But our workes faile in all these. 1. we can performe nothing vnto God, but that we are alreadie bound to doe. 2. neither haue we any good thing of our owne, which we haue not receiued. 3. and our best workes are imperfect. 4. and betweene our temporall seruice, and an euerlasting reward, there is no proportion: therefore we cannot merite. See more hereof, *Synops. Centur.* 4. *cr.* 79.

6. Morall obseruations.

Observ. 1. *Of perseuerance.*

v. 4. *So we also walke in newnes of life.* *Origen* hence well collecteth, that this newnes of life, *semel facta non sufficiat*, once done, sufficeth not: *ipsa novitas innovanda est*, this newnes must still be renewed from day to day, as the Apostle saith, 2. Cor. 4. 16. *our inward man is renewed daily*; for as that which waxeth old, is euery day oulder and oulder, so that which is new must continually be renewed, otherwise it ceaseth to be new: so that we must walke on still, persuere, and encrease in this newnes of life.

Observ. 2. *Of the continuall strife with sinne.*

v. 13. *Neither giue your members weapons.* The Apostle vsing this phrase of weapons, sheweth, that there is a warre in vs: some fight for sinne, and make their members weapons and instruments thereof: but the children of God must fight and striue against sinne, and hold vp their weapons against the tyrannie and dominion thereof: this combate betweene the spirit and the flesh, the faithfull alwaies find in themselues: as the Apostle saith, Gala. 5. 17. *The flesh coueteth against the spirit, and the spirit against the flesh, and these two are contrarie, so that ye cannot doe those things, which ye would.*

Observ. 3. *Our obedience must be from the heart.*

v. 17. *But ye haue obeyed from the heart, &c.* *Origen* here againe obserueth, that we must yeeld our obedience vnto righteousnesse, not in words onely, and outward shew, but inwardly from the heart: I am afraid, saith he, that there be many of vs, *qui verbis videamur obedire iustitiæ*, which in words seeme to obey righteousnesse, but in our hearts serue sinne, &c. As the Apostle saith of some, 2. Tim. 3. 4. *hauing a shew of godlines, but haue denied the power thereof.*

Observ. 4. *Of freedome from sinne.*

v. 18. *Being made free from sinne, &c.* *Chrysostome* here sheweth, that it is in vaine for a man to haue beene baptised, and taken vpon him the profession of Christianitie, if he be not freed from the kingdome of sinne, and doe ouerrule the lusts thereof: *quid proderit purpura regis esse vestitum, &c. si unus adsit, qui iubenti pareat, &c.* what doth it profite to put on the kingly purple robe, if there be no man to command: as is a king without subiects, so is a Christian that hath put on Christ in baptisme, and hath no command ouer his passions and lusts.

Observ. 5. *We must serue righteousnesse, as before we serued sinne.*

v. 19. *As you haue giuen your members, &c.* *Origen* hath here this profitable note: that although we should serue righteousnesse much more, then we serued sinne, yet the Apostle saith in effect, *eadem postulo, similia requiro*, I require but the same, and the like things: *dudum currebant pedes, &c.* of late your feete did runne to the temples of Idols, now let them runne to the Church of God; your hands was stretched forth to oppresse men, let them be stretched forth to the poore; your eyes wandred to gaze vpon women, now let them looke vpon the poore; your eares were delighted with vaine sounds, now let them be turned to

heare

heare the word of God: your tongue which was exercised in cursing, now let it be occupied in praising and blessing of God, &c.

Observ. 6. *Against oppression.*

v. 19. *To iniquitie to commit iniquitie, &c. Chrysostome* here taketh occasion to enueigh against those, which for loue of money oppressed the poore, which sin, after his rethoricall manner, he thus amplifieth. 1. he maketh them worse then theeues that rob by the high way: for they doe it in feare, and in secret places, these audaciously fill cities with their crueltie. 2. they are worse then murtherers, *homicida simul ac subito gladio percunt*, the murtherer killeth at once, but he which casteth the poore in prison, and there suffereth him to lie and rot, *pro vna mille mortes infert*, for one death inflicteth many. 3. *Canem summopere curans, &c.* this oppressor is verie carefull for his dog, *sed propter canem, &c.* but for his dog he neglecteth man, for whom Christ died. 4. He is worse then brutt beasts, *illa siquidem cognata diligunt, &c.* for they loue their like, but one man despiseth an other. 5. they set more by their houses in decking and adorning them, then by their owne soules: while thou makest thy house faire and beautifull, *anima interim desolatam habes*, thou hast a desolate and forelorne soule: if thy maide should be brauely set forth, and thy wife attired nothing like, thou wouldest be offended; yet thou neglectest thy soule, and furnishest thy house and other meaner things, & it grieueth thee not. 6. and here he reproueth such curiositie by the example of the Philosopher, who comming into a neate and shining house, finding no place to spit vpon, spit in the owners face, thereby deriding his nicenes and curiositie: to this purpose *Chrysostome* in his morals vpon this chapter.

Observ. 7. *Of the shame that commeth by sinne.*

v. 21. *What fruit had ye in those things, whereof ye are now ashamed?* There are some of that impudencie, that they are not ashamed of their sinne: such *Ieremie* compareth to the vnshamefast whore, Ierem. 3. 3. *Thou hadst a whores forehead, thou wouldest not be ashamed:* there is another sort, which are ashamed of their sinne, but it is an vnprofitable shame, it bringeth them not to repentance: such Ieremie compareth to the theefe, that is ashamed, when he is found, Ierem. 2. 26. but for all that he will not leaue his theft: of the first sort were the Sodomites, that were impudent and shameleſſe, in their sinne; of the second Cain, that was ashamed, but repented not: there is a third sort, that are ashamed, and this their shame bringeth them to repentance: as Ierem. 31. 19. *after I conuerted, I repented, &c. I smote vpon my thigh, I was ashamed, yea euen confounded, &c.* Such was the shame which Dauid had for his sinne committed, Psal. 51. 3. *I know mine iniquities, and my sinne is euer before me:* sinne then, *obiective*, by way of an obiect worketh shame, but *effective*, by way of the effect, by the working of the spirit it leadeth by the remembrance thereof to repentance.

Observ. 8. *That we must examine our selues.*

v. 21. *What fruit had ye, &c. Origen* here noteth, *vnde nos ipsos discutere debemus per singula, &c.* whereupon we must examine our selues in euery thing we doe, whether therin we serue sinne, or righteousnesse, &c. there is not any act, wherein we serue the one or the other: so the Apostle saith, 2. Cor. 13. 5. *examine your selues, know ye not your owne selues, how that Iesus Christ is in you vnlesse ye be reprobates, &c?*

CHAP. VII.

1. *The text with the diuerse readings.*

v. 1. Are you ignorant brethren, (*know ye not, B. G.*) for I speake to them that know the law, (*are skilfull of the law, Be.*) that the law hath dominion (*power, B.*) ouer a man, as long as he liueth? (*as long time as he liueth, L. Gr.*)

2 For the woman which is in subiection to a man, (*is vnder the man, L. Gr.*) is bound to the man, while he liueth by the law: (better, *then her husband yet liuing is bound to the law. L. Rhemists.*) but if the man be dead, shee is deliuered from the law of the man.

3 So then, while the man liueth, she shall be called (*counted, B. be made. T.*) an adultresse, (*a wedlocke-breaker, B.*) if she become an other mans: *B. Gr.* (*if she be coupled to an other man. T. couple her selfe, &c. be with an other man. L. R. take an other man. G.*) but if the man be dead, she is free from the law, (*of the man, L. an.*) so that she is not an adultresse, though she become an other mans.

4 There-

4 Therefore, my brethren, (*or euen so, B.G.*) ye are made dead also (*or mortified, Be.L.A. dead, B.G.*) to the law, by the bodie (*in the bodie, Be.T.*) of Christ, that ye should be vnto an other, euen vnto him that is raised (not, *risen, L.T.*) from the dead, that we should fructifie *L.* (*bring forth fruit, Be.B.G.*) vnto God.

5 For when we were in the flesh, the motions (*infirmities. T. affections. Be. lusts. B. passions. L. παθήματα. Gr.*) of sinnes, which were by the law, did worke, *L. B.* (*had force. Be. G. were effectuall*) in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the law, that being dead, (not, *of death. L. or we being dead vnto it, B.G. T. see the question following vpon this place*) wherein we were holden: that we should serue in the newnes of the spirit, not in the oldnes of the letter.

7 What shall we say then? is the law sinne? God forbid: (*let it not be, Gr.*) yea, I knew not sinne, but by the law: for I had not knowne lust, except the law had said, Thou shalt not lust.

8 But sinne taking occasion by the commandement, wrought in me all manner of concupiscence: *B.G.T.* (some read thus, *sinne taking occasion, by the commandement, &c. Be.L. see v.11. following*) for without the law sinne *was* dead.

9 For I once was aliue without the law: but when the commandement came, sinne reuiued, but I died.

10 And the commandement, which was *ordained* vnto life, the same was found *to be* to me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me*.

12 Wherefore the law is holy, and the commandement is holy, and iust, and good.

13 Was that then, which was good, made death vnto me? God forbid: but sinne, that sinne might appeare, wrought death in me by that which is good: *L.G. T.A.* (some thus, *but sinne (was death vnto me) that sinne might appeare in working in me death, by that, which is good. Be.B.*) that sinne might be out of measure sinnefull by the commandement.

14 For we know, that the law is spirituall, but I am carnall, sold vnder sinne.

15 For what I worke, I acknowledge not: (*allow not, G. vnderstand not. L.*) for, not, what I would, that doe I: but what I hate, that I doe.

16 If I doe then, that which I would not, I consent to the law that it *is* good.

17 Now it is no more I, that worke it, but sinne, that dwelleth in me.

18 For I know, that good dwelleth not in me, (that is, in my flesh) for to will is present with me, but how to performe that which is good, I find not.

19 For I doe not the good, which I would: but the euill, which I would not, that doe I.

20 Now if I doe, that I would not, it is no more I that worke it, but sinne, that dwelleth in me.

21 I find then a law *L. Gr.* (*this law to be imposed, Be. by the law, B. Ge.*) that when I would doe good, euill is present with me: (*see the question following vpon this verse.*)

22 For I delight in the law of God, concerning the inner man:

23 But I see an other law in my members, rebelling against the law of my minde, and leading me captiue to the law (*in the law, L.*) of sinne, which is in my members.

24 O wretched man, that I am, who shall deliuer me out of this bodie of death? *Be.T.* (*the bodie of this death. L.B.G.*)

25 I thanke God through Iesus Christ our Lord: Then I my selfe in my minde serue the law of God, but in my flesh, the law of sinne.

2. *The Argument, Method, and Parts.*

IN this Chapter the Apostle sheweth how we are freed and exempted from the seruice of the law, yet so, as that he commendeth the law in it selfe, and deliuereth it from all blame, laying the imputation vpon his owne weaknes and infirmitie, where he taketh occasion to shew the combate betweene the flesh and the spirit.

This Chapter then hath three parts. 1. he sheweth how we are deliuered from the law, to v.7. 2. he excuseth and commendeth the law, to v.14. 3. he sheweth the infirmitie

that

that remaineth in the regenerate and the combate betweene the fleſh and the ſpirit.

1. In the firſt part the Apoſtle ſheweth that we are not freed and diſcharged from the morall obedience of the law, but from the ſeruitude and bondage thereof, in reſpect of the curſe, and irritation and prouocation to ſinne: this is ſet forth by an allegorie, taken from the lawe of matrimonie: the propoſition is contained, v. 1. 2. 3. conſiſting of three parts: like as the woman is 1. free from her husband when he is dead, v. 2. 2. after his death ſhe may take an other husband, and therein is no adultreſſe, v. 2. 3. the third is implyed, that ſhe may alſo bring forth by an other: the reddition followeth, which hath three correſpondent parts: ſo we are 1. dead to the law. 2. we are married to Chriſt. 3. to bring forth fruit vnto him, v. 4. this laſt part is amplified by the contrarie, that as ſinne by the lawe did fructifie vnto death, v. 5. ſo we now beeing freed, ſhould fructifie vnto the ſpirit, v. 6.

2. Then he taketh vpon him the defenſe of the law; that whereas he had ſaid, v. 5. *that the motions of ſinne, which were by the Law, &c. did bring forth fruit vnto death:* hereupon two obiections might ariſe; that the lawe is the cauſe of ſinne, and of death, to both which he anſweareth.

The firſt obiection is propounded v. 7. is the law ſinne? then he anſwereth, 1. in bringing a reaſon from the effect, that the law connot be ſinne, nor the cauſe thereof, becauſe it reuealeth and diſcouereth ſinne, *v.* 7. 2. he ſheweth how not the law, but ſinne taking occaſion by the law, wrought concupiſcence, reuiued in him, deceiued him, and in the end ſlew him: all which he giueth inſtance of in his owne perſon, *v.* 8. to *v.* 12. 3. he ſheweth what the law is in it ſelfe: iuſt and holy. *v.* 12. the ſecond obiection followeth. *v.* 13. that it might ſeeme, that the law beeing good, wrought death in him: then the anſwer is, that not the lawe, but ſinne by the lawe wrought death.

3. The Apoſtle in this third part ſheweth firſt the combate betweene the fleſh and the ſpirit, to v. 24. then the iſſue thereof, v. 24. 25. the combate is ſet forth in three degrees: 1. in that he by ſinne is brought to doe that euill which he would not; where he ſheweth the oppoſition betweene the lawe commanding, and his will conſenting: and ſinne ouerruling him, and his fleſh obeying, v. 14. to v. 18. 2. the next degree is, that he is hindered by ſinne from doing the good which he would: this is prounded v. 18. then prooued by the contrarie effects, v. 19. and by the contrarie cauſes: the lawe moouing to good, whereunto he conſenteth, and ſinne hindring him, v. 20. 21. 3. the third degree conſiſteth in his delight and ioying in good in his inner man: but he is captiued by the lawe of his members vnto ſinne, v. 22. 23.

The iſſue is this: firſt he deſireth and expecteth to be deliuered from this ſpirituall bondage and captiuitie, ver. 24. ſecondly he giueth thanks for this freedome in Chriſt, that he is not yet wholly captiued vnto ſinne, but in his ſpirit he ſerueth the lawe of God.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. *How the law is ſaid to haue dominion ouer a man as long as he liueth.*

1. We muſt here diſtinguiſh betweene theſe two, *ceſſare legem*, the law to ceaſe, and *dominionem legis ceſſare*, the dominion of the law to ceaſe: *Theodoret* thinketh that the Apoſtle treateth of the ceaſing of the law, ſo alſo *Gorrhan:* but that the law is not ceaſed, the Apoſtle ſheweth afterward, giuing an inſtance in one of the commandements, Thou ſhalt not luſt: but the dominion of the law is ceaſed, which ſerued to condemne, but we are vnder grace, which hath deliuered vs from the bondage of the law: *Tolet. annot.* 1.

2. By the lawe: 1. neither with *Sedulius* doe we vnderſtand the lawe of nature: for he ſpeaketh vnto the Iewes, that knewe the lawe, whereas the lawe of nature was knowne alſo vnto the Gentiles. 2. neither with *Ambroſe* by the lawe, doe we meane the Goſpel, for we are not dead vnto this lawe, as the Apoſtle ſaith, v. 4. *we are dead to the law.* 3. neither is the lawe of the members here vnderſtood, as *Origen*, which is alwaies euill, rebelling againſt the lawe of the word: but the lawe which the Apoſtle here ſpeaketh of, is holy and good, ver. 12. 4. nor yet doe we vnderſtand the ciuill lawe of the Romanes, to whom the Apoſtle doth write, as knowing their owne lawes: as *Haymo* and *Lyranus* indifferently vnderſtandeth, *Lex Moſaica vel Ciuilis*, the Moſaicall or Ciuill lawe.

5. The Apostle then maketh mention of the morall law of Moses, as is euident by that instance, which afterward he bringeth in, of that commandement, *Thou shalt not couet: Tolet. Mart. Pareus.*

3. These words, *while he liveth*, are diuersly interpreted. 1. some referre it to the law, as long as the lawe liveth or remaineth: so *Origen*, *Ambrose*, *Erasmus*, and *Origen* addeth this reason, because the man is afterward resembled to the lawe, who beeing dead, the woman is free: but this reason sheweth, that it must be referred rather to the man, then the law: 2. and so indeede, it is more fitly said of the man, *while he liueth*, then of the lawe: and in grammaticall construction, it is better referred to the nearer word, then the further off, *Beza*. 3. some doe ioyne it vnto *man*, which word because in the Greeke signifieth both sexes, *Chrysostome* thinketh that the death of both is insinuated: for if the woman be free when her husband is dead, much more, when she is dead also: but then this verse should be confounded in sense with that which followeth: whereas the Apostle speaketh first in generall of the lawe, which onely beareth rule ouer a man, while he liueth, and then of the particular lawe of matrimonie. 4. some thinke that these words, *while he or it liueth*, are indifferently referred either to the lawe or man: for both we are said to be dead to the lawe, v.4. and the lawe also is said to be dead, v. 6. *Mart.* but it is better ioyned with man, as the neareſt word.

4. *Tolet* thinketh, that the Apostle speaketh not here generally of the law of Moses, but of the particular law of matrimonie, *annot.* 4. but, as is before shewed, it is better to vnderstand the Apostle to speake generally here of the law, which bindeth a man onely while he liueth: and so we are dead in Christ, and no longer bound to the law: and then he doth illustrate the same by the particular law of mariage: the law was as the man, or rather sinne that receiued strength by the law, we as the wife, the law beeing dead in Christ, in respect of the bondage thereof, we are free: *Pareus.*

2. Quest. *Whether the woman be simply free, if the man be once dead.*

v. 3. *If the man be dead, she is free. Lyranus* giueth this note, that if the man should chance to die, and yet be raised againe, as some were, the woman were not bound in that case to receiue the man as her husband, *nisi de condecentia*, but in decencie onely, and *superuenienti novo consensu*, by a new consent and contract: *Pererius* affirmeth the same, and giueth instance of Lazarus, that if any should rise againe as he did, *non futuram vxorem eius,* disput.1.num.2. *quæ ante fuerat*, she should not be his wife, that was before, but vpon a new contract.

Contra. Though this be but a curious and vnnecessarie question, yet because the occasion is ministred by them, it shall not be amisse herein to examine the truth. Indeede when we shall rise againe to an immortall state, as in the generall resurrection, neither the man shall be bound to the wife, nor the wife to the husband, because they shall neither marrie, nor be giuen in mariage: but when any is miraculously raised againe to the mortall state and condition of this life, the case is otherwise, as may appeare by these reasons.

1. Other coniunctions, which are not so neare, as betweene the father, or mother, and the children, doe not cease, neither are extinct by such a temporall death: as it is saide, Heb.11. 35. *The women receiued their dead raised to life*: that is, the mothers acknowledged their children raised againe, as the widow of Sarepta, and the Shunamite, had their sonnes restored vnto them againe beeing dead, the one by the Prophet Elias, the other by the Prophet Elisha: the question is, whether those children so raised, were freed from the obedience of their parents: I thinke not: no more is the wife in that case freed from her husband; because the coniunction is nearer betweene the man and wife: as Gen.2.24. *Therefore shall a man leaue his father and mother, and cleaue to his wife.*

2. When the Sadduces put the question to Christ, of a woman that was married to seuen brethren, whose wife she should be in the resurrection: our Sauiour answered them not, that the woman was free from them all by death, but because that in the resurrection they neither marrie, nor are married, but are as the Angels in heauen, Matth. 22. 30. So then the reason why they are free after death, is, not simply because they are dead, but because they shall rise to an incorruptible state, and not returne from death againe to their former mortall condition.

3. *Pererius* himselfe confesseth, that if one that is baptized, or hath receiued orders should be raised from death, he should not neede to be baptized or consecrated againe, because those Sacraments do imprint in the soule an indeleble character, & so doth not matrimonie.

But

But this may serue as an argument against his conceit: that matrimonie in this case shall no more be iterated then the other: for there is no such character imprinted more in them, then in matrimonie: for he which is baptized or consecrated may vtterly fall away, and become an Apostata from the faith, what then is become of this badge or character? See further *Synops. Cent. 2. er. 96.* if then there is no more character left in the one then in the other, if by a temporall death for a time, the efficacie of baptisme and orders be not extinguished; neither is the bond of matrimonie looſed: for such is no perfect death, but a kind of slumber or traunce for a while, which I hope they will not say, dissolueth the mariage bond.

Quest. 3. *Whether that the woman haue not the like libertie and freedome in respect of the bond of mariage, as the man hath.*

v. 3. *But if the man be dead, the woman is free, &c.* The woman is not free but by the death of the man: because this is affirmed onely of the womans freedom, & not of the mans, it may seeme, that the man may be otherwise free, then by the death of the woman: And indeed *Ambrose* is of this opinion, writing vpon the 7. chap. of the 1. to the Corinthians: that the man may marrie againe, his wife beeing lawfully repudiated, euen while she liueth, but so cannot the woman, and his reason is, *quia inferior non omnino hac lege vtitur, qua superior*, the inferior is not to vse the same lawe or priuiledge which the superiour doth: *Caietanus* herein agreeing with *Ambrose* alleadgeth the custome which the Iewes had: it was lawfull among them for the man to giue his wife a bill of diuorcement, but not for the woman to giue it vnto the man.

Contra. 1. S. *Ambrose* opinion herein is contrarie to the Apostle S. Paul, who saith, that the man hath not power ouer his owne bodie but his wife, as the wife hath not power ouer her owne bodie, but the husband, 1. Cor. 7. 4. so in matrimoniall duties he maketh them both equall, as *Lyranus* well inferreth here, *idem est iudicium de viro*, the same law or iudgment also is for the man.

2. Herein then I rather subscribe to *Hieromes* opinion, *quicquid viris iubetur, hoc consequenter redundat in fœminas*, that which is commanded vnto men redoundeth also vnto women: for an adulterous woman is not to be dismissed, and an adulterous husband to be retained, *aliæ sunt leges Cæsarum, aliæ Christi, aliud Papinianus, aliud Paulus noster præcipit, &c.* the lawes of Cæsar and of Christ are diuerse, one thing *Papinianus* prescribeth, an other thing Paul, *Hierm. ad Occan.*

3. And that libertie among the Iewes was granted vnto them for their hardnes of heart: it was a permission, no dispensation, a toleration, not a concession: and yet the woman had libertie by that custome, beeing sent away by a bill of diuorcement, to marrie againe, as the man did.

4. Yet thus much must be acknowledged, that whereas it was permitted, that many of the fathers should haue diuers wiues, yet it was a monstrous thing, and neuer tolerated for a woman to haue many husbands, that there is some difference herein betweene the condition of the man and woman: that in respect of the generall law of nature for procreation, the man is more priuiledged, who may beget by diuerse women, whereas one woman cannot conceiue by diuerse men: so that in the woman such change should shew her lust onely and wantonnes, which in the man was exercised for the desert of procreation: yet the speciall law, and couenant of matrimonie considered, the man hath no more libertie to goe vnto strange flesh then the woman.

Quest. 4. *Why the Apostle saith, we are dead to the law, v. 4. and not rather, the law is dead to vs.*

1. Some thinke, that in this similitude the man is compared to the law, and we are resembled to the woman, and so the Apostle in the application of the similitude, should haue rather said, the law is dead to vs, because the man is free, when the man is dead: but the Apostle chaungeth of purpose his speach: he would not say the law is dead, but we are dead to the law, *imbecillitatis Iudæorum rationem habens, &c.* hauing respect vnto the weaknes of the Iewes, lest they might haue beene offended, beeing so much addicted to the law: and lest he might haue giuen occasion to those heretikes, which are enemies to the old Testament, thereby to accuse the law: *Theodoret*: so also *Calvin*, comparing the law to the husband, *voluit exigua inversione &c.* he would a little deliuer the envie of so hard a tearme, *vitandæ offensionis causa, noluit exprimere*, he would not expressely say the lawe is dead to auoide offence: *Bucer*, so also *Pet. Martyr*, *Pareus*: But *Beza* misliketh this exposition, for

the lawe cannot be ſaid to be dead, vnleſſe the ceremoniall lawe be vnderſtood, which the Apoſtle ſpeaketh not of but of the morall lawe: *Tolet* addeth this reaſon, becauſe the Apoſtle expreſſely diſtinguiſheth theſe three, *virum, mulierem, & legem*, the man, the woman, the lawe, and concludeth that by the death of the man, we are freed from the lawe.

2. *Chryſoſtome* ſalveth the matter thus: that the Apoſtle ſpeaketh of a double libertie, both by the death of the man and woman together: for if the woman be dead as well as the man, ſhe is much more free: and ſo in the application, the Apoſtle indifferently putteth the caſe, of the death of vs to the lawe, as the woman, or of the lawe to vs, as the man: But the ſimilitude onely runneth vpon the freedome of the woman by the death of the man: the application ſhould be ſo likewiſe.

3. *Haymo* vnderſtandeth here two husbands, and one woman or wife: the law is one husband, vnder whom the woman, that is, the ſoule is ſaid to be, the other is ſinne, whereof the Apoſtle ſpeaketh, v. 3. *while the man liueth*, for while ſinne liueth in man, he is ſubiect to the lawe: But the other husband which the Apoſtle ſpeaketh of, is Chriſt raigning in vs by his ſpirit, as v. 4. that we *ſhould be vnto an other*, vnleſſe he will ſay that the Apoſtle ſpeaketh of three husbands, which he doth not, for *an other*, doth inſinuate but one beſide.

4. Some thinke that in the application of this ſimilitude, we are not ſo curiouſly to inſiſt vpon the particular points of this reſemblance betweene the man and wife: whether the law be as the husband, or the man regenerate as the wife: by the death of either of them indifferētly followeth freedom, if either we be dead to the law, or the law to vs, *Fains:* But the Apoſtle in the ſimilitude preſſeth onely the death of the man, whereby the woman is free: likewiſe *Gorrhan* expoundeth, *ye are mortified, or dead to the lawe*, that is, ye are no more bound to the lawe, as if the law were dead: but to be dead to the lawe, and the lawe to be dead to vs, though in effect they are all one, yet the ſenſe is diuerſe.

5. *Hugo Cardinal.* maketh three in the ſimilitude, the man, the wife, and the lawe of matrimonie, and three in the application, the lawe as the man, the ſoule as the wife, and ſinne as the mariage: but ſaith he in this is the diuerſitie in the ſimilitude, the man dieth, but in the application the woman dieth, that is, the ſoule vnto ſinne: But if this difference and diſſimilitude be admitted, then the Apoſtle ſhould not haue fitly applyed to his purpoſe the ſimilitude which he had propounded.

6. *Auguſtine* better by the husband vnderſtandeth ſinne, by the wife man, *lib. 83. qu. 66.* but this is not a full explication of the Apoſtles minde: for here it is not expreſſed, what part the lawe beareth in this ſimilitude.

7. Therefore *Tolet* thus explaineth this ſimilitude: he ſaith by the Apoſtle here, *triplicem diſtingui*, there is diſtinguiſhed a threefold ſtate of man, the old man, the newe man which is regenerate, and the naturall man, conſidered as Gods creature, which was firſt vnder the condition and ſeruitude of the old man, and then vnder the newe: the old corrupt man, and the newe regenerate man he maketh the two husbands, and man conſidered in himſelfe is as the wife; ſo we are ſaid to be mortified to the lawe, that is, the old man is dead vnto ſinne, and ſo vnto the lawe, becauſe ſinne beeing deſtroyed, the dominion of the lawe alſo is aboliſhed; to this purpoſe *Tolet. annot. 5.* *Beza* ſomewhat diuerſly thus applyeth the ſimilitude, he maketh two mariages, in the firſt, ſinne is as the husbād, which had the ſtrength by the lawe: the fleſh was as the wife, and the particular ſinnes were the fruits: in the ſecond mariage, the ſpirit of grace by Chriſt is as the newe husband, the regenerate man the wife, and the children the fruits of holines, and in this ſenſe we are ſaid to be mortified to the law, in reſpect of the firſt husband which is within vs; Theſe two expoſitions much differ not, but in this, that *Tolet* maketh one and the ſame wife, which was before married vnto ſinne, and afterward to the ſpirit; *Beza* maketh two wiues, the firſt, the ſtate of the vnregenerate, the ſecond of the regenerate man; But the Apoſtle ſeemeth to ſpeake of one and the ſame wife, which is the ſoule of man, firſt ſubdued vnto ſinne, and then in ſubiection to Chriſt: ſo then not the wife is ſaid to be mortified, for how then ſhould ſhe be ioyned to an other husband? but the firſt husband, that is, the old man is mortified to the lawe, becauſe while ſinne liued, the lawe did beare dominion in accuſing & condemning vs: Now that the law is not as the husband, but ſinne, the Apoſtle euidently ſheweth, v. 5. *When we were in the fleſh the motions of ſinne which were by the law had force in our members to bring forth fruit vnto death*: here the Apoſtle expreſſeth fowre things in this firſt mariage: the wife, *we in the fleſh*, the husband, *the motions of ſinne*, for that is the husband, which begetteth children

which

which are the *evill fruits* vnto death: the fourth thing is the lawe of the man, touched before in the similitude, v. 2. and here, *the lawe* is that which gaue strength vnto sinne.

7. But an other reason also may be yeelded, why the Apostle saith, *we are mortified to the lawe:* because in this reddition, he ioyntly applyeth the two similitudes before alleadged: the one, that the lawe hath no dominion ouer one, but while he liueth, v. 1. the other that the woman is bound to the man, but while he liueth: in the application, he putteth both together: to answear to the first, he saith we are mortified to the lawe, and so it hath no more power ouer vs: and touching the second, he saith, *that being dead, wherein we were holden*, namely, sinne, v. 5. we should be now for an other husband.

Quest. 5. *How we are said to be mortified to, and freed from the lawe.*

We are not freed from the lawe, in respect of the obedience thereto: for the morall law is in force still, and Christ came to confirme the lawe, not to destroy it: but we are freed from it, as the bare letter of the lawe is set against the spirit: 1. because the lawe commanded onely, but gaue no grace to performe, as the Gospell doth. 2. the law onely manifested our sinnes, in not beeing able to keepe the lawe, which are healed in the Gospel: 3. the law commanding, made the froward nature of man, so much more sinnefull in crossing the commandement. 4. Men then obeyed the lawe for feare, and by constraint, which nowe they doe willingly by grace. 5. but in these two things chiefely consisteth our libertie and freedome from the lawe, *à rigida exactione*, we are freed from the strict obseruation of the lawe, which Christ hath fulfilled for vs. 6. *& ab ea quæ inde sequitur maledictione*, and from the malediction and curse which followeth thereupon, which Christ hath freed vs from, being made a curse for vs, *Calvin*. 7. *Pareus* sheweth how in these three things the seruitude of the lawe consisted. 1. in the declaration of sinne. 2. in the condemning of it. 3. in encreasing sinne, *per accidens*, by an accident, because our corrupt nature is carried to do that so much the more, which is forbidden: So the libertie of the lawe consisteth in these three points opposite to the other three. 1. the lawe doth not now set forth our sinnes, which are not imputed vnto vs beeing iustified by faith in Christ. 2. it condemneth vs not, for there is no condemnation to those which are in Christ. 3. neither doth it stirre vs vp to sinne beeing dead to sinne in Christ: the two first parts of libertie we doe fully enioy in this life: but the third is onely begunne here, because we are still compassed about with many infirmities, but it is not fully perfited vntill the next.

Quest. 6. *What is meant by the bodie of Christ*, v. 4.

1. Some vnderstand by the bodie of Christ, *completionem veritatis*, the fulfilling and accomplishment of the figures of the lawe (which was but a type of things to come) in exhibiting the truth, *Gorrhan*: 2. some, *incarnationis mysterium*, the mysterie of the incarnation of Christ, *gloss. interlin.* 3. *Lyranus*, *incorporationem cum Christo in baptismo*, our incorporating with Christ when we were made his members in baptisme. 4. *Beza* readeth *in corpore*, in the bodie, to shewe our conformitie with Christ, that we as his members are in him & by him dead vnto the law: *Pet. Mart.* also approueth this sense, *effecti iam membra Domini, &c.* beeing made the members of our Lord, we doe followe our head. 5. But by the bodie of Christ, rather we vnderstand the passion of Christ in his bodie vpon the crosse: that is, *per victimam Christum, &c.* by Christ our sacrifice, who satisfied for vs: *Melanct.* by the bodie of Christ, *dum cruci affixum est*, while it was nailed to the crosse, where he tooke away the handwriting of the lawe, which was against vs, *Calvin*, so *Oecumen.* by the bodie of Christ, *pro nobis interemptum*, slaine for vs: so also *Ambrose*, *traiens corpus suum Seruator mortem vicit, & peccatum damnavit*, our Sauiour deliuering vp his bodie ouercame death, and condemned sinne, &c. So we are dead vnto the lawe in the bodie of Christ: because he in his body was made a curse for vs, to redeeme vs from the curse of the law, *Par.*

Quest. 7. Of the meaning of these words, v. 6. *beeing dead vnto it.*

There are 3. readings of these words. 1. some reade θανάτου, *we are deliuered from the law (of death:)* so the vulgar Latine, and *Ambrose*, with *Anselme*, *Haymo*, and *Origen* also maketh mention hereof, though he approoue an other reading: But the morall lawe, is not properly called the law of death, which title better agreeth vnto sinne, which indeed is the law of death: & *Beza* obserueth that no Greek copie, but one which he had seen so readeth.

2. Some read ἀποθανόντες, being dead in the nominative, which some expound thus, *in the*

which we were held as dead, *Origen*: but here is a traiection or transposing of the words, which stand thus in the originall, *dead, wherein, &c.* not *wherein we were dead*: some vse a harder kind of traiection, *we which are dead are deliuered*: whereas the order of the words is this, *we are deliuered from the lawe beeing dead, &c.* some vse no traiection at all, but supply the pronoune *it*, or *that*, *dead vnto it, wherein, &c.* and they vnderstand the lawe, *Theophylact, Erasmus, Bucer, Calvin, P. Mart.*

3. But the better reading is in the genetive, ἀποθάνοντος, and some ioyne it with the word νόμου, lawe, *the lawe beeing dead, wherein, &c.* but it is rather put absolutely, and the pronoune *that* or *it* must be supplyed, *that beeing dead wherein we were holden*: not in *Oecumenius* sense, who vnderstandeth it actiuely, *we are dead by sinne*, but passiuely with *Chrysostome*, *that beeing dead*, namely, *sinne*, wherein we were holden, *id quod detinebat, peccatum, &c.* that which did hold vs, namely, sinne, hath now nothing to hold vs with.

Quest. 8. *What is meant by the newenesse of the spirit, and the oldnesse of the letter.*

1. *Origen* vnderstandeth by the oldnes of the letter, the ceremonies of the lawe, as circumcision, the Iewish Sabbaths, by the newenesse of the letter the spirituall and allegoricall sense; so also *Haymo* saith, he serueth God in the newenes of the spirit, that spiritually practiseth the circumcision of the heart, not the carnall obseruation of the ceremonies: But S. Paul treateth here of the morall, not the ceremoniall lawe, as *Tolet* well obserueth, *annot.* 18.

2. *Chrysostome*, and *Theophylact* following him, vnderstand the oldnes of the letter, of the externall obedience which was practised vnder the law: the newenesse of the spirit they expound to be the inward obedience of the heart, wrought in vs by the spirit of Christ: But we must here take heede, that we doe not so thinke, that the literall sense of the lawe onely concerned outward obedience, for it required the perfect loue of God, and our neighbour, and restrained the verie inward concupiscence: Neither must we imagine, that all they which liued vnder the lawe, onely serued God in the oldnes of the letter, yeelding onely externall obedience: as *Chrysostome* seemeth to insinuate: that they were commanded onely to abstaine from murther, adulterie, and such like: but we are restrained from anger, wantonnes, the inward motions: for many of the holy men vnder the lawe, had the newenesse of spirit in the renouation of their inward desires, as the faithfull haue vnder the Gospell.

3. Some by the *oldnesse of the letter* vnderstand sinne, which was not reformed by the letter of the lawe: by the newenesse of the spirit, the fruits of righteousnesse, as *Hierome epist. ad Hedib. quest.* 8. *viuamus sub præcepto, qui prius in modum brutorum, &c.* let vs liue vnder the precept, which before as bruite beasts said let vs eate and drinke, &c. so also *Tolet. annot.* 8. but if by the oldnes of the letter, we vnderstand sinne, how can any be said to serue God in sinne.

4. *Ambrose* by the newenesse of the spirit doth vnderstand, *legem fidei*, the lawe of faith, by the oldnes of the letter, the law of works: but the Apostle here speaketh of our obedience and sanctitie which is the fruits indeede of iustification, rather, then iustification it selfe.

5. Wherefore the Apostle rather by the oldnes of the letter vnderstandeth the outward and externall obedience onely, *otiosam legis notitiam*, the idle and fruitlesse knowledge of the lawe, without the true conuersion of the heart: the newenes of the spirit is the true sanctitie both of bodie and soule wrought in vs by the spirit of God: which is called newe, compared with our former state and condition vnder the old man, and in respect of our newe mariage with Christ, *Pareus*: so *Calvin*, *non habemus in lege, nisi externam literam, &c.* we haue not in the lawe, but onely the externall letter, which doth bridle our outward actions, but doth not restraine our concupiscence: so *Pet. Martyr* vnderstandeth *quoddam obedientiæ genus*, a certaine kind of outward obedience, but not such as God requireth: to the same purpose *Osiander*, the newenes of the spirit is when we serue God, *novo & spontaneo spiritu*, with a readie and willing spirit: they serued God in the oldnes of the letter, that is, *indignabundo spiritu*, with an vnwilling mind: And the law, as *Beza* well noteth, is called the letter, *quia surdis canit*, because it speaketh as vnto deafe men, till they be regenerate and renewed by the spirit of grace.

6. So here are three things set one against the other: *solutio contra detentionem*, libertie or freedome against detayning or holding: the newenesse against the oldnes, the spirit against the letter, *Gorrhan.*

Quest. 9.

Quest. 9. *How S. Paul beeing brought vp in the knowledge of the law, could say, I knew not lust, 7. and I was alive without the law, v. 9.*

1. The occasion of this question is, because elsewhere the Apostle professeth his integrity, as Philip. 3. 6. *touching the righteousnesse, which is in the law, I was vnreprooueable:* and Act. 23. 1. he saith, *I haue in all good conscience serued God vnto this day:* how then could he be ignorant of the law, or be without the law?

Ans. 1. It may be answered, that either S. Paul spake of his first age in the time of his childhood, when he knew not the law, or he speaketh figuratiuely in the person of an other: But neither of these is likely: not the first, for the things, which the Apostle here toucheth, as how the law wrought in him all manner of concupiscence, are not incident into the age of children or vnexperienced young men: nor the other, for thoroughout this whole chapter the Apostle giueth instance in himselfe, as v. 24. *O wretched man that I am*, and 25. *I thank my God*, and so he doth here: the Apostle then speaketh here neither of his present state, nor yet of his first age, but of the middle part of his life when he liued a Pharisie.

2. That commendation then, which S. Paul giueth of his former life, while he was a Pharisie, did onely concerne his outward cariage, which was to the iudgement of the world without reproofe; and he kept a good conscience, according to his knowledge, yet was it farre from a pure conscience: because he had no knowledge then of our faith in Christ, whose way he persecuted, whereby the heart is purified, Act. 15. 9. Notwithstanding then his outward shew of obedience, his heart and affections were not right within, and so he had not the true vse and vnderstanding of the law: as *Augustine* saith, *lib. 1. ad Bonifac. c. 9. potuit intus esse in affectionibus prauis prauaricator legis, &c.* he might inwardly in his peruerse affections be a transgressor of the law, and yet outwardly fulfill the workes of the law, &c. So Saint Paul himselfe confesseth, Tit. 3. 3. *We our selues were sometime vnwise, &c. serning lusts, &c.*

Quest. 10. *What law the Apostle speaketh of, v. 7. is the law of sinne.*

1. Some thinke that the Apostle by the law, here vnderstandeth the precept which was giuen to Adam in Paradise, not to eate of the forbidden fruite: of this opinion was *Methodius*, in *Epiphanius hæres. 64.* and *Heirome* maketh mention of it, *epist. ad Hedib. qu. 8.* but he reiecteth it: *Theodoret* hath the like conceit: that the law is here vnderstood to be the law of Moses, *mandatum vocat, quod Adamo datum est*, but that he calleth the commandement which was giuen to Adam: *Theodoret* in Commentar.

But 1. *Photius* in *Oecumenius* reiecteth this opinion, because no where doth the Apostle call that particular commandement giuen vnto Adam the law. 2. *Tolet* further addeth these reasons: the Apostle speaketh of the verie inward desire and concupiscence: but the act was forbidden Adam, that he should not eate of the forbidden fruite: and againe the Apostle in saying, *I knew not sinne but by the law*, insinuateth, that sinne was before, but he knew it not: but before that commandement was giuen vnto Adam, it had beene no sinne in him, to haue eaten and receiued the fruite of the tree.

2. Some thinke that the Apostle speaketh not of the law of Moses, but of the law of nature: for before the witten law was giuen, men had knowledge of sinne, as Cain knew he had sinned, and Abimelech was not ignorant that adulterie was sinne: thus *Heirome*, and before him *Origen*.

But 1. *Photius* in *Oecumenius* thus refelleth this opinion: that the Apostle speaketh not of the law of nature: because the Apostle had said before, *yee are dead to the law, v. 4.* in this sense then some should be found, *naturali lege priuati*, depriued of the naturall law: and againe the Apostle saith, *I was aliue sometime without the law:* but neither Adam, nor any other liuing were at any time without the law of nature. 2. *Tolet* addeth, that if the Apostle had meant the law of nature, he would not haue said, *I knew not sinne but by the law*, but rather, *sinne was not but by the law.* 3. And concerning the obiection of Cain and Abimelechs knowledge of sinne, *Chrysostome* answereth, that the Apostle saith, *omnem concupiscentiam, vehementiam significans*, sinne wrought in me all manner of concupiscence, signifying the vehemenencie of it, &c. that although these sinnes did raigne before, yet they appeared not to be so great sinnes, as afterward by the law; and *Theophylact* addeth, *noscibatur peccatum, sed nondum erat concupiscentia interdicta*, sinne was knowne before the law,

that is, outward and notorious sinnes, but yet the inward concupiscence was not restrained.

3. *Tolet* thinketh that together with the morall law, the Apostle meaneth the ceremoniall and iudiciall law, because by them also were the knowledge of sinne: But the Apostle giuing instance of the inward vnlawfull concupiscence, which was not punished by the iudiciall nor ceremoniall law, sheweth, that he speaketh not of them.

4. Wherefore it is euident, that the Apostle meaneth none other, but the written morall law of Moses, because he giueth instance of the last commandement, *thou shalt not couet*, *Martyr. Pareus.*

Quest. 11. *What lust or concupiscence the Apostle speaketh of: I had not knowne lust, &c. except, &c.*

1. Some thinke, that here, by concupiscence, the Apostle intendeth all sinne whatsoeuer: as *Anselme*, and the ordinarie *glosse* following *Augustine*, *bona est lex, quæ nondum concupiscentiam prohibet, omnia peccata prohibet, &c.* the law is good, which while it forbiddeth concupiscence, forbiddeth all sinnes, &c. *Heirome epist.* 152. refuseth their opinion, which take this for the commandement, and by concupiscence, he thinketh to be vnderstood, *omnes animi perturbationes*, all the preturbations, and passions of the minde whatsoeuer, as of feare, greefe, desire; But it is euident, in that the Apostle propoundeth the verie words of the line, that he hath reference to that precept, thou shalt not lust; whereby indeed all corrupt concupiscence and desire whatsoeuer is forbidden.

2. By this concupiscence is not vnderstood onely the act of concupiscence, as *Pererius* holdeth, with other Romanists; we vnderstand not, saith he, *ipsam concupiscendi facultatem, sed actum ipsum concupiscendi:* the facultie of coueting, but the act it selfe; *disput.* 8. *numer.* 47. nor yet the second motions of concupiscence, onely whereunto the will consenteth, but euen the first vnlawfull desires and motions, which haue not the consent of the wil. And that this may the better appeare; it shall not be amisse, further to shew what concupiscence is, and the diuerse kinds thereof; there is a threefold concupiscence, *naturalis, sensitiuus, voluntarius*, the naturall, which is euen in stirps and plants, as to couet and draw vnto them their food and nourishment, and this is properly called ὄρεξις, desire; the sensitiue is in bruit beasts, the voluntarie and sensitiue both in man, and they are called by the word ἐπιθυμία, *concupiscence.* 2. further this concupiscence is deuided into, δύναμιν, and ἐνεργίαν, the facultie it selfe, and the exercising or act thereof: and both of them are considered, either *physice*, as they are naturall, as to couet meate, drinke, and such like, which are things indifferent, or morally as they haue relation to the commandement: 3. and herein there is to be considered, both the matter and obiect of concupiscence, and the manner: as if either things vnlawfull be desired, as the wife, horse, seruant of our neighbour, which appertaine not to vs, or if we exceed measure in desire of things vnlawfull, as of meate, drinke, apparell, riches, and such like, or desire them to an euill end.

3. Now to apply this, which hath beene said to our purpose. 1. neither the naturall desire, as of meate and drinke is forbidden by this commandement, as beeing a thing indifferent, nor yet the supernaturall, as to couet and desire such things, as concerne the glorie of God, and the saluation of our soules: for these are good desires, and conformable to the will of God: but the euil and vnlawfull desires are forbidden either in the *matter*, or *manner.* 2. not the act of concupiscence onely, but the verie facultie it selfe, *ipsa concupiscibilitas* is forbidden, as it is corrupt, and auerse from God. 3. and not onely the second motions, which haue the consent of the will, which the schoolmen call *concupiscentiam formatam*, the formed and perfite concupiscence; but euen the first motions, which haue not the deliberate consent of the will, which they call *informem*, the vnformed concupiscence: contrarie to the opinion of *Pererius*, and other Romanists, who thinketh *concupiscentiam carnalem, sed vt à voluntate approbatam, &c.* that carnall concupiscence onely, as it is approoued of the will, to be forbidden in this commandement: *disput.* 8. *numer.* 47. but the contrarie shall appeare afterward, *controu.* 8. that the law forbiddeth, *cupiditatem nudam*, the verie bare and naked concupiscence, as *Beza* calleth it, because *prauas cupiditates*, euill and disordred lusts and desires, the very law of nature reproued: & *Augustine* saith, *cupiditatẽ voco motum animi, &c.* I call concupiscence the verie motion of the minde, to enioy either himselfe, or his neighbour, or any other thing, *non propter Deum*, not for God: *de Doctrin. Christian. lib.* 3. *c.* 10.

Quest. 12.

Quest. 12. *Why the Apostle giueth instance in the tenth commandement, thou shalt not lust, and alleadgeth not all the words of the law.*

1. The Apostle could not giue instance in the grosser, and more notorious sinnes which euen the wiser sort of the Gentiles abhorred, nor yet in the vile and corrupt affections of man, which the Philosophers also condemned; but he singleth out those corruptions, which could not be discerned by the light of nature, especially so much obscured, and darkned, and could not be perfectly knowne, but by the law of God: *Tolet. annot. 9. 2.* And this the Apostle doth to shew the excellencie of the law of God, beyond both the law of nature, and the politike lawes of men: for the first, the law of nature is much obscured, obliterated, and empaired by the blindnesse and corruption of mans nature: but the written law, though it were much depriued by the corrupt glosses of the Scribes and Pharisies, *lex tamen scripta manſit eadem*, yet the written law remained the same, and beeing well examined was able to reproue the false interpreters thereof: and it is more perfect, then other humane lawes, which onely bridle the outward act of sinne, but they can not meete with the inward concupiscence as the law of God doth.

2. And S. Paul contenteth himselfe onely to repeat the first words of the commandement, not adding the rest, *thou shalt not couet thy neighbours house, &c.* as Moses doth: for he hauing to doe *in hominis durioribus*, with a rude people, and of hard vnderstanding, giueth instance in some sensible, and particular obiects: but S. Paul writing, *scientibus legem*, to men knowing the law, thinketh it sufficient to giue them onely an hint, by producing some words onely of the law. Neither yet did Moses expresse all the particulars of this law, but hauing reported some, he concludeth with this generall clause, *nor any thing that is his.* And indeede in all the commandements Moses vseth the figure called *synecdoche*, by one part signifying the rest: and that both in the negative part, wherein forbidding the most notorious vices, he meeteth with the rest, as our Sauiour sheweth, Matth. 5. how the law bindeth not onely the hands, but euen the heart and affections, in the sinnes of murther, adulterie, and such like: as also in the affirmative, the contrarie vertues in euery commandement, beeing comprehended in the prohibition of the contrarie vices: so that *Aristotles* tenne predicaments are not so generall to containe whatsoeuer is in the world, as *Moses* tenne commandements are to comprehend all vices committed in the world. *ex Martyr.*

Quest. 13. *What sinne the Apostle meaneth, v. 8. sinne tooke an occasion, &c.*

1. Some by *sinne* here vnderstand the deuill, who taking occasion by the commandement, did tempt man more strongly to breake it. *Methodius, Ambrose, Oecumenius*, saying that the first by the law vnderstandeth the commandement giuen to Adam in Paradise, the other two the law giuen by Moses; But in this sense, it cannot be properly said sinne reuiued, if by sinne we vnderstand the deuill: or thus sinne did dwell, in the Apostle, as he saith, v. 10.

2. *Chrysostome* vnderstandeth this sinne to be *vitium desidiæ*, the vice of slouthfulnes: that man hauing receiued a law, by his negligence, was not the better for it, but the worse: But he expresseth not the whole minde of the Apostle.

3. *Anselmus* will haue it to be *peccati fomes*, the matter or nourishment of sinne: which (as *Lyranus*) is called sinne, for that it is the cause of sinne, as the Sunne is said to be hoat, beeing the cause of heat: But the Apostle calleth it sinne properly, because it was forbidden by the commandement.

4. *Hierom. epist. ad Hedib. qu.* 8. taketh this to be the sinne, *quod lege prohibetur*, which is forbidden by the commandement: which while it is forbidden doth inflame the concupiscence the more: but the Apostle speaketh not of actuall sinne, before it is committed, but of sinne dwelling in him, v. 17.

5. This is none other but *naturæ corruptio*, the corruption of our nature, *Calvin. lib. 2. de peccand.* the lust or desire of sinning, *Hyper. peccatum regnans in homine*, sinne raigning in man, *Tolet. annot.* 11. which is none other but the originall pravitie of our nature, called before lust or concupiscence, v. 7. it is *pravitas nativa*, our naturall pravitie: *Pareus.*

14. Quest. *How sinne tooke occasion by the law.*

1. The Greeke word ἀφορμὴ, occasion, is taken three waies: first, it properly signifieth ἐυκαιρίαν, the opportunitie of doing a thing: but so the law was not the occasion, as offering

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any opportunitie; for there can be no opportunitie to doe euill. 2. it signifieth, any circumstance or accident, whereby one is occasioned to doe any thing; as the burning of an house, may be said to be the occasion of building it againe. 3. an occasion is that which draweth a man from doing that he intended; as a rub in ones way turneth him beside the way: Both these last waies sinne tooke occasion by the law; for both the prauitie of our nature is more inflamed by the prohibition; and we seeke to build our ruinous house, which the law pulleth downe, and beside because the law standeth vp in the way of sinne, we decline it, as a thing which hindreth vs in our pleasant and plaine iourney following after sinne, and therefore we wish that it were remooued, as a rubbe, or blocke out of our way, *Faius.*

2. Diuerse waies did sinne take occasion by the law. 1. the corruption of mans nature turneth good things to the occasion of euill: as the Pharisies by Christs comming and preaching had the more sinne: and the Apostle saith, Hebr. 10. 29. *Of how much more punishment suppose ye he is worthie, which treadeth vnder foote the Sonne of God: habet peius supplicium occasionem per exhibitum maius beneficium*, the greater punishment is occasioned by the greatnes of the benefit exhibited; *Chrysostome:* sinne then is encreased by the giuing of the law, because of mens vnthankfulnes for so great benefite. 2. And beside such is the corruption of mans nature, *vt ea quæ prohibentur magis desiderentur*, which are forbidden, are more desired, *Origen:* so was the commandement giuen to Adam, an occasion, that he coueted the more to eate of the forbidden fruite: and like as there are foure diseases, which are the worse for the applying of medecines vnto them, as the gangrena, and the leprosie called *elephantiasis:* much like a restie horse, that the more he is spurred, & kicked, the more he giueth backe: or as if a sicke man beeing forbidden to drinke cold water, should the more desire it: *Martyr.* 3. An other reason is, because mans nature desireth libertie, and therefore refuseth to be bridled by law: and yet it is *destructio libertatis*, the verie destruction and ouerthrow of libertie, for a man to doe what he list, *sine fræno legis*, without the bridle of a law. *Lyranus.* 4. And further by the law commeth the knowledge of sinne, and so mans corrupt nature, hauing sinne shewed it, doth then beginne to couet it, as the Sunne light sheweth the beautie of a faire woman, and then the lustfull eye is caried with a desire after her, *Gorrhan:* or like as *Ambrose* resembleth it, as the art of Physicke sheweth the nature of persons to auoid them, and yet one abuseth his knowledge in doing hurt by them: *lib. 1. de Iacob, & vita brat. c. 4.* And this was the reason, why Solon would make no law against parricides, least that men by that occasion might thinke of that sinne, which they did not dreame of before. 5. Adde hereunto that, as a circumstance may accidentally stirre vp that which is a cause of it selfe of the action; as Dauids walking vpon his house carried his eye to looke vpon the beautie of Bersheba, and so to desire her: the like occasion might sinne take by the law. *Pareus.* 6. And the Deuill tooke occasion by the law more strongly to tempt man, to make his sinne the greater in transgressing of the law. 7. And one contrarie accidentally is encreased by an other, as hoat water is more strongly congealed. *Gorrhan.* 8. And euery nature *aduersantibus aduersatur*, resisteth that which resisteth it, as one stone breaketh an other, *Hugo:* so vice resisteth vertue.

3. But it is further to be considered, that the words are, *sinne, λαβοῦσα, taking occasion:* for the law indeede gaue no occasion, but sinne tooke it: *Beza, Calvin.*

15. Quest. *Of what time S. Paul speaketh, when he knew not the law, and afterward sinne tooke occasion by the law, &c.*

1. *Methodius* vnderstandeth it of the time, while yet Adam had not receiued the commandement of not eating the forbidden fruit: but it hath beene shewed before, that the Apostle speaketh here of the morall law giuen by Moses, as appeareth by that particular instance of the tenth and last commandement.

2. *Origen* will haue it vnderstood of the Apostles childhood, and so also *Hierome*, that then he knew not sinne: but these things, which the Apostle mentioneth, as the working of concupiscence, and the reviving of sinne, are not incident into the age of children.

3. *Chrysostome* vnderstandeth, the time before the law, when many sinnes were not knowne, till the law came: and so he thinketh that the Apostle in his owne person describeth the state of all those, which liued before the law: but in this sense, the person of S. Paul should be excluded, who liued not in those times.

4. Wherefore he aimeth at that time, when he was a Pharisie, before he had the true knowledge of the law: for the Pharisies contented themselues onely with the externall ob-

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seruation thereof, as is euident Matth. 5. where our Sauiour deliuereth the law from their corrupt gloses: *Pareus, Faius.*

Quest. 16. *What the Apostle meaneth by all concupiscence. v. 8.*

1. *Chrysostome* vnderstandeth *augmentum concupiscentiæ*, the encrease of concupiscence, which was more inflamed. 2. *Augustine, summã & consummatam*, concupiscence perfected, which now after the law giuen did not onely couet euill things, but *lege prohibita*, forbidden by law. 3. *Ambrose*, because after the law came, then all sinne came, before there was sinne, *sed non omne, quia crimen prauaricationis deerat:* but not all, because the sinne of transgression, and preuarication was not yet. *ex gloss.* 4. *Martyr* expoundeth it of all actuall sinnes: but the Apostle speaketh onely of concupiscence. 5. By all concupiscence then we may vnderstand with *Hierome, omnes perturbationes animæ*, all the passions and perturbations of the mind: *epistol.* 151. and with *Anselme, cuiusque peccati contra quodcunque mandatum concupiscentiam*, the concupiscence of euerie sinne whatsoeuer against euery commandement: with *Faius*, euery kind of concupiscence, not onely the concupiscence of the flesh, but the concupiscence of the eyes, which Saint Iohn speaketh of, 1. *epist. c.* 2. with *Gerhan*, euery degree of concupiscence, *cogitationem, consensum, opus*, the thought, the consent, the action: with *Pareus*, all the vitious motions of the concupiscence, *primas & secundas*, both the first, and second: with *Oecumenius, quas non noueram concupiscentias ex lege didici, &c.* I learned by the law concupiscence, which I knew not, and those which I had learned, I committed.

Quest. 17. *In what sense the Apostle saith, sinne was dead, and he aliue without the law. v. 8.*

1. *Methodius* in *Epiphan. hæres.* 64. by sinne, vnderstandeth the time of mans innocencie, when the deuill lay as dead, because yet there was no commandement giuen, whereby man should be allured vnto sinne: *Ambrose* by sinne likewise interpreteth the deuill, but he referreth it to the time before the law when the deuill was secure, hauing man sure enough in his possession: But this opinion is reiected before; for how could the Apostle say, v. 20. that sinne dwelled in him, if he meant the deuill by sinne; and he saith that *sinne reuiued*, when the law came; then in this sense the deuill must be supposed to haue beene aliue before, to haue beene busie in working before he tempted Adam.

2. *Theodoret*, and *Caietane* following him, doe vnderstand this to be spoken of the time of mans innocencie, when as sinne was dead, there was no sinne at all before the law was giuen; But beside, that man could not be said to be aliue in Paradise without a law, beeing created with the law of nature; the Apostle saying, that sinne by the law wrought in him all manner of concupiscence, supposeth some to haue beene before.

3. *Hierome epist.* 121. and *Origen* following him, do take this for the time of childhood: for then sinne is dead, because they haue no knowledge of it, for if a child smite his father, or mother, it is counted no fault: and when they come to yeares of discretion sinne reviveth: But the reviuing of sinne sheweth that it liued before, which cannot be said of children, that sinne first liued, and afterward died, and then reviued againe.

4. *Augustine lib. 1. contr. 2. epistol. Pelag.* thus vnderstandeth the Apostle, that before the lawe of Moses was giuen, man is said to haue liued as without lawe, and sinne then to haue beene dead, because it was not perfectly knowne before the lawe was giuen: so also *Chrysostome, Haymo:* But if all this be referred to the time before the lawe was giuen, Paul could not haue giuen instance in himselfe as he doth.

5. Wherefore S. Pauls meaning is, that he was aliue without the lawe: that is, *viuere mihi videbar*, I seemed to be aliue vnto my selfe, when as yet beeing a Pharisie, he had not full vnderstanding of the lawe: then sinne also seemed to be dead: because as yet he did not feele the burthen of sinne, nor his conscience did not pricke him, while he contented himselfe with the outward obseruation of the lawe: thus *Pareus, Osiander, Beza, Calvin.*

And further it is here to be considered, that there is a twofold death of sinne, *non vera*, a death not in truth, when sinne lurketh onely and lyeth hid, and sheweth not it selfe: of this the Apostle speaketh here: and there is *mors vera*, a true death of sinne, when we truely die vnto sinne in Christ, which death the Apostle treated of before, c. 6.

Quest. 18. *How sinne is said to haue reuiued.*

1. *Origen* here maketh mention of the error of the Pythagorian heretikes, who imagine

gine that the soules of men, liued before in the bodies, some of birds, some of beasts, when they liued as it were without a lawe: and so sinne is said to reviue in the soule: But this is a grosse error: for in those creatures which haue no reason, sinne cannot be said to liue, or haue any beeing at all, and therefore not to reviue.

2. *Bucer* seemeth thus to vnderstand it, that sinne liued before, that is, *qualis coram Deo erat, apparuit*, it appeared, such as it was before God, but now it is said to reuiue, because it is made knowne to vs: but the liuing, and reliuing, or reuiuing of sinne, must be vnderstood in respect of the sinne.

3. The most doe vnderstand it simply, without any relation, a former life of sinne: *cœpit apparere*, it beganne to appeare, *gloss. ordinar. interlin. apparuit delictum esse*, it appeared to be sinne, *Theophylact: incepit vires explicare*, *Mart.* it began to shewe the strength: which sense is not much to be misliked.

4. Some haue here reference vnto the first knowledge of sinne; which Adam had after his transgression; as *Augustine*, *vixerat aliquando in Paradiso, quando contra datum præceptum satis apparebat admissum, &c.* it liued sometime in Paradise, when it sufficiently appeared by the transgression of the commandement, &c. but afterward it lieth as dead in children, till they come to the knowledge of the law: then *peccatum in notitia nati hominis reviviscit, quod in notitia primi hominis aliquando vixerat*, sin reviveth in the knowledge of man that is borne, which sometime was aliue in the knowledge of the first man, &c. to this purpose *August. lib. 1. ad Bonifac. c. 9.* which sense *Pareus* followeth, likewise *Tolet.* *Haymo* addeth further, that sinne liued not onely in Adam, but in Cain, who said his sinne was greater, then could be forgiuen: but it died in their posteritie, which came vnto that error, that they thought that to be no sinne, which was sinne: But seeing the Apostle speaketh of the reviving of sinne in himselfe, we must not goe further then the Apostle, to seeke out this first life of sinne.

5. Wherefore, as *Beza* well obserueth, a threefold state and condition of the Apostles life is here to be considered: when he liued *sub ignorantiam legis*, vnder the ignorance of the law, that sinne raigned: afterward he liued *sub cognitione legis*, vnder the knowledge of the law, but onely of the outward letter, obseruing the externall works onely of the law, whereas he before made conscience of no sinne: at this time sinne seemed to be dead, he pleased himselfe in his outward obedience: then he came to the sight of his sinne, and so he died, his conscience accused him, that he was worthie of eternall death.

Quest. 19. *How sinne is said to haue decieued, v. 11.*

1. The meaning is not, as *Methodius*, and *Ambrose*, likewise *Haymo*, that the deuill seduced Adam: for not Adam, but Eue was seduced, as Saint Paul saith, 1. Tim. 2. 2. but the deceitfulnes of sinne, consisteth herein, 1. *inducitur error practicus*, there is brought in a practicall error: that the sinner is deceiued by the pleasantnes of the obiect, thinking that to be good, which is euill, *Tolet annot.* 14. as Eue was deceiued by the pleasantnes of the apple. 2. *operit laqueum peccati*, it hideth the poison and not the sinne, *Hugo*, it sheweth the baite, and hideth the hooke. 3. *cogitationem auertit à supplicijs*, it turneth aside our cogitation from the punishment of sinne, and perswadeth a man, that either the sinne is not so great, and shall haue either no punishment, or but a small: and so it bringeth a man to vnbeleefe, not to giue credit to the word of God, who threatneth sinners: as the Deuill first perswaded Eue, that she should not die at all. *Martyr.* 3. Some will haue this word expounded, *non de re ipsa, sed de notitia*, not of the thing it selfe, but of the knowledge: that at length he perceiued how farre he had beene deceiued, and lead out of the way, *Hyper.* But it rather sheweth the proper effect of sinne taking occasion by the law, which is to deceiue: the other to acknowledge our error, is the effect of the law, and not of sinne: as *Pellican* well vnderstandeth here sinne taking occasion by the law, doth draw vs out of the way, as a sicke man taketh occasion to act those things which are forbidden, *ex mandato medici*, by the charge giuen by the Physitian to the contrarie.

4. Then the Apostle sheweth three effects of sinne taking occasion by the law: first it deceiueth, then it worketh all manner of concupiscence, and then it killeth, it bringeth death to the soule, *Mart.* so *impostura causa est concupiscentiæ, &c.* imposture or deceit is the cause of concupiscence, and concupiscence of death, *Oecumen.* Thus euery man is tempted, seduced, and entised by his concupiscence, as S. Iames saith, 1. 14.

Quest. 20. *How sinne is said to haue slaine him.*

1. Not *occisum me esse ostendit*, it sheweth that I was slaine and dead by the law; as *Bucer, Hyper.* for the Apostle speaketh of sinne, not of the law, which sheweth the reward of sinne to be death. 2. nor yet is the meaning, it slue me, *per perpetrationem peccati*, by the committing of sinne, *Hugo: inducendo ad opus*, in bringing sinne into act, *Lyran.* for though one sinne may bring forth an other, yet sinne is one thing, death an other, which is the stipend or wages of sinne. 3. *Osiander* thus: *cœpit enim adigere ad desperationem*, it beganne to driue him to despaire: but the Apostle speaketh not of his particular case, but of the generall effect of sinne, whereof he giueth instance in himselfe. 4. therefore the meaning rather is, *concilium mihi mortem*, it procured death vnto me, *Pere. ad mortem æternam tradit*, it deliuereth me ouer to eternall death; *Gorrhan: addicit morti*, maketh one guiltie of death; *Paius:* which must be vnderstood of the proper fruit and effect of sinne, without the grace and mercie of God.

Quest. 21. *How the law is said to be holy, iust, good, and likewise the commandement.*

1. Concerning the first, the commendation and titles of the law, 1. *Thomas* and *Caietane* referre the holines of the law to the ceremoniall precepts, the iustnes to the iudicials, the goodnes to the morall. 2. *Lyranus*, it was holy in teaching our dutie to God, iust in prescribing duties toward our neighbor, good in respect of our selues, teaching vs what is good and right. 3. *Haymo* doth not distinguish these, but saith the law is holy, iust, good, because it commandeth holines, equitie, goodnes, and intendeth to make the obseruers such: so also *Calvin*, *Martyr*, with others. 4. But *Theodoret* better distinguisheth them thus, whom *Oecumenius* followeth: the law is holy, in respect of the matter, because it prescribeth holy things, iust, in propounding rewards and punishments, good, in respect of the end, to bring the obseruer vnto goodnes of life. 5. *Pareus* distinguisheth them in like manner, but he addeth further, that all these titles are giuen vnto the law in the foresaid respects, both with relation to the author, who is most holy, iust, and good, and to the doctrine it selfe, of the law, which is likewise holy, iust, and good, and in regard of the effects, of holines, goodnes, which is wrought in man before his fall, and it shall bring forth in the state of glorie, though now it faileth of the effect by reason of mans infirmitie.

2. Whereas the Apostle speaketh both of the law, and precept or commandement, 1. *Vatablus* taketh them for the same, herein following *Origen*, but then the Apostle should seeme to commit a tautologie. 2. *Oecumenius* taketh the law for Moses law, the precept for that which was giuen to Adam, but this opinion is refused before. 3. *Theophylact* will haue the commandement as generall, the law as the particular, because there are other commandements beside the law. 4. so also *Osiander*, *Nazianzen*, as *Paius* reporteth him, will haue the law so called in respect of vs, because it containeth a rule of such things, as are to be done, and a commandement as it is prescribed of God. 5. The most of our new writers do thus distinguish them: the law, *& quicquid ea præcipitur*, & whatsoeuer is comanded therein, *Martyr*, *Calvin*, and before them *Hugo Cardin.* 6. But I preferre *Beza* his interpretation, whom *Pareus* followeth: who by the law vnderstandeth generally the whole decaloge, by the commandement, that particular precept, wherein he gaue instance before, namely, that, *Thou shalt not lust*: yet *Haymo* will haue one commandement here taken for all.

22. Quest. *How sinne is said to be out of measure sinnefull.*

1. *Methodius* in *Epiphanius*, whom *Gorrhan* followeth, still continueth his interpretation, vnderstanding here the Deuill, that he is this sinne out of measure, by his manifold temptations causing men to sinne; but the Apostle speaketh properly of sinne which is discerned, and knowne by the law, and so is not the Deuill: *Pareus.* 2. *Ambrose* as he is alleadged by *Pet. Mart.* doth inferre vpon these words, *out of measure*, that there is a certaine measure and degree of sinne, the which if a sinner once passe, his punishment shall be no longer deferred, as he sheweth by the iudgement of God vpon the Sodomites and Canaanites: but this is not the Apostles meaning here. 3. *Paius* will haue this vnderstood not of sinne it selfe, but of the sinner, that he is become by transgressing the law in a manner sinne it selfe, ἁμαρτωλὸς ἡ ἁμαρτία, the sinner is made as it were sinne: But the Apostle still speaketh of the fruits of sinne in the sinner: and as *Origen* saith, *finxit personam peccati*, he faigneth a certaine person of sinne. 4. The meaning then is this, that sinne by the commandement was more inflamed and encreased, *quia minus peccati est, si, quod non prohibetur, admittas*, it is a lesse sinne to commit that, which is not forbidden: *Origen.*

and so *Ambrose*, because sinne of knowledge is worse then sinne of ignorance, because it sheweth contempt, *l. de Iob. c. 4.* and hereby the multitude of sinnes is expressed, *inualescente cupiditate ruimus in omnia*, concupiscence and lust encreasing, we rush into all sinnes. *Martyr*, and so *Augustine* expoundeth it of the *abounding of sinne*, *lib. 1. quæst. ad Simplic. qu. 1.* the vehemencie and rage of sinne is hereby signified, which as it were rising against the lawe, sinneth so much the more: like as an horse that is vnbroken, the more he is curbed with the bridle, the more he flingeth out, *Par.* and as he which is sicke of a feuer is more inflamed by wine, which is by reason of the infirmitie, the wine is not properly the cause, *Lyra.*

5. But whereas *Hierome epist. ad Algas.* thinketh that the Apostle committeth here a *soleciſme*, because ἁμαρτωλὸς, *sinner*, is of the masculine gender, and ἁμαρτία, *sinne*, of the feminine: *Erasmus* well obserueth, that here is no *soleciſme* at all: for it is vsuall in the Attike dialect, to ioyne an adiectiue of the masculine, with a substantiue of the feminine: as *Beza* obserueth the like, Rom. 1. 20. where ἀΐδιος, is put for ἀϊδία *eternall*, the other word *virtus*, *power*, beeing of the feminine gender.

6. But whereas the Apostle saith the law is iust, it followeth not hereupon, that we are iustified thereby; for the Apostle elsewhere saith, Gal. 3. 11. *that no man is iustified by the law*: *Gorrhan* giueth this solution, that the Apostle meaneth the ceremoniall law; but euen the Apostle excludeth the morall law from beeing able to iustifie vs: the best answere is, that the Apostle sheweth what the law is in it selfe, it was giuen to iustifie vs: but that which was ordained vnto life, is found to be vnto death, as the Apostle said before, v. 10. by reason of the infirmitie of man, and the corruption of his nature: And againe whereas the Apostle saith here the lawe is good, and yet the Lord by his Prophet saith, Ezech. 20. 25. *I gaue them statutes that were not good*: *Gorrhan* here answereth, that they were good in themselues, but became euill, *ipsorum vitio*, by their fault: *Iunius* vnderstandeth that place of the hard iudiciall laws, and sentences of death both ordinarie and extraordinarie: But rather it is referred to the ceremoniall lawes, which were as a yoke and burthen laid vpon the people, which they were not able to beare, as S. Peter expoundeth, Act. 15. 10.

Quest. 23. *How the lawe is said to be spirituall.*

1. *Origen* thinketh it is called spirituall, because it must be vnderstood not literally, but spiritually: But the Apostle treateth here of the morall lawe, where was no place for allegories. 2. *Theodoret*, because it was giuen of God, who is a spirit. 3. *Ambrose*, because the lawe directed vs to the worship of God, who is a most pure spirit. 4. *Augustine*, because it cannot be fulfilled, *nisi à viris spiritualibus*, but of spirituall men: but no man in this life is so spirituall, that he can keep the law. 5. *Thomas*, because *concordat cum spiritu hominis*, it agreeth with the spirit of man, that is, reason: so also *Lyranus*, because it directeth man to followe the instinct of the spirit, or reason: so also *Gorrhan*, *spiritum hominis alit*, it nourisheth the spirit of man: But the vorie spirit of men is corrupt and contrarie to the law by nature, and therefore the Apostle saith, Ephes. 4. 23. *be renewed in the spirit of your mind*. 6. *Pet. Martyr* giueth this reason, why it is called spirituall, because it requireth not onely the externall obedience in the outward workes, but the spirituall in the heart and affections. 7. But hereunto it may be added, that it is spirituall, because it requireth a spirituall, that is, a perfect obedience both in bodie and soule, and an angelicall and diuine obedience, to followe vertue and shunne vice: so *Chrysostome* and *Theophylact*, and *Caluin*, *Pareus*, *Osiand*, following them. 8. that seemeth to be somewhat curious which the *ordinar. gloss.* here obserueth, that the Lawe is onely called spirituall, because therein are those things, *quæ Deus sunt*, which are Gods: but the Gospel is called *lex spiritus*, the lawe of the spirit, because there, *Deus ipse est*, God himselfe is.

Quest. 24. *How the Apostle saith, he is carnall and sold vnder sinne, v. 14.*

1. *Pererius* well obserueth here, that one may be said to be carnall two waies; *quia seruit carni*, because he serueth the flesh: or he which by reason of his corrupt nature, *proclivis est* is prone vnto concupiscence: to this purpose *Pareus*, that in the first sense the vnregenerate are said to be carnall, in the other the regenerate, because they are yet *infirmitatibus obnoxij*, subiect to infirmities, *quia nondum habent spirituale corpus*, because they haue not yet a spirituall bodie, freed from all infirmities, such as they shall haue in the resurrection: *Augustine lib. ad Bonifac. c. 10.* so we haue *inchoatam non plenam liberationem*, a deliuerance begunne in Christ, but not yet perfect, till our last enemie death shall be destroied.

2. Like-

2. Likewise where the Apostle saith, *he was sold*: 1. Some take the word properly for such a selling, wherein there is a buyer, a thing sold, and a price, which they referre either vnto Adams selling himselfe to the deuill for an apple, *Lyran. gloss. ordinar.* or to a mans selling of himselfe by his actuall sinnes, for the sweetnesse of pleasure, which is as the price which men sell themselues to the deuill for, *Tolet. annot. 16. Gorrhan*: But in this sense S. Paul beeing a spirituall and regenerate man, cannot be said to be sold. 2. wherefore this metaphor is not largely to be taken, as when Ahab is said to haue sold himselfe to worke wickednes, 1. King. 21. 25. for there are two kinds of slaues, one that selleth himselfe into captiuitie, and willingly obeyeth a tyrant: or one which against his will is brought into seruitude, as Ioseph was sold by his brethren into captiuitie: and this is S. Pauls case here, *Pareus*: And *Augustine* noteth that sometime selling in Scripture, is taken for a simple tradition or deliuering ouer without any price, *lib. 7. in Iudic. c. 17.* and so indeed the Hebrew word *machar*, signifieth, as well to deliuer as to sell, as Isay, 52. 3. the Israelites are said to be sold for naught: and the Lord will redeeme them for naught: But these two are said in a diuerse sense: Men are said to be sold for naught in respect of God, he receiueth no honour, but rather dishonour by their selling ouer vnto sinne: they are redeemed for naught in Christ, in respect of themselues, because they gaue nothing for their redeemption: but yet in respect of Christ and his price, they were not redeemed for naught, but by the most pretious blood of Christ, *Mart. Peterius* thinketh they are said to be redeemed for naught *comparatively*, because that momentarie pleasure for the which a sinner selleth himselfe, is nothing to the price and dignitie of his soule, *numer. 72.* but rather selling is here taken for a plaine deliuering ouer, as is before shewed out of *Augustine:* Now two waies are the regenerate sold ouer to sinne, in respect of their originall corruption, and of their carnall infirmities which remaine still in their corrupt nature, to the which they are subiect still, *Pareus*: but the vnregenerate are said to be sold ouer, as Ahab was: because they giue themselues wholly ouer vnto sinne: *Beza* doth well expresse these two kinds of seruitude or selling ouer, by the like difference in humane seruitude: for some are slaues because they are borne of seruile and bond parents, others make themselues bond: like vnto the first are the regenerate, and the vnregenerate as the second.

Quest. 25. Of these words, *v. 15. I allow not what I doe, what I would, that doe I not.*

1. *Chrysostome* thinking that the Apostle speaketh this in the person of an vnregenerate man, referreth this word ἀγινώσκω, I know not or vnderstand not, to the vnderstanding, not that a sinner knoweth not when he sinneth, *sed tenebrosa quadã vertigine obvoluor*, but I am ouertaken with a kind of dizines, that I know not how I was ouertaken: so also *Origen, non rem ipsam, sed causam rei dicitur ignorare*, he is said not to know not the thing, but the cause thereof, that is, how, and by what means he came to sinne: But it is euident by the words following, *what I would, &c.* that the Apostle speaketh of his will rather then vnderstanding.

2. *Peterius* likewise inclining to thinke, that this is spoken in the person of a carnall man: will haue this vnderstood, of a generall and vniuersall knowledge, will, and hatred; that men in generall knowe and will vertue, and hate vice, but not in particular: But the Apostle here speaketh of doing, and not doing, which must be referred to particular actions.

3. *Augustine*, verie well interpreteth, *non agnosco*, I know not, that is, *non approbo, non consentio*, I approoue not, consent not: but yet he vnderstandeth the Apostle onely to speake of the first motions of concupiscence, which haue not the consent of the mind: *concupiscere nolo, & tamen concupisco, &c.* I would not couet, and yet I doe, but I consent not to concupiscence, &c. *lib. 1. cont. epistol. pelag. 1. 10.* but this seemeth to be no fit exposition, *facio, i. concupisco*, I doe, that is, I couet, as the ordinarie *glosse* out of *Augustine:* and the Saints doe not onely *cupere, sed etiam facere*, desire, but doe sometimes things which ought not to be done; yet we must not thinke that the Apostle here speaketh of grosse sinnes such as the faithfull sometime may fall vnto, as was the adulterie of Dauid, for in such sinnes there is no resistance betweene the will, and the deede, but they which fall into them, are for the time giuen ouer.

4. *Methodius* agreeing with *Augustine*, that the Apostle speaketh of righteous men in his owne person, by this euil, which he would not, he vnderstandeth euill cogitations, *quæ occurrunt bene operanti*, which come into the mind of him that is about a good worke, &c. This is true, but not al: for somtime a righteous mã, may in passion break out into some action which

he would not, as he may say some things, *quæ non dicta vellet*, which he would not had bin spoken: *Osiander.*

5. *Cassianus collat.* 23. *c.* 15. by the good, which he would, vnderstandeth the contemplation of the minde: from which he is hindred, *occupatione rerum corporalium*, by the busines of outward corporall things, which is called euill, not that it is sinne, but commeth of sinne, &c. He well also interpreteth this of the righteous man, yet this exposition is not so fit for the Apostle speaketh of the proper effects and fruits of sinne in him, v. 17.

6. *Oecumenius* distinguisheth here the times: *what I would, liber à peccato*, when I am free from sinne, I doe, *quando in peccato sum*, when I am in sinne: But the Apostle speaketh of one, and the same time: as may appeare by the words put in the present tense, θέλω, I will, πράσσω, I doe, μισῶ, I hate.

7. Wherefore the Apostle sheweth here the strife that is in a righteous man, whose cheefe will and desire is to doe good, but he is often ouercome of his carnall affections, and doth that, which in his inward will and desire he would not: as Dauid in his hast did sweare he would put Nabals house to the sword, which afterward beeing well aduised he would not: *Martyr.* Now in that he saith, what I hate, that doe I: we must not thinke that the regenerate doe sinne as constrained against their wills, *sed non tota voluntate*, but it is not with their whole will: *Pareus*; that is also *carnis voluntas*, a will of the flesh, but the Apostle calleth that his will, *quod præcipue cordis affectu appetebat*, which he desireth cheefely, *Calvin.*

8. Hence then appeareth the difference betweene the regenerate, and the vnregenerate: they are so deuided, *vt præcipue cordis affectu ad Deum suspirent*, that in the cheefe desire of their heart, they doe sigh after God, and desire to doe his will, yet are hindred and pulled backe by the reliques of sinne: by the other, *sine repugnantia in cupiditates feruntur*, are caried after their desires, and lusts without resistance: and though they are sometime pricked in conscience, it cannot be gathered thereby, that there is in them any loue of vertue, or hatred of vice, but God suffereth them to be tormented, *vt iudicium suum demonstret*, to shew his iudgement: Thus M. *Calvin.*

Pererius obiecteth against this exposition: that in this sense, *etiam iniqui censeri sint piorum nomine*, wicked men shall be counted good, and godly: so that they haue some feare of God, and some desire to doe well; which may be found in the wicked: *Pere. disput.* 14. *numer.* 81. *Contra.* 1. *Calvin* requireth more in a righteous man, that there be in him a loue of vertue, an hatred of vice, and that his cheefe desire should be set vpon God: I hope he thinketh not, that it is so with the wicked and vngodly. 2. neither can there be any true desire in the wicked to doe well, &c. as *Tolet* confesseth, *imperfectam voluntatem ad bonum etiam sine gratia, &c.* that an imperfect will vnto that which is good euen without grace may be in a sinner and vnregenerate man: *annot.* 18. which is contrarie to the words of our Sauiour, Ioh. 15. 1. *Without mee you can doe nothing.*

Quest. 26. *What the Apostle vnderstandeth by flesh, I know that in mee, that is my flesh, dwelleth no good thing, &c.* v. 18.

1. *Lyranus* by the flesh here vnderstandeth the sensualitie, which alwaies rebelleth against reason: and he saith there are these two parts in man, sensualitie, and reason, which are otherwise called the flesh and the spirit, the inward and outward man: so also *Gorrhan* interpreteth, *in carne, i. homine sensuali*, in the flesh, that is the sensuall man: of the same mind are present Romanists: as *Tolet*, who saith a man hath two parts, *rationalem & sensualem*, the rationall and sensuall: likewise *Per. disput.* 15. *Bel. de stat. peccat. l.* 5. *c.* 7. their reasons are these.

1. *Pererius* vrgeth the Apostles words, v. 16. *I in my mind serue the law of God, &c.* then the Apostle manifestly distinguisheth the mind, that is the reason from the sensuall part.

2. The Apostle himselfe calleth these the outward and inward man. 2. Cor. 4. 16. the outward man is the bodie, the inward the mind.

3. *Tolet* thus reasoneth, *si in ratione haberet malum, &c.* if euill dwelled in the reason, then could it not will that which is good, as here the Apostle saith, *to will is present with me.*

Contra. 1. By the mind the Apostle vnderstandeth the mind regenerate by grace, as he saith, Ephes. 4. 23. *be renewed in the spirit of your mind.*

2. By the outward man, the Apostle vnderstandeth all the inward and outward corruptions, which must daily decay: and by the inward man which must be renewed all the powers and faculties both of soule and bodie, which must be renewed.

3. In the naturall reason euill may dwell, as it is obscured, and darkned by sinne, and yet

the will beeing reformed and regenerate by grace, may encline to that which is good.

2. Wherefore by the name of flesh, as *Calvin* well interpreteth, the Apostle comprehendeth *omnes naturæ dotes, &c.* all the gifts of nature, and whatsoeuer is in man, onely the sanctification of the spirit excepted; so that on the one side is signified *totus homo*, the whole man as he is vnregenerate, on the other, the whole man as he is regenerate, *Martyr.* as it may be thus shewed.

1. The Apostle writing to the Corinthians, which were beleeuers, distinguisheth between the naturall man, which perceiueth not the things, that are of God, and the spirituall man, 1. Cor. 2. 14. 15. and afterward he denieth that they were such spirituall men, but carnall, c. 3. 1. yet were they regenerate: there is then in a regenerate man, somewhat that is carnall, and somewhat that is spirituall.

2. The seate of sinne is in the rationall part; but sinne is in the flesh, therefore euen in the reason there may be somewhat carnall; *Tolet* answereth that though sinne be in the reason, yet it hath the effect cheefely by the flesh. *Contr.* The will bringeth forth sinne, and that belongeth to the rationall part; the bodie doth but execute the edict of the reason and will: therefore the rationall part beeing the place and seate of sinne, is carnall: yea *Tolets* owne words may be vrged against himselfe: he confesseth, *peccatum adeo infirmam fecit rationalem partem*, that sinne hath made the rationall part so weake, as that it cannot of it selfe perfectly will that which is good, though the flesh should not contradict it, &c. there is then somewhat carnall in the soule, because there is sinne.

3. The Philosophers, as *Aristotle, lib. 1. Ethicor. c. 13.* made two parts of the minde; λογικὸν, the reasonable, and ἄλογον, that which is void of reason, where the affections, and passions of the mind are: If the Apostle should make no other difference between the flesh and the spirit, his Apostolicall Theologie would afford no greater comfort, then prophane Philosophie.

Quest. 27. *How the Apostle saith to will is present with me, &c. but I find no meanes to performe, &c. v. 18.*

1. *Tolet*, agreeing with those, which vnderstand the Apostle here to speake of a man vnregenerate, and in his sinne, thinketh that a sinner euen without grace may will that which is good, *voluntate imperfecta*, with an imperfect will, *annot. 20.* But the Apostle affirmeth the contrarie, Philip. 2. 13. *That it is God which worketh in vs both the will, and the deed:* therefore a carnall man cannot haue any good will of himselfe.

2. *Pererius* expounding the Apostle to speake here in the person of a man regenerate, restraineth this will of the Apostle to concupiscence: *to will is present*, that is, *non concupiscere*, not to couet that which is euill, but he could not performe this, that is, to haue no concupiscence, though he did not consent vnto it: but this opinion is refused before, qu. 25. 3.

3. But euen they which are regenerate doe faile in the verie good workes which they do, not that their will is altogether ineffectuall: *sed efficaciam operis negat respondere voluntati*, he denieth that the efficacie of the worke doth answer to his will. *Calvin.* he willeth and desireth being moued of the spirit, but he cannot perfit the worke as he would: he findeth alwaies some imperfection in the worke: therfore the Apostle vseth the word κατεργάζεσθαι, to perfit or performe: *aliquatenus progrediuntur sancti, &c.* the Saints doe make some proceeding, but they are farre off from perfection. *Obiect.* But God worketh in his, both the will, and the deed. *Ans.* God indeed worketh both, but not alwaies, nor alike; the Saints sometime will and performe good things, sometime they are willing, but want strength; But the Apostle speaketh not here as though alwaies his will came short, but that oftner then he would his will was crossed in good things: and therefore he vseth the word *dwelling*; this grace and strength did not alwaies dwell and continue with him, *Pareus.*

4. But *Pererius* thus obiecteth: 1. if Saint Pauls will consented at any time to his concupiscence, how could he say, *v. 17. it is no more I that doe it, but sinne?* 2. how could he delight in his minde in the law of God, if there were sinne? 3. if S. Paul did those things, which he would not, then fornication, adulterie and such like.

Cont. 1. It was the part of the will vnregenerate, which consented not to the will renewed, which Saint Paul calleth his will, and not the other, because he cheifely desired good things. 2. in the regenerate part he delighted in Gods law, though in his vnregenerate, sinne remaine. 3. S. Paul speaketh not of such grosse sinnes, but of the secret force of concupiscence, which often carieth away euen the regenerate.

28. Quest. *Of the meaning of these words, v. 21. I finde a law, &c.*

1. Some doe understand this lawe of the morall lawe giuen by Moses, some of the law of concupiscence, which afterward is called the law of the members: and of both sorts there are diverse opinions.

Of the first there are two sorts, some doe interpret it, as though the Apostle should commend the lawe, some that he setteth forth the weakenesse and want of strength in the lawe.

Of the former sort, 1. *Origen* would haue the words transposed thus: *because when I would doe good, vnto euill is present, I finde a lawe, and I delight in the lawe, &c.* But this traiection of the words seemeth somewhat hard. 2. *Photius* in *Oecumenius*, doth transpose them thus, *I finde the lawe to be good vnto me willing to doe, &c.* so also *Augustine lib. 2. cont. 2. epist. Pelag. c. 10.* and *Anselmus* whom *Bellarmine* followeth, ioyne *good* with the *lawe*: but it may be gathered v. 19. *I doe not the good thing I would*, that *good* must be ioyned with the word *doe*, not with the law. 3. *Chrysostome* thus interpreteth, I finde the lawe, *fauentem, auxiliantem*, fauouring, and helping me: so also *Theophylact*, and *Lyranus* saith, that the Apostle sheweth the consent betweene the written lawe, and the naturall lawe, which mooueth him to doe that which is good: so also the Syrian interpreter, *I finde the lawe to consent to my minde.* 4. Some supply the word *good*, I finde the lawe to be good, *Haymo, Hugo, Gorrhan, Pareus.* 5. *Pareus* hath an other exposition, that the lawe is taken here for *studium legis*, the studie of the lawe, and he thinketh the word παράκειται, *is present, or at hand*, may be supplyed out of the latter part of the verse in this sense, *I finde the studie of the lawe to be present with me, when I would doe good.* But all these expositions tending to the commendation of the law, are remooued, because of the last words, *because euill is present with me:* for how can this be a reason, that the lawe helpeth or consenteth, or is good and profitable to him, beeing willing to doe good: to say with *Pareus*, that ὅτι, *because*, may be taken for κάιτοι, *although:* or with *Paius*, for ἀλλά, *but*, or that it is superfluously added, it seemeth not to be so fit.

Of the other sort, that hereby shewe the weakenes of the lawe, which serueth to discouer sinne, 1. Some giue this sense, *inuento legem, agnosco debilem*, I finde the lawe, that is, to be but weake, it cannot helpe me or make me better, but though I would doe good, yet euill is present: *Photius in Oecumen.* 2. or *I finde by the lawe, that when I would doe good, euill is present, Vatab. Genevens. Calvin:* but here the preposition *per, by*, is inserted, which is not in the originall. 3. *Erasmus* to the same purpose, *I finde the lawe this to worke in me, that I understand, when I would doe well, that euill is present, &c.* but here many words are added, not in the originall.

Of them that vnderstand the lawe of the members, 1. *Beza* thus interpreteth, I finde *legem impositam*, this lawe to be imposed vpon me, by reason of the corruption of my nature: so also *Marl.* that when I would doe good, euill is present. 2. some directly vnderstand, *legem carnis*, the lawe of the flesh, the concupiscence, which hindreth him beeing willing to doe good: so *Tolet, Osiand.* and these two last expositions are most agreeable to the text, because it is added as a reason, *because euill is present with me*, in which words he sheweth what lawe he meaneth, that which is opposite vnto him, which is further explained in the verses following.

Quest. 29. *How the Apostle saith, v. 21. euill is present with me.*

1. *Ambrose* hath here a curious observation: euill is said to be present *adiacere*, to lye readie at hand, because it lurketh in the flesh, as at the doore, that when one is inclined and willing to do good, sinne is at hand to hinder. And he giueth this reason, why sinne hath the habitation in the flesh rather then in the soule, because the flesh onely is derived *ex tradue*, by propagation, and not the soule: which if it were propagated as well as the flesh, sinne rather should haue the seate in the soule, because it sinneth rather then the flesh, which is but the organe or instrument of sinne: likewise expoundeth *Tolet, adiacet mihi*, it is naturally resiant in my flesh, as he said before, that to will is present with me, that is, naturally in his minde, *anim.* 21.

2. But 1. *Ambrose* reason concludeth not: for though the flesh haue the beginning by propagation, and not the soule, and so the first pollution is by the flesh: yet sinne dispersed it selfe into the whole nature of man, both soule and bodie, as the Apostle sheweth, Coloss. 2. 18. that there is νοῦς σαρκὸς, *a mind of flesh, or fleshly minde.* 3. neither naturally is the minde

mind willing or apt vnto that which is good, for why then should the Apostle exhort, *to be renewed in the spirit of the minde*, Ephes. 4. 23. the aptnesse and inclination of the mind vnto good, is by grace: the meaning then of this phrase is nothing else but to shewe, the readinesse and strength of our naturall concupiscence, which lyeth in waite, and is at hand to hinder euerie good worke, and to stirre vs vp vnto euill.

Quest. 30. *Of these words, I delight in the law of God, &c. v.* 22, 23. *of the number of these lawes, and what they are.*

1. Concerning the number: 1. some referre these laws vnto two: the law of God, and the law of the minde; they make one and the same, the law of the members, and the law of sinne, also they thinke to be one: *Pareus, Martyr, Tolet. annot.* 22. 2. *Photius* in *Oecumenius* maketh three lawes, he distinguisheth the law of God, and the law of the minde: the law of the members, and the law of sinne he confoundeth. 3. But *Hierom. epist. ad Hedib. qu.* 8. and *Ambr. in Luc.* 17. doe recite fowre lawes, as they are here named by the Apostle, the law of God, the law of the minde, the law of the members, and the law of sinne: so also *Calvin, Hyper.* and the Apostle indeede setteth downe so many.

2. The like difference is, what these lawes should be. 1. *Oecumenius* thus describeth these lawes: two are without vs, the law of God, the knowledge whereof we haue by the preaching of the Gospel, and the law of the members, which commeth by the suggestion of Satan ministring euill cogitations; two of them are within vs, the law of the minde, that is the law of nature, which is imprinted in the minde, and the law of sinne, which is the euill custome of sinning. 2. *Pererius* will haue the law of God to be the written law, and the law of the mind the naturall law: the law of the members the naturall concupiscence, and inclination vnto the seuerall proper obiects of the desire, the law of sinne, is *deordinatio earundem virium*, the disordering of the naturall faculties, and abusing of them vnto euill. But all these faile herein: 1. the law of the minde is not naturall, for naturally the minde is not apt vnto that which is good, without the worke of grace. 2. and the law of the members is internall and within vs. 3. neither is this the naturall facultie of desiring, which is not euill, but the disordered pravitie of nature. 3. *Pet. Martyr* as he maketh the law of God and the law of the minde to be the same, yet in a diuers respect: for it is called the law of God, in respect of the author, and of the minde, in regard of the subiect: so in his iudgement the same is called the law of sinne, because concupiscence in it selfe is sinne, as the efficient, and the law of the members, because they are as the instruments. 4. But I rather consent vnto *M. Calvin*, who vnderstandeth the law of God, to be the morall law, the rule of equitie, and the law of the minde, to be the obedience and conformitie, which the mind regenerate hath with the law of God: and by the law of the members, the concupiscence, which is in the members, consenting to the law of sinne. 5. And further the law of the members, and the law of sinne, are not severed in subiect: they are both in the members: but thus they differ: Some thinke the law of the members to be the corruption, and pravitie of our nature, called before the bodie of sinne, c. 6. 6. and the law of sinne, the euill concupiscence springing from thence: so *Vatablus*, the law of the members, is *vis in carne*, the strength of the flesh resisting the law of the minde: and the law of sinne, is *affectus carnis*, the carnall affections: so *Haymo* interpreteth the law of the members, *onus & pondus mortalitatis*, the burthen of mortalitie, and the law of sinne, to be euill concupiscence, custome, and delight in sinne: so *Lyranus* vnderstandeth by the law of the members, *fomitem peccati, vel inclinationem pravam*, the food and matter of sinne, or the corrupt inclination, and the law of sinne, *consuetudinem pravam*, the euill custome of sinning. 6. But I rather with *Beza*, by the law of sinne, vnderstand the corruption of nature, by the *law of the members*, the euill concupiscence springing from thence: for otherwise the opposition betweene the law of God and the minde, on the one side, and the law of the members and of sinne on the other, will not be correspondent and answerable together: for the law of the members must be set against the law of the minde, and the law of sinne against the law of God: like as then the regenerate minde is conformable to the law of God, so the vnregenerate members are captiued to the law of sinne in the members, which is the corruption of nature, euen originall sinne.

31. Quest. *Why these are called lawes, and why they are said the one to be in the inner man, the other in the members.*

1. For the first: 1. *Chrysostome* giueth this reason, it is called the law of sinne, *propter vehe-*

vehementem & exactam obedientiam, because of the exact and forced obedience which is giuen vnto it: for the lawes of tyrants, are so called *abusiue*, though not properly, *Calvin: lex quia dominatur*, it is a law because it ruleth, *gloss.* 2. *Lyranus*, a law is called *à ligando*, of binding, *ducit membra ligata ad mala*, it leadeth the members, and holdeth or tieth them to that which is euill: they can doe no other. 3. *Pererius, sicut lex dirigit, &c.* as the law directeth to that which is good, so the lawe of sinne to that which is euill. 4. *legitime factum est*, it commeth iustly to passe, that *illi non seruiat suum inferius, s. caro*, that mans inferiour, that is, his flesh should not serue him, seeing he serued not his superiour, namely, God, *gloss. ordinar. Anselmus*, so it is called a lawe, as in iustice imposed of God vpon man for his disobedience.

2. For the second, the one is called the lawe of the minde and inner man, the other the lawe of the members and outward man: 1. not that the minde and reason onely wherein the naturall lawe is written, is the inner man, and the sensitive part is the flesh, as *Lyranus*, *Gerrhan*, with others, which opinion is confuted before, quest. 26. for euen the minde is corrupt and so carnall in the vnregenerate, as the Apostle speaketh of some which were κατεφθαρμένοι τὸν νοῦν, corrupt in their minde, 2. Timoth. 3. 8. 2. But the regenerate part is called the inner man, and the vnregenerate both in soule and bodie the outward. 1. because *intus potissimum regnat*, it raigneth chiefely within, and is discerned chiefely and knowne in the mind, *Mart.* 2. *quia in cordis conuersione, &c.* because it consisteth in the heart, *nec patet hominum oculis*, and is not open and apparent vnto the sight of men, *Pareus*: in which sense it is called the hid man of the heart, 1. Pet. 3. 4. 3. and because *non externa vel mundana quærit*, it seeketh not things externall, belonging to the world, whereas *appetitus carnis vagi sunt & extra hominem*, the fleshly appetite is wandring, and as it were without a man, *Calvin*: and as *Caietane*, *carnalibus officijs immersa sunt*, the faculties of the outward man, are drenched as it were and wholly spent in carnall offices. 4. and the regenerate part is called by the name of the inner man, and the minde, *per excellentiam*, because of the excellencie: for as the minde is more excellent then the bodie, so is the spirit, then the flesh, *Calvin.*

Quest. 32. *Of the Apostles exclamation, O wretched man that I am!*

1. The word, which the Apostle here vseth, ταλαίπωρος, signifieth one, that is *pertritus pugnis fatigatus*, wearied with continuall combates, *Beza*: like as a champion, which striuing long time, is like at last to be ouercome of his aduersaries vnlesse he be helped: the vulgar latine readeth, *O vnhappie man*, but that is not so fit: and neither doth the Apostle thus cry out, either as a man in despaire, or doubting, by whom he should be deliuered, but he sheweth his great desire: *vox est anhelantis*, it is the voice of one breathing and panting, desiring to be deliuered from this seruitude of sinne, 3. and by this exclamation, *certaminis grauitatem ostendit*, he sheweth the greatnes of this combate, out of the which he was not able to wrestle by his owne strength: and if Paul were not able, who is it? is then a pathetical speach like vnto that, Psal. 86. *Who will giue me the wings, as it were of a doue? Faire.*

4. And in this crying out, the Apostle sheweth the state of all men in this life, into what miserie they are brought by their sinne: and likewise his desire, longing to be deliuered therefrom: *Pareus.*

Quest. 33. *What the Apostle vnderstandeth by this bodie of death, from the which he desireth to be deliuered.*

1. *Ambrose* by the bodie of death, vnderstandeth *vniuersitatem vitiorum*, a generall collection of sinnes, which he called before, the bodie of sinne; but there was not in the Apostle such a gathering together and confluence of all sinne. 2. *Pererius* chargeth *Calvin* to agree with *Ambrose*, who vnderstandeth by the bodie of death, *massam vel congeriem peccati, ex qua homo conflatus*, the masse and heape of sinne, whereof man consisteth, and thereupon he crieth out, *ô hominem impurum atq; impium*, O wicked and filthie man, that is not ashamed so to charge the Apostle, &c. Whereas *Calvin* onely saith, that there were in the Apostle, *reliquiæ peccati*, some reliques of sinne, of that masse of sinne and corruption, which is in man: *Calvin* then and *Melanthon* do thus vnderstand the Apostle, *naturam hanc carnalem immersam esse peccato*, that this carnall nature is wholly drowned and drenched in sinne; so also *Martyr*, *vitiatam & corruptam naturam intelligit*, he vnderstandeth our corrupt nature: but the Apostle speaketh of death here, not of sinne. 3. neither is the bodie of

death

death taken here properly for sinne, as *Faius* thinketh it was called before the bodie of sinne, c. 6. and it is considered, *tanquam moles & onus incumbens*, as a masse or burthen lying vpon vs: so also *Roloch:* it is taken for sinne in this place, which is in the bodie, and in the whole man: likewise *Piscator*, *mortem intelligit peccatum inhabitans*, by death he vnderstandeth the sinne that dwelleth in vs: and so before them *Vatablus*, *à concupiscentia*, &c. he wisheth to be deliuered from concupiscence, which did make him guiltie of eternall death: and before him *Photius in Oecumenius*, applyeth it to the corporall and sinnefull actions, which bring the death of the soule: But in their meaning the Apostle should say in effect, who shall deliuer me from this sinnefull bodie? what could an vnregenerate man haue said more? 4. neither yet doe I approoue of their opinion, which referre it onely to the mortalitie of the bodie, as *Theophylact*, *morti subiecti*, subiect to death: *Lyranus*, *quia sancti resurgent*, &c. because the Saints shall rise in an immortall bodie: and *Pererius*, *à corpore mortis huius*, from the bodie of this death, that is subiect to mortalitie and corruption: for the Apostle hath respect thus crying out vnto the conflict betweene the flesh and the spirit, from which he desireth to be deliuered. 5. *Cassianus* by the bodie of death would haue vnderstood the terrene busines and necessitie, *qua spirituales homines à cœlestium meditatione retrahit*, which draweth spirituall men from the meditation of heauenly things: but the Apostle spake before of the combate betweene the flesh and the spirit: and they are not all carnall, which are occupied in the necessarie affaires of this life. 6. *Tolet* ioyning the pronoune *this* vnto *death*, not vnto the *bodie*, reading thus *from the bodie of this death*, will haue reference to be made vnto the *tyrannie of the lawe of concupiscence*, whereof he spake before: but the pronoune is better ioyned to *bodie*, as the Syrian interpreter, *Erasmus*, and *Beza*, well obserue: for of his flesh and members he spake before, but of death he made no mention: This demonstrative then *this*, is better referred to *bodie*. 7. Wherefore the Apostle calling his present state out of the which he desireth to be deliuered, *this bodie of death*, ioyneth both mortalitie and sinne together; he meaneth his mortall bodie subiect to sinne, as *Hierome* expoundeth, *quod morti & perturbationibus est oppositum*, which is opposed to death, and perturbations, *apolog. aduers. Ruffin.* and so *Beza*, the Apostle by the bodie designeth, *carneam corporis molem*, the fleshie masse of the bodie, which is nothing else, but *massa mortis & peccati*, a lumpe of death and sinne: so *Origen*, it is called the bodie of death *in quo habitat peccatum, quod est mortis causa*, wherein sinne dwelleth, which is the cause of death. 8. And this deliuerance which the Apostle longeth for, is not the spirituall deliuerance in this life from the captiuitie of sinne, as *Tolet*, but the finall deliuerance from the bondage of mortalitie and corruption which we looke for in the resurrection, as *Augustine* expoundeth, *lib. 1. cont. epist. Pelag. c. 11.* and so the Apostles meaning is, *non finiri hos conflictus*, &c. that these conflicts cannot be ended, as long as we carrie this mortall bodie about with vs, *Pareus*. And here we may consider a threefold state of mans bodie, the one in Paradise, *cum non potuit mori*, when it was in mans power, if he had not sinned not to die at all: vnder the state and condition of sinne, where *non potest non mori*, he cannot but die, a necessitie of death is laid vpon all Adams posteritie: vnder the state of glorie, *non possumus mori*, we cannot die: we shall be exempted from the condition of all mortalitie, *Pererius*.

Quest. 25. *Why the Apostle giueth thanks to God, ver. 25.*

1. There is some difference in the reading of these words: the Latine interpreter thus readeth, *the grace of God thorough Iesus Christ*, so also *Origen* before, who maketh it an answear to the former words of the Apostle, *who shall deliuer me?* likewise *Augustine* followeth this reading, *serm. 45. de tempor.* but all the Greek copies haue εὐχαριστῶ, *I giue thankes* and the Apostle did not aske the question before, who should deliuer him, but *suspirat potius*, he sigheth, and sheweth his desire to be deliuered, *Beza*.

2. For the meaning of the words. 1. some thinke that the Apostle giueth thanks for his redemption in Christ, *Mart.* that he is deliuered *à reatu peccati*, from the guilt of sinne originall and actuall, *Roloch:* and that his sinnes are not imputed, *Osiander*, and before them *Oecumenius*, *quod me liberauit per mortem filij*, that he hath deliuered me by the death of his Sonne: But this deliverance the Apostle had alreadie obtained: he speaketh in the future tense, *who shall deliuer me?* 2. *Theophylact* referreth it to the former benefit, *quod viriliter aduersatur peccato*, that he did manfully resist sinne, which strength he had not either by the

lawe

law of nature, or by the law of Moses, but by grace in Christ: So also *Pareus* thinketh the Apostle doth giue thankes, that he doth not *succumbere in certamine, sed vincere*, giue ouer in this combate, but at the length ouercometh: But the Apostle wisheth yet a further deliuerance, which as yet he had not, because he speaketh of the time not to come, *who shall deliuer me*, and yet he giueth thankes for it, as enioying the same in hope. 3. *Tolet* and *Pererius* thinke that the Apostle giueth thankes, that he was deliuered from concupiscence, *quod non mentem trahit in consensum*, that it did not draw his mind to consent: and so he was deliuered from it, as it was *malum culpæ*, as there was sinne or fault in it, that is, to consent vnto it, but not as it was *malum pœnæ*, a punishment, that is, *concupiscere* to coueit or desire simply without assent: so also *Lyranus*: But if the Apostle did not sometime thorough his infirmitie giue consent vnto his concupiscence, how could he say it did lead him captiue vnto the law of sinne: & more it is prooued at large afterward, that the commandement, *thou shalt not lust*, whereof the Apostle confesseth himselfe a transgressor, v. 7. 18. doth not onely restraine the first motions of concupiscence, which haue not the consent of the will, but the second also which haue, contrary 8. 4. *Vatablus* will haue this thanksgiuing to be referred to the deliuerance, which the Apostle expected in the life to come. 5. But it is better to ioyne them together, as *Augustine* doth, *serm. 45. de tempor.* the grace of God, *nunc perfectè innouat hominem, &c.* doth now perfectly renew a man by deliuering him from all his sinnes, *& ad corporis immortalitatem perducit*, and bringeth him also to the immortalitie of the bodie: *Lyranus* likewise comprehendeth both these deliuerances, that both the regenerate are here deliuered from their sinnes, and in the next life, shall be freed from all corruption, as the Apostle saith, Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie*: so *Chrysostome* saith, the Apostle giueth thanks, *quod non solùm principibus malis liberamur, sed eorũ, quæ futura sunt, capaces facti sumus*, that we are not onely deliuered from the former euills, namely our sinnes, but are made capable of the good things to come: thus also *Pellican*, the Saints reioyce, *se primitijs spiritus donatos, &c.* that they are endued with the first fruits of the spirit, which giue them certaine hope of the inheritance to come: and *Beza*, the Apostle sheweth, that he resteth in that hope, *quam habet in Christo fundatam*, which he hath grounded on Christ.

35. Quest. *Of these words, I in my minde serue the law of God, &c.*

1. By the mind, the Apostle vnderstandeth the inner man reformed by grace, by the flesh the part vnregenerate: so that in this speach of the Apostle a double figure is to be admitted: first a *metonymie*, in that the subiect is taken for the adiunct, the minde, for the sanctitie and holines wrought in the minde by grace, as *Vatablus* well interpreteth, *secundum spiritum meum doctum à spiritu sancto*, in my spirit taught by the holy spirit: and the flesh for the carnall sensualitie, whereby it is lead: there is also a *synecdoche*, the principall part beeing taken for the whole, the minde regenerate, for all the regenerate part both in the minde and bodie, because it chiefly sheweth it selfe there; and the flesh for that part which is vnregenerate in the whole man, both in the minde and bodie, because it is chiefly exercised, and executed by the bodie: see before Quest. 26.

2. We are not to vnderstand here two distinct and seuerall parts, the one working without the other: as the Romanists, which will haue the inner man to be the minde, and the sensuall part the flesh: for in this sense neither doth the minde alwaies serue God, wherein there is ignorance, infidelitie, error, nor yet doth the sensuall part alwaies serue sinne: for many vertuous acts are exercised thereby: see this opinion before confuted, Quest. 31. But these two parts must be vnderstood as working together, the flesh hindreth the spirit, and blemisheth our best actions. *Paius.*

3. And whereas the Apostle saith, *that in my flesh I serue the law of sinne*, we must not imagine, that the Apostle was giuen ouer vnto grosse carnall works, as to commit murther, adulterie; but he sheweth the infirmitie of his flesh, and specially meaneth his naturall concupiscence, and corruption of nature, in the which he gaue instance before: against the which *pugnabat, luctabatur*, he did striue, and fight. *Martyr.*

4. Neither yet must we thinke, that the Apostle, seruing the spirit one way, and the flesh another, was as a mutable or inconstant man, or indifferent: like as *Ephraim* is compared to a cake but turned and baked on the one side; Hos. 7. 8. or as they, which Revel. 3. are said to be luke warme, neither hoat, nor cold: for these of a set purpose were such, and willingly did dissemble:

dissemble: but the Apostle setteth forth himselfe, as a man neither perfectly sound, nor yet sicke, but in a state betweene both: that although he laboured after perfection, yet he was hindered by the infirmitie of his flesh, like as in Israel dwelling among the Iebusites.

10. And whereas the Apostle said before, vers. 5. *it is manifest that there is, that some what doth lust in mee*: and yet here he saith, *I my selfe, that is, my selfe so, am the seruant of sinne*: the Apostle is not contrarie to himselfe: for he taketh there not his person that doth both, there of the cause: *Tolet annot.* 19. but as he sheweth, *secundum vtrumque principium, se regnare in bonis, & habere seruum in malis*, that according vnto the better beginning or part, he hath conquered his desires, *Parent.*

Quest. *Of what person speaketh the Apostle in this* 7. *Chapter, in the owne person of an other, or of a regenerate man?*

There are of this matter three opinions, which yet may be reduced into these three orders.

1. Some thinke that the Apostle speaketh in the person of a man vnregenerate, and yet in the state of grace. 2. Some of a man regenerate, from vers. 14. to the end. 3. Some that the Apostle indifferently assumeth the person of all men indued with grace, whether they be regenerate or not. And in euery of these opinions there is great diuersitie.

They which are of the first opinion, 1. Some thinke, that the Apostle speaketh in the person of a naturall man, and sheweth what strength a mans free will hath by nature without grace: so *Iulianus* the Pelagian, with other pestilent heretikes, whose epistles *Augustine* confuteth. So *Lyranus*, he speaketh in the person, *generis humani lapsi*, of mankinde after their fall. 2. Some will haue the person of a man described, *sub lege, & ante legem degentis*, not liuing onely before the law, but vnder it, hauing some knowledge of sinne: so *Chrysostome*, *Theophylact*, whome *Tolet* followeth, *annot.* 4. 3. Some thinke that the Apostle describeth a man not altogether vnder the law, nor yet wholly vnder grace: but a man beginning to be conuerted: *quasi voluntate & proposito ad meliora conuersa*, as conuerted in minde and desire vnto better things, Origen. so also *Basil. de regul. breuius.* and *Haymo* saith, the Apostle speaketh *ex persona hominis penitentiam agentis*, in the person of a man penitent, &c.

2. They of the second sort doe also differ. 1. *Augustine* confesseth that sometime he was of opinion, that the Apostle speaketh in the person of a carnall and vnregenerate man, but afterward he changed his minde, vpon better reasons, thinking the Apostle to speake of a spirituall man in the state of grace: *lib.* 1. *Retract. c.* 23. *lib.* 6. *cont. Iulian. c.* 13. but *Augustine* retaining this sense, thinketh that the Apostle, saying, *vers.* 19. *I allow not the thing which I doe*, speaketh of the first motions onely of concupiscence, *quando illis non consentitur*, when no consent is giuen vnto them: *lib.* 3. *cont. Iulian. c.* 26. which concupiscence the most perfect man in this life can not be void of: so also *Gregorie* vnderstandeth, *simplices motus carnis contra voluntatem*, the *simple motions* of the flesh against the will: and hereunto agreeth *Bellarmine lib.* 5. *de amissione grat. c.* 10. *Rhemists sect.* 9. vpon this chapter. 2. *Cassianus collat.* 23. *c.* 15. vnderstandeth a man regenerate: but then by the inner man he would haue signified the contemplation of celestiall things, by the flesh, *curam rerum temporalium*, the care of earthly things. 3. Some thinke that the Apostle so describeth a regenerate man, as yet that he may sometime become in a manner altogether: *ne sit in hoc exemplo vnum & Paulo regenerato, etiam regeneratum nonnunquam omnino fieri peccati*, that a regenerate man by may sometime become the slaue of sinne. *Rolloc.* 4. But the sounder opinion is, that the Apostle in his owne person speaketh of a regenerate man, euen when he is at the best, that he is troubled and exercised with sinnefull motions, which the perfectest can not be ridde of till he be deliuered from his corruptible flesh: of this opinion was *Hilarie*, *habemus nunc nobis admistam materiam, quæ mortis legi & peccato obnoxia est, &c.* we haue now mixed within vs a certaine matter, which is subiect to the law of death and sinne, &c. and vntill our bodie be glorified, *non potest in nobis vera vitæ esse natura*, there can not be in vs the nature and condition of true life: *Hilar. in Psal.* 118. Of the same opinion are all our soundest new writers, *Melanchthon, Martyr, Calvin, Beza, Hyperius, Parens, Paræus*, with others.

3. Of the third sort, 1. some are indifferent, whether we vnderstand the person of the regenerate, or vnregenerate, *gloss ordinar.* and so *Gorrhan* shooteth how all this, which the Apostle hath from vers. 8. to the end, may in one sense be vnderstood of the regenerate, in an other of the vnregenerate. 2. Some thinke that some things may be applied vnto the regenerate, as *I am carnall sold vnder sinne*: but some things onely can be applied vnto the regenerate,

rate, as these words, *I delight in the law of God, &c. Peter. disput. 21. num. 38.* and yet he rather inclineth to thinke, that the Apostle taketh vpon him the person of a man regenerate. And *Origen* seemeth to haue beene of this minde, that sometime the Apostle speaketh in his owne person, as *I thanke God through Iesus Christ*, and sometime in the person of a weake man, and young beginner, as in the rest. 3. Some take all this discourse of the Apostle, either to touch the regenerate, or vnregenerate in the particular, but the nature of mankinde in generall: as *Haimo* noteth, that the Apostle saide not, *O wretched sinner*, but *O wretched man, vt totam complecteretur miseriam humanam, & non tantum peccatorum*, &c. that he might comprehend the nature of all men, and not onely of sinners. *Lyra.* Some so also *Erasmus, humani generis in se personam recipit, &c.* he taketh vpon him the person of mankind, wherein is both the Gentile without the law, the carnall Iew vnder the law, and the spirituall man made free by grace: *virum in vtroque statu.*

Now of all these opinions, which are ranke in all, we embrace the fourth of the second sort: and this diuersitie of opinions may be duced to this point, whether the Apostle speake in his owne person of a man regenerate, or in an assumed person of a man vnregenerate: other particular differences, haue beene diuersely touched before. Now when the arguments shall be produced with their answers, which are vrged on both sides, and first for the negative, that the Apostle giueth not instance here of a man regenerate, and spirituall, but carnall and vnregenerate.

Argum. 1. *Origen* vrgeth these reasons: first the righteous man is not said to be carnall, 2. Cor. 10. 3. *We doe not warre after the flesh.* But the Apostle here saith, v. 14. *I am carnall.*

2. Of the righteous the Apostle saith, 1. Cor. 6. 20. *ye are bought for a price*, but here the Apostle saith, v. 14. *I am sold vnder sinne.*

3. Of the righteous it is said, c. 8. 9. *the spirit of God dwelleth in you*: but here the Apostle confesseth, that no good thing dwelleth in him.

Origen also presseth these words, v. 28. *In my flesh I serue the lawe of sinne*: if the Apostle should speake thus of himselfe, *desperationem nobis videtur inuehere*, it were able to strike despaire vnto vs, that there is no man who doth not serue sinne in the flesh.

The regenerate, such as Paul was, doe not onely will that which is good, but performe it also: but this man cannot doe, that he would, of whom the Apostle speaketh, ver. 15. *Tolet.*

The righteous and iust man cannot be said to be captiued vnto sinne, as the Apostle saith of that man, whose person he beareth, v. 23. *Cassianus collat. 22. in fine.*

The Apostle speaking of himselfe, and of others which are regenerate, said before, v. 5. 6. *When we were in the flesh, &c. the motiues of sinnes, &c. had force in our members, but now we are deliuered from the by Law, &c.* But here the Apostle speaketh of a man, that is captiued vnto the motions of the flesh, so that the Apostle if he should speake here of a regenerate man, would contradict himselfe.

8. The scope of the Apostle is to shewe the invalidities of the lawe, that it cannot take away sinne, but sinne rather is encreased thereby, by reason of the weakenes of mans nature: it is therefore more agreeable to the Apostles intent, to giue instance of a carnall man, in whom sinne yet raigneth, then of a regenerate man, that by grace is brought to yeeld obedience to the law, *Tolet. c. 10. in tractat.*

9. *Hierome*, and before him *Origen* thus shewe, that the Apostle here assumeth the person of an other: like as Daniel being a iust man yet prayeth in the person of sinners, saying, c. 9. we haue sinned, we haue done wickedly, *Hierome epist. 151. ad Algasiam.*

The former arguments answeared.

1. The regenerate simply are not called carnall, but *secundum quid*, after a sort they are carnall in respect of the vnregenerate part: as the Apostle speaking to the Corinthians, that were beleeuers, and iustified, sanctified, 1. Cor. 6. 11. yet calleth them carnall, in regard of the sects and diuisions among them, 1. Cor. 3. 1. And one is said to be carnall two wayes, either he which is altogether obedient to the flesh and fleshly lusts: or he that doth not yeeld himselfe vnto them, but striueth against them, and yet against his will feeleth the violent motions thereof: so the Apostle confesseth, that *though he warre not after the flesh, yet he walketh after the flesh*, 2. Cor. 10. 3.

2. The

2. The righteous is bought for a price, and redeemed from his sinnes; and yet in respect of his vnregenerate part, the corruption of nature and reliques of sinne remaining, he is said to be sold vnder sinne, not simply, as the vnregenerate is giuen ouer wholly, but in part only.

3. In the faithfull as they are regenerate, the spirit of God dwelleth, but in their vnregenerate part sinne inhabiteth: there is no inconuenience to graunt, that two diuerse inhabitants may dwell in one and the same house, in two diuerse parts: for the Apostle speaking of the regenerate, saith, Galat. 5. 17. *The spirit lusteth against the flesh, and the flesh against the spirit, and these are contrarie one to the other:* they which feele not this fight and combate are either Angelicall, as the Saints in heauen, or they haue not yet receiued the spirit at all, as they which are carnall.

4. There are two kinds of seruices to sinne, the one is a willing seruice, such as is in the vnregenerate, the other vnwilling, and in a manner forced, as in the regenerate.

5. The vnregenerate haue no will at all to doe good, *for the wisedome of the flesh is not subiect to the lawe of God, neither can be*, Rom. 8. 7. the regenerate receiue grace to will, and sometime to performe, though not as they would: they are therefore regenerate though not perfectly, as none are in this life.

6. There are two kinds of captiuitie, the one, when one is wholly captiued vnder the bondage of his owne voluntarie sinne, the other is a forced captiuitie vnder the bondage of originall sinne, this is in the righteous, not the other.

7. The Apostle is not contrarie to himselfe: for it is one thing to obey the lusts of the flesh, as the vnregenerate and carnall; an other, to feele the motions of the flesh, and to striue against them, as in the regenerate.

8. The Apostles intent and meaning is to shewe, that the law in it selfe is good and iust, and that it commeth by reason of mans owne infirmitie, that it is otherwise to him, and thereupon the Apostle to set forth the perfection of the lawe, giueth instance in the regenerate, that they are not able to keepe the law, much lesse the vnregenerate: so that it is more agreeable to the scope and purpose of the Apostle, to speake of a man regenerate, then of one vnregenerate.

9. Euen Daniel, though he be called a man of desires, that is, beloued, and excepted of God, yet had his sinnes, which he confessed in his owne name, and person: as Dauid is said to be a man after Gods owne heart, yet he had his sinnes and imperfections.

Arguments for the affirmatiue part, that S. Paul speaketh in his owne person as of a man regenerate.

First these two points must be premised, that the Apostle speaketh of himselfe, not of another, still continuing his speach in the first person, *I am carnall, I will, I consent, I delight*, and so throughout, that it should be a great forcing of the Apostles speach, to make him to speake of another and not of himselfe: secondly the Apostle from the 14. v. to the end, speaketh of his present state, (who was then regenerate) as may appeare, because while he was yet vnder the law, he speaketh as of the time past, v. 9. *I was alme*, and v. 10. *sinne seduced me:* but from the 14. v. he speaketh of the time present, *I am carnall*, and so throughout to the end of the chapter.

Argum. 1. Hence then is framed our first reason: the Apostle speaketh of himselfe, as he then was, because he speaketh in the present tence: but then he was a man regenerate; *Ergo.*

Theophylact answereth; the Apostle saith, *I serue*, v. 15. that is, *seruiebam*, I did serue: *Contra.* As the Apostle saith *I serue*, so he saith, *I delight in the law of God*, v. 22. and in this verse. 25. *I thanke God, &c.* which immediately goe before the other, *I serue:* but those words must be vnderstood, as they are vttered, of the time present, therefore the other also.

Argum. 2. *Gregorie* vrgeth these words v. 18. *to will is present with me*, he that saith *he will, per infusionem gratiæ, qua in se iam latentia semina ostendit*, doth shew what seede lyeth hid in him by the infusion of grace, *lib.* 29. *moral. c.* 15.

Ans. Euen the vnregenerate by nature doe will that is good: they may *imperfecte velle bonum sine gratia in peccato*, imperfectly will that is good without grace euen in the state of sinne, *Tolet. in. tractat. c.* 9.

Contra. There is *bonum naturale, morale, spirituale*, that which is naturally good, morally good, spiritually good: the first one by nature may desire, as brute beasts doe the same, and therein they doe neither good, nor euill: the second also in some sort, as the heathen followed after morall vertues, but they did it not without sinne, because they had no

faith; but that which is spiritually good, the carnall haue no mind at all vnto: for it is God, which worketh both the will and the deed, Phil. 2. 13.

Argum. 3. *Augustine* presseth these words, v. 17. *It is not I that doe it, but sinne that dwelleth in mee*, this is not *vox peccatoris, sed iusti*, the voice of a sinner, but of a righteous man: *lib.* 1. *cont.* 2. *epist. Pelag. c.* 10.

Ans. A sinner may be said not to doe euill, not because he doth not consent vnto it, but because he is not onely mooued of himselfe, but drawen by his concupiscence: *Tolet. ibid.*

Contra. There is nothing in a man to giue consent vnto any action, but either his spirituall or carnall part: but in the vnregenerate there is nothing spirituall, but all is naturall; therefore whatsoeuer such an one doth he wholly consenteth; he himselfe is not one thing, and his sinne another to giue consent: but he is wholly mooued and lead of sinne.

Argum. 4. *Augustine* addeth further: the Apostle thus beginneth the 8. chapter: *there is no condemnation to them that are in Christ Iesus*, which words follow as inferred vpon the other: which sheweth that the Apostle spake before of those which were in Christ Iesus.

Ans. Nay rather those words following vpon the other, *who shall deliuer me, &c.* which the Apostle vttereth of a man not yet deliuered or freed from his sinne, and maketh answer, *the grace of God, &c.* shew, that he spake before as of one not being in the state of grace: *Tolet. ibid.*

Contra. 1. It is the bondage of corruption, which the Apostle desireth to be deliuered from, as is shewed before, qu. 33. neither doth the Apostle answer, *the grace of God, &c.* but *I giue thankes to God*, as likewise hath beene declared qu. 34. before: but one not in the state of grace, cannot giue thanks vnto God: therefore the immediate connexion of these words, c. 8. sheweth that he spake before of those, which are in Christ.

Argum. 5. Further *Augustine* thus reasoneth: a carnall man cannot delight in the law of God, in the inner man, as Saint Paul doth: neither indeed is there any inner man, that is regenerate and renewed in those which are carnall: *Pareus.*

Ans. 1, The vnregenerate may delight in the law, as Herod did: and it is nothing else, but *velle bonum*, to will that which is good: *Tolet. ibid.* and they haue also the inner man, which is the mind, as the outward man is the bodie.

Contra. 1. The carnall cannot delight in the law, but they hate it, as Psal. 50. 17. *thou hatest to be reformed, and hast cast my words behind thee:* Herod gaue eare to Iohn Baptist, not of loue, but for feare, for afterward he put him to death: Hypocrits and carnall men, may stand in some awe, and feare a while, but it is not of loue, nor in truth, or from the heart. 2. the inner part, is that with spirituall, and renewed: but in the wicked their very mind is defiled, Tit. 1. 15. therefore in them there is no inner man: see before qu. 26.

Argum. 6. The Apostle desireth to be deliuered from his corruptible and sinfull bodie, hoping then for perfect libertie: but in the resurrection the carnall shall haue no such libertie: they shall rise to greater miserie. *Augustine.*

Ans. The deliuerance there spoken of is by iustification from sinne, not in the resurrection. *Tolet. ibid.*

Contra. The Apostle euidently speaketh of beeing deliuered from *this bodie of death*, that is, his mortall bodie, which shall not be till the resurrection.

Argu. 7. The children of God, that are regenerate, do onely find in themselues the fight & combate betweene the spirit and flesh, Gala. 5. 17. as the Apostle doth here, v. 22. *Pareus.*

Argum. 8. The vnregenerate doe not vse to giue thanks vnto God, but they sacrifice to their owne net, as the Prophet saith, Hab. 1. 16. they giue the praise to themselues: But S. Paul here giueth thankes: *Faius.*

Argum. 9. No man but by the spirit of God, can hate and disalow that which is committed against the law of God, as the Apostle doth here, v. 15. *Hyperius.*

Argum. 10. To what end should the Apostle thus at large shew the effects and end of the law for their cause, *qui prorsus sunt à Deo alieni*, which are altogether straungers from God, and care not for his law? *Faius:* by these and such like reasons it is concluded, that S. Paul speaketh in the person of a man regenerate.

Quest. 37. *Whether S. Paul was troubled with the tentations of the flesh, and with what.*

1. S. Paul was before his calling tempted and carried away with diuerse lusts, as he confesseth Tit. 3. 3. then giuing consent vnto them, & following thē with delight: after his calling he felt also the pricking and stirring of his flesh, but it had not dominion ouer him, as before

as here

as here the Apostle sheweth, how he did finde the lawe of his members rebelling against the law of his minde and spirit: and these temptations of the flesh the Lord suffered the Apostle to be troubled with, least he should be extolled by reason of his other excellent gifts, as he himselfe sheweth, 2. Cor. 12.7. whereupon *Gregory* well saith, *custos virtutis infirmitas*, infirmitie is the gardian and keeper of vertue, *ad ima pertrahit caro, ne extollat spiritus, ad alta sustollit spiritus, ne prosternat caro*, the flesh draweth vs downe, that the spirit lift vs not vp, and the spirit doth reare vs vp, that the flesh should not altogether cast vs downe, *lib. 19. Moral. c. 4.*

2. But whereas the Apostle saith, *There was giuen vnto me the pricke of the flesh, &c.* 2. Cor. 12.7. 1. neither thereby is signified the afflictions and griefes which the persecutors put his bodie vnto, as *Chrysost. Theodoret.* 2. or the paine of the head, *gloss. ordinar.* or the cholike, as *Lyranus*, or some other such bodily infirmitie, which would haue much hindered the Apostle in his ministerie. 3. nor yet much lesse, was this pricke the lust of his flesh, as *Hierome* thinketh *epist.* 22. and *Haymo*, so also *Pererius disput.* 23. for it is not like that Pauls bodie beeing tamed and kept vnder, with fastings, watchings, labour, had any such fleshy desire. 4. But hereby is better to vnderstand, *omne tentationum genus, &c.* euery kind of carnall temptation wherewith S. Paul was exercised, *Calvin, Beza.*

4. Places of Doctrine.

Doct. 1. *All things fall out to the wicked for their hurt.*

v. 8. *Sinne tooke occasion by the commandement: Pet. Mart.* hereupon well obserueth, that all things to the vnregenerate fall out vnto euill: for if the lawe doe giue aduantage to sinne, which is holy, iust, and good of it selfe, how much are other things turned to their hurt, as all things to them that loue God fall out to their good, Rom. 8.28.

Doct. 2. *Of the necessarie vse of the lawe.*

v. 8. *Without the lawe sinne is dead:* That is, it lyeth hid, and is vnknowne: hence both *Parus*, and *Piscator* note, *concionem legis in Ecclesia necessariam*, that the preaching of the lawe is necessarie in the Church, that sinne may be knowne, and come to light: and thus the lawe by reuealing our sinne, is a schoolmaster to lead vs to Christ, *Galat.* 3.19. to finde righteousnesse in him, which we haue not in our selues.

Doct. 3. *Of the effects of the lawe.*

v. 9. *When the commandement came, sinne reuiued:* There are 3. effects of the lawe here expressed by the Apostle: two it bringeth forth of it selfe: the manifestation of sinne, and thereupon the sentence of death: the third it worketh not of it selfe, but accidentally, namely the encrease of sinne, through the perversnes of mans nature, which striueth against that which is forbidden, *Par.*

Doct. 4. *Of a fiuefold state of man.*

v. 23. *I see an other law in my members, &c.* 1. In Paradise man had naturall concupiscence, but without disorder or rebellion against the mind. 2. before the law concupiscence rebelled against reason and without resistance. 3. vnder the law men resisted concupiscence, but could not vanquish it. 4. vnder grace they striue against it and preuaile. 5. in heauen there shall be no concupiscence at all, *Perer. disput.* 17.

Doct. 5. *How death is to be desired.*

v. 24. *Who shall deliuer me?* S. Paul desireth to be dissolued to make an ende of sinne: and thus death may be wished for, as the onely remedie of our miserie: the wicked doe oftentimes desire death, but it is rather *vitæ fastidio, quam impietatis tædio*, for that they are wearie of their life, not of sinne, *Calvin.*

5. Places of controversie.

Controv. 1. *Against Purgatorie.*

v. 1. *The Law hath dominion euer a man as long as he liueth:* This sheweth the presumption of the Pope, who taketh vpon him to prescribe lawes and rules vnto those which are dead, and their soules as they imagine in purgatorie: for no lawe imposed vpon the liuing doth bind them when they are dead: and concerning the authoritie of man, it determineth in this life, Matth. 10.28. *Feare not them which kill the bodie, and are not able to kill the soule:* the Pope then is no more able to free and absolue the soule after death, then he is to kill and condemne it.

Controv. 2. *Of the lawfulnes of second marriage.*

v. 2. *If the man be dead, she is deliuered from the law of the man:* Hence the lawfulnes of second marriage is prooued: for if the woman be free when the man is dead, and so likewise the man, then is it lawfull for them to marrie againe: for now they are, as though they neuer had beene bound: *Hierome* then herein was deceiued, who seemeth to speake hardly of second marriages, though in words he will not condemne them: for he saith, *that a woman marrying after the first marriage, doth not differ much from an harlot: lib.* 1. *cont. Iouinian.* and they which are twice maried he compareth to the vncleane beasts in Noahs arke: But *Hierome* is to be pardoned this ouersight, who too much extolling virginitie, which he confesseth he had lost himselfe, *ad Eduoch.* was caried away in heate and passion so to write of second marriages.

2. The Romanists, though they dare not condemne second marriages simply, yet in that they denied such to be admitted to orders, as haue beene twice married, they shew what base conceit they haue thereof: *Pererius* to helpe this matter, saith that S. Paul would, a Bishop to be the husband of one wife, not because he condemned second marriages, *sed quod id maximè ducebat dignitatem & sacramentum Episcopi, &c.* but because it best became the dignitie and sacrament Episcopall, to be the husband of one wife, as Christ is the spouse of one Church, &c. *disput.* 1. *num.* 2.

Contra. 1. S. Paul meaneth such, as had but one wife at one time, not one after another: for there were many in those daies, which were newly conuerted from Iudaisme, that had more then one wife at once, for among the Iewes it was tolerated: and euen by their owne decrees, he was counted infamous, *qui duas simul vxores habet*, which had two wiues at once: *decret. Gregor. lib.* 1. *tit.* 21. *c.* 4. not he which had two one after an other: see further elswhere, *Synops. Cent.* 1. *err.* 78. 2. A dignitie Episcopall we acknowledge, but no Sacrament: for Christ instituted onely two, baptisme and the Eucharist, which answer vnto the two principall Sacraments of the old Testament, Circumcision and the Paschal lambe. 3. If it be decent for a Bishop to be the husband of one wife, as Christ is of one Church: why will they not then allow them to haue any wife at all. 4. Christ indeede is the husband but of one Church at one time; yet the Church of the old Testament, and the Church of the new did one succeede an other: so then this resemblance may hold very well, if likewise a Bishop be the husband of one wife after an other.

Controv. 3. *Whether the marriage bond be indissoluable before the one partie be dead.*

1. *Pererius* would prooue the negatiue, that marrying cannot be dissolued, *quoad vinculum*, in respect of the bond, if it be lawfully contracted, but onely, *quoad rorum*, in respect of their bedding, and conuersing together, no not for fornication: but after death, by this place of the Apostle, v. 3. *If while she liueth she take an other man, she shall be called an adulteresse:* the Apostles words are generall, that till death part them, neither of them is free.

Contra. 1. The Apostle speaketh of marriage, as it was instituted of God, which by Gods ordinance was to continue as long as life lasteth; for God appointed in the beginning, that the man should cleaue vnto his wife: here then the Apostle had no cause to speake of the cases wherein diuorce is admitted, either ciuilly, as the law of Moses permitted the men to giue a bill of diuorce to the women: or by Christian libertie or immunitie, as in the cases of fornication, or desertion: for when there happeneth any other separation of mariage then by death, it falleth not out, *nisi per vitium*, but by the fault of the one, as *Chrysostome* here obserueth: for the Iewes were permitted to giue their wiues a bill of diuorce for the hardnes of their heart, as our Sauiour saith, Matth. 15. and either their wiues were in fault, for the which cause they dismissed them, or they were in fault, in seeking to be rid of their wiues: likewise in diuorce vpon fornication, the partie diuorced was in fault, but in the case of desertion, the partie forsaking was in fault: so none of these separations was without the fault of the partie: but the Apostle speaketh of the institution of marriage, according to Gods ordinance, as it is found and entire without any such impediment, or let comming betweene: in which sense it is not dissolued but by death.

2. *Erasmus* further answereth, that the Apostle onely taketh his similitude from marriage: and in a similitude, it is not necessarie, that euery thing should agree, neither is it to be pressed in euery point.

3. But

3. But that in two cases the mariage bond may be dissolued, beside death, by the fault of either partie delinquent, namely for fornication, and vpon wilfull desertion, it is euident: the first by the words of our Sauiour, Matth. 19. 9. *Whosoeuer shall put away his wife vnlesse it be for whordome, and marrie another, &c. committeth adulterie:* the other by that place of the Apostle, 1. Cor. 7. 15. *if the vnbeleeuing depart, let him depart, a brother or sister is not in subiection in such things: Pareus, dub.* 1. see further else where, *Synops. p.* 685. 687.

Controv. 4. *That the disparitie of profession is no cause of the dissolution of marriage.*

v. 4. *If the man be dead: Gorrhan* here putteth in a distinction of ciuill death; which is by profession, *ante carnalem copulam*, before carnall knowledge, or naturall, which is by death properly: for it is the common opinion of that side, that the man or woman hauing contracted matrimonie, may either of them forsake the other, before the consummation of marriage, to take vpon them the profession of single life. The Romanists also haue another opinion, that marriage contracted in the time of infidelitie before baptisme, is dissolued, and made void, if either of the parties afterward be conuerted to the Christian faith: *Bellar. de matrimon. c.* 12.

But these two exceptions for the disparitie of religion, or profession, to dissolue matrimonie, are contrarie to the rule of our Sauiour, Matth. 19. 9. who alloweth no marriage to be dissolued, but for fornication: and Saint Paul directly prescribeth, that the woman should not forsake her vnbeleeuing husband, if he be content to dwell with her, 1. Cor. 7. 13. See further hereof, *Synops. Centur.* 3. *er.* 82. *er.* 95.

Controv. 5. *Whether the bill of diuorce, permitted to the Iewes, did lawfully dissolue matrimonie vnder the law.*

This question ariseth by reason of the Apostles generall words here, that if the woman take another man, as long as the first liueth, she is called an adulterer: hence then this doubt is mooued, what was to be thought of the men, which dismissed their wiues vnder the law, and married others, and the woman likewise so dismissed married againe, whether it were adulterie in them.

1. Some are of opinion, that by the bill of diuorcement giuen, the verie bond of matrimonie was dissolued, and that then it was lawful for either partie to marrie againe: as *Scotus, Durandus, Poludanus* in 4. *Sententiar. distinct.* 33. *Caietanus* in 24. *Deuter. Abulens.* in *c.* 19. *Matth. qu.* 49. and *Burgens.* against *Lyranus*, in 24. *Deuter.* But the words of our Sauiour Christ make against them, who saith, that Moses permitted them so to doe for the hardnes of their heart, Matth. 19. 8. it was therefore tolerated onely, and suffered because of their infirmitie, it was not made lawfull: and our Sauiour Christ addeth, *from the beginning it was not so:* this their instance then of distinguishing their wiues, was a departing from the first institution.

2. Wherefore their opinion is more sound, which thinke, that although because of the hardnes of their heart, to auoid a greater mischeefe, namely *vxoricidium*, the murthering of their wiues, they were permitted to send them away; yet the marriage was not in truth dissolued: they married againe, *sine pœna legali*, without any legall punishment, but yet *non sine peccato*, not without sinne: Thus *Pererius*; shewing the same to be the opinion of *Thomas, Bonaventure, Lyranus*, with others, and before them *Augustine, lib.* 19. *cont. Faustum. c.* 26. and *Hierome* in *c.* 2. *Malach.* And further *Augustine* sheweth, that Moses intendment, in graunting a dismission of the wife vpon a bill of diuorcement, was to haue them reconciled: that whereas onely the Scribes were to write the bills of diuorcement of purpose, *hanc interposuit moram*, he put in this caution, to delay the matter, that while the man went vnto the Scribe, while his bill was in writing, his minde might be altered, especially by the perswasion of the Scribe, who in his discretion was not to write any such bill, if reconciliation might otherwise be had.

So then of this libertie of the Iewes, the like iudgement is to be giuen as of the polygamie or marriage of many wiues, that neither was void of infirmitie, which God did beare with in those times: but neither was euer simply lawfull, the first institution beeing violated.

Controv. 5. *Against the workes of propitiation.*

v. 4. *That we should bring forth fruit vnto God, &c.* This place is well vrged by *Pet. Martyr* against the propitiatorie workes vnto iustification, which the Romanists affirme

may be done by men yet vnregenerate, and not yet called: Here the Apostle euidently sheweth, that they which bring forth fruit vnto God, must first be *an others*, that is, maried vnto Christ: they cannot doe any thing that good is without him, as our Blessed Sauiour himselfe saith, *Without me ye can doe nothing*, Ioh. 15.5.

Controv. 6. *Against the heretikes which condemned the lawe.*

v. 5. *The motions of sinnes, which were by the lawe:* By these and such like places the *Marcionites*, *Valentinians*, *Manichees*, tooke occasion to condemne the lawe as euill, because thereby sinne was encreased: But *Augustine* answeareth, *de verbis Apostoli serm.* 4, that they doe *imponere Christianis non simplicibus, sed negligentibus, &c.* deceiue Christians not so much simple, as negligent, for it is no hard matter saith he to refell their blasphemies by that which the Apostle writeth afterward in this chapter, for v. 12. he saith, *the lawe is holy, and the commandements iust and holy, iust and good:* and in that the motions of sinne are said to be by the lawe, *id ex eo fit, quia in carne sumus*, it commeth of this, because we are in the flesh, *Mart.* the lawe then tooke occasion by the weakenes of our flesh, and so the euill motions did rise vp in vs.

Controv. 7. *That we are freed by grace from the strict and rigorous obseruation of the lawe.*

Pererius disput. 6. misliketh these assertions of *M. Calvin*, and taketh vpon him to confute him: *diligenter meminerimus, &c.* let vs diligently remeber that this is not a solution of that righteousnesse, which is taught in the lawe, *sed à rigida exactione, & ab ea quæ indesequitur, maledictione*, but from the & strict rigorous exacting of keeping the law, & the malediction and curse which followeth thereupon: And he heapeth vp diuerse places of scripture to shewe, that the obedience of the lawe is now exacted of vs, as Rom. 2. *Not the heares of the lawe, but the doers shall be iustified*, Rom. 3. 31. *Doe we destroy the lawe by faith? God forbid, yea, we establish the lawe*, Perer. *disput.* 6.

Contra. 1. *Pererius* in confuting their opinion, that hold we are freed from the obedience of the lawe, fighteth with his owne shadowe: and *Calvin*, whom he reselleth as he is by him alleadged, saith in expresse words that we are not freed from the righteousnesse of the lawe to keepe it: And therefore he setteth downe his opinion falsly: as though he or any other Protestant should affirme, *Christianos esse à legis obseruatione liberatos*, that Christians are freed from the obseruation of the law, as he putteth the case.

2. But their opinion, that Christians are bound to keepe the lawe, and are enabled to keepe it by grace, and in keeping thereof are iustified, is contrarie to the doctrine of the Apostle, that we are iustified by faith without the works of the lawe, Rom. 3. 28.

3. It is then a most true assertion, that we are freed from the rigorous and strict obseruation of the lawe, which was required of the Iewes, to be iustified by the keeping of it, and from the curse which followeth vpon the not keeping of the lawe: for it is written, *Cursed is euerie one, that continueth not in all things which are written in the booke of the lawe*: from which curse Christ hath deliuered vs, beeing made a curse for vs, as the Apostle sheweth, Galat. 3. 10. 13. see further *Synops. Centur.* 4. *err.* 60.

Controv. 8. *That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandement.*

The contrarie is mentioned by the Romanists, *motus concupiscentiæ ad res illicitas, &c.* the motions of the concupiscence to vnlawfull things, whereby man is stirred vp to desire any thing against the lawe of God, vnlesse the will and consent be thereunto, not to be sinne, *Pererius disput.* 8. with the rest of that ranke: their reasons are these.

1. *Argum.* That which is naturall in man, *non potest rationem habere mali*, cannot be counted euill: but concupiscence is naturall, and was in man before his fall: and if any man should be now created of God in pure naturalls without originall sinne, he should feele the motions of concupiscence, not to be obedient vnto reason, *Pererius: Stapleton* addeth *antidot. p.* 360. that the Scripture seemeth to command some concupiscence: as the Apostle saith, *he that desireth the office of a Bishop, he desireth a good worke*, 1. Timoth. 3. 1.

Contra. 1. As concupiscence is a naturall facultie, it is neither sinne nor forbidden, if the concupiscence be of things lawfull, as of meate or drinke, and in due manner not to couet them much, and to a good ende, to couet them to the glorie of God, and our owne, and our

our neighbours good: but the concupiscence as it is tainted and corrupted with originall sinne, is euill and forbidden by the commandement. 2. This concupiscence in the vnregenerate is continually euill, in the regenerate there may be a concupiscence of lawfull and indifferent things, as either of those things, which are proper and peculiar to a man, as the desire of a man to his wife, or of things which are common and appropriate to no man, as to desire an office: but yet euen the concupiscence in such things, though it be lawfull, yet it is not without some fault euen in the regenerate, by reason of the corruption of their nature; onely the concupiscence and desire of spirituall things, is simply lawfull, but such concupiscence is without the compasse of the commandement, *Thou shalt not couet.*

2. *Argum. Involuntaria non sunt peccata, &c.* that which is inuoluntarie is not sinne, but such motions of concupiscence, which haue not the consent of the will are inuoluntarie: *Pere. Stapleton, ibid.*

Contra. 1. The proposition is not generally true, for not the will of man, but the law of God is the rule of good and euill: and originall sinne in infants is not voluntarie, but it is propagated by a necessitie of nature corrupted by the fall of Adam: and the Apostle saith Gala. 5. 15. *yee cannot doe those things, which ye would.* 2. the sinnes, which at the first are voluntarie, afterward become necessarie, as he that hath gotten an habite of intemperancie, can hardly refraine, though he would: so that it is true, which *Aristotle* saith, *lib.* 3. *Ethicor. c.* 5. *nemo volens malus, nec invitus fœlix*, no man is euill with his will, nor happie against his will: So that it sufficeth that sinne was once voluntarie, though it afterward became necessarie; as originall sinne with the motions of concupiscence, that doe proceed from it, though now it be necessarie and cannot be auoided, yet in Adam it was voluntarie, by whose willing transgression, a necessitie of sinning is transmitted to his posteritie.

3. *Argum.* Whatsoeuer is truely and properly sinne is taken away in baptisme, both originall sinne, and the corrupt motions springing from thence: therefore such motions in the baptized are not sinne.

Contra. 1. As originall sinne is taken away in baptisme, so all other sinnes are: for baptisme serueth for the remission of all sinnes, Act. 2. 38. if then sinnes are wholly remooued in baptisme, it would follow, that they which are baptized, should haue no sinnes at all. 2. Wherefore in baptisme, *reatus tollitur*, the guilt of sinne is taken away, yet sinne it selfe remaineth: but it is not imputed: neither doth sinne remaine in the full strength, but the power thereof is subdued, and the kingdome of sinne in the regenerate vanquished, but yet there remaine some reliques of sinne still, as long as we are in this flesh: and this daily experience sheweth, how they which are regenerate are not altogether freed from the inhabitation, and in-dwelling of sinne, though it raigne not in them. 3. And whereas *Pererius* obiecteth *Augustine*, who confuting that slander of the Pelagians, who affirmed that the Catholiks should hold, *baptismum non auferre sed radere peccata*, that baptisme doth not take away sinne, but as it were shaue it, because concupiscence remaineth, the roote of sinne; denieth that the Catholikes teach any such thing, but that baptisme indeede doth *auferre crimina*, take away sinnes: *lib.* 13. *cont.* 2. *epist. Pelag. Augustine* must be vnderstood to speake of the guilt of concupiscence, which is remooued in baptisme: as he saith, *lib.* 6. *c.* 8. *cont. Iulian. quamvis ejus reatus, qui fuerat generatione contractus, sit regeneratione transactus*, though the guilt thereof, contracted in the generation, be transacted and done away in regeneration, yet it remaineth still *in homine secum confligente*, in man hauing a conflict with himselfe, &c.

4. *Argum.* The law commandeth not things impossible, which can not be auoided, but these first motions of concupiscence, no man can shunne or auoide: *Augustine* saith, *nec impossibile Deus hominis imperare potuit, quia iustus &c.* neither could God command any impossible thing to man, because he is iust, *nec damnaturus est hominem pro eo, &c.* neither will he condemne a man for that, which he that is godly can not auoid: *serm.* 61. *de tempor. Perer. ibid.*

Contra. 1. The law simply is not impossible to man, considered as he was at the first created of God: in that it is now impossible, it is by reason of the weakenes and frailtie of mans flesh, Rom. 8. 3. which imbecillitie of nature came in, by mans voluntarie transgression. 2. The Law though impossible to be kept by a naturall man, was giuen vnto other ends, then that he should, or could perfectly keepe it, and in keeping thereof be iustified: but it was giuen as a schoolemaster to bring vs vnto Christ, Gal. 3. 19. that finding themselues weake, they might seeke to be cloathed with the righteousnes of Christ. 3. *Augustine*

speaketh of a possibilitie by grace, not in nature, *Nemo quantum possumus melius novit, quam qui ipsum posse donavit*, no man can better tell, what we can doe, then he which gaue vs power, &c. which *Augustine* affirmeth, not as though any man had power by grace to keepe all which is commanded; but onely to shewe against the *Manichees*, *hominem posse vitare peccata*, that a man by grace may decline (some) sinnes, which they denied.

5. *Argum.* S. Iames saith, c. 1. 16. *When lust hath conceiued it bringeth forth sinne, and when sinne is perfected, it bringeth forth death*, hence it followeth, that either concupiscence is not sinne, it onely bringeth forth sinne, or if it be, it is no mortall sinne, for sinne onely when it is perfited bringeth forth death.

Contra. 1. It followeth not concupiscence bringeth forth sinne, therefore it is no sinne: it followeth, that it is not that sinne, which it begetteth or bringeth forth, but yet one sinne may beget an other: this is like, as if a man should thus reason: a man begetteth a man, therefore he is not a man: he is not indeede that man, which he begetteth, yet a man therefore, because he begetteth a man; and so one sinne may bring forth an other. 2. neither doth it followe, sinne which is perfited bringeth forth death: *Ergo*, sinne not perfited bringeth forth death: which is as if one should thus reason: the father begetteth a mortall man, therefore the grandfather doth not: sinne perfited is said to bring forth death as the neereſt cause; but yet sinne not perfected or produced, as the remote cause also bringeth forth death: for otherwise neither original sinne, nor yet the second motions of concupiscence, which haue the consent of the will, should be worthie of death, before they doe breake forth into act. Now our contrarie arguments, that euen concupiscence it selfe without the consent of the will, either of things vnlawfull, or of things lawfull vnlawfully is sinne, are these, and such like as followe.

Argum. 1. *Whatsoeuer is forbidden by the lawe is sinne*: for sinne is defined to be the transgression of the lawe, 1. Ioh. 3. 4. but the verie first motions of concupiscence are forbidden by the lawe, and are a transgression thereof: *Ergo*. So *Augustine*, *multum boni facit, &c.* he performeth a great good, that doth as it is written, thou shalt not goe after thy desires, Eccles. 18. *sed non perfectum bonum facit, &c.* but he doth not that which is perfectly good, who fulfilleth not that which is written, *thou shalt not lust, &c. lib. de mixt. & concupiscent. c. 23. & c. 29.*

Answ. Pererius answeareth, 1. that the motions of concupiscence hauing not the consent of the will, are not forbidden by the commandement. 2. and S. *Augustine* meaneth not that the precept, *thou shalt not lust*, cannot be fulfilled here, so farre as it bindeth a man, but as it excludeth concupiscence altogether: which cannot be till the next life, *disputat. 9. numer. 50.*

Contra. 1. The Apostle meaneth the verie lusts and vnlawfull desire of the heart, without consent of the will, as he saith, v. 15. *what I hate, that doe I*: his concupiscence tempted him euen against his will: and whereas he saith, he had not knowne lust without the law, he meaneth the verie first motions: for the second motions, which haue the will concurring, as enuie, hatred, and such like, many of the heathen, which knewe not the lawe condemned by the light of nature as euill. 2. it is true, that to be without concupiscence, is not incident to this life: yet is it a breach of the commandement: for the precept so farre bindeth, as it is commanded: if then we be commanded, not to couet at all, and yet we doe couet, we are bound to keepe it, and in not keeping of it we sinne. 3. further, if the last commandement as not of coueting a mans wife restraine not the verie first rising desires, it should not differ from the 7. precept, which restraineth the lusts of the heart, that haue the will consenting, Matth. 5. 28.

Argum. 2. That which hindereth vs from doing our dutie vnto God, in louing him with all our heart and strength, and in obeying of his will, is sinne: but this doth concupiscence: for it hindered the Apostle, v. 19. *I doe not that good thing which I would.*

Answ. Perezius answereth, that concupiscence doth not hinder vs from louing of God, & doing of his will, so far as we are bound to this life: for God may be loued with all the heart two wayes: one is *modus perfectionis*, the way of perfection, which is when the heart actually loueth nothing but God, and thus God shall be loued onely in heauen: the other way is, so farre as it hindereth a man in this life, when the heart is habitually inclined vnto God, so that it admit nothing against it: as this kind of loue is not hindered, as he saith by the first motions of concupiscence: to the same purpose he alleadgeth *Thomas*, that a precept is two

wayes

wayes fulfilled: the one is perfectly, *quando pervenitur ad finem*, when we attaine vnto the ende intended by him which giueth the precept: the other imperfectly, *cum non receditur ab ordine ad finem*, when we depart not from the way which leadeth to the ende: as when the captaine biddeth his souldiours fight to obtaine the victorie: he which fighteth and hath the victorie perfitly fulfilleth his will, he also which fighteth and doth his best, doth his will also, though he get not the victorie: the first kind of fulfilling the precept shall be in *patria*, in our countrey, the other is *in via*, in the way.

Contra. 1. We grant, that there shall be a greater perfection of obedience in the next life, then can be attained vnto here, but euen that perfect obedience is propounded vnto vs here, and required of vs, Matth. 5. 28. *Ye shall be perfect as your heauenly father is perfect:* whereupon *Augustine*, *cur non præciperetur in hac vita ista perfectio, &c.* why should not this perfection be commanded euen in this life, though no man can attaine vnto it here, *non enim recte curritur, &c.* for we cannot runne right, if it be vnknowne whether we should runne, &c. *lib. de spirit. & liter. c. vltim.* And seeing Christs righteousnesse, and obedience of the lawe, was most perfect, and he came to performe that which was required of vs: it followeth, that God in the strict rule of his iustice required of vs perfect obedience, which not to performe, is sinne. 2. If God doe command the ende as our perfection, then he which commeth short, and faileth of the ende fulfilleth not the commandement: as if the souldier be commanded not to giue ouer, till he haue the victorie, breaketh his generalls charge, if he get not the superioritie of the enemie: And he which misseth of the ende, must needes also *recedere ab ordine ad finem*, faile in the meanes to the ende: for otherwise, he might atchieue the ende. 3. And that concupiscence hindreth our obedience euen in this life, the Apostle sheweth, v. 19. *I doe not the good thing which I would.*

3. *Argum.* The Apostle directly calleth euen concupiscence, wherewith he is vnwilling, sinne, v. 20. *If I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me: Ergo*, it is sinne.

Answ. Peterius answeareth, that it is called sinne, either because it is *effectus peccati*, the effect of sinne, as the writing is called the hand, because it was written with the hand: or because, it bringeth forth sinne, as *frigus*, cold, is called *pigrum*, slouthfull, because it maketh one so.

Contra. 1. But that is properly and truely sinne, which causeth death, for death came in by sinne: as the Apostle saith of concupiscence, that it slue him, and was vnto him the cause of death, v. 10. 11. 2. S. *Augustine* also confesseth, that concupiscence is not onely *pœna peccati*, the punishment of sinne, and *causa peccati*, the cause of sinne, *sed ipsum peccatum*, but sinne it selfe.

Peterius answeareth that *Augustine* vnderstandeth not *peccatum morale*, a morall sinne, but *vitium naturæ corruptæ*, a fault or vice of our corrupt nature, as the vices in the bodie, as blindnes or deafenes, are called *peccata, seu errata naturæ*, the faults or errors of nature, because they are against the integritie and perfection of the nature of the bodie: so the rebelling of the carnall concupiscence against the lawe of reason, is against the integritie and perfection of the soule, and so an error of nature.

Contra. 1. We grant, that there are naturall faults both in the soule, as forgetfulnesse, ignorance, dulnesse of vnderstanding, in the bodie, weakenesse, infirmitie, blindnesse, and such like, which are the fruits and effects of sinne, but not sinne themselues: but concupiscence is none of that kind: for all these infirmities are effects and passions: but the concupiscence rebelling against the minde, is actiue and working, and *Augustine* himselfe giueth a reason, why he calleth it sinne, *quia inest illi inobedientia contra dominatum mentis*, *because there is in it disobedience against the lawe of the minde*, gouerned by grace: so that it disobeyeth not only the law of the mind, but resisteth the motions of the spirit; now all disobedience to the will of God is sinne. 2. and that it is not naturall, but a morall and spirituall sinne, appeareth by the effects, because it causeth the spirituall death of the soule.

Argument. 4. Vnlesse the precept, Thou shalt not lust, did prohibite the verie first motions, that haue not the consent of the will, then should there be no difference betweene this and the other precepts, which doe condemne also *ipsos prauos affectos*, the euill affections, as of wrath, enuie, in the sixt, of lust and carnall desire, to the which the will is inclined, in the seauenth; so then this commandement, *ipsos appetitus, quibus titillemur*, doth condemne the verie apperite, which tickleth vs, though it haue not our consent: *Calvin. Peterius* answea-

swereth, that the other commandements onely prohibite, *ipsos externos actus*, the eternall acts of stealing, committing adulterie, and such like. *numer.* 58.

Contra. 1. Our Blessed Sauiour confuteth him, who Matth. 5. sheweth how in the former commandements the verie affections and inward purposes are restrained, as of anger in the sixt, *thou shalt not kill*, of lusting after a woman in the heart, in the seauenth, *thou shalt not commit adulterie*. 2. yea *Pererius* confuteth himselfe, confessing afterward, *numer.* 60. *præceptis illis legalibus, non solum externa peccata, &c.* in those legall precepts, not the externall workes of sinne onely to be prohibited, but the verie inward concupiscence: But we haue staied somewhat long in this controuersie.

Controv. 9. *That the commandement, Thou shalt not lust, is but one.*

1. The Romane catechisme, which the Romanists generally follow, deuide the last commandement into two, the first forbidding the coueting of things of pleasure, as the neighbours wife, the other things of profit, as our neighbours house and goods: and they make the two first commandements, *thou shalt haue no other Gods, &c.* and *thou shalt make to thy selfe no grauen image, &c.* but one.

2. *Contra.* 1. The Apostle calleth it ἐντολὴ, a commandement, in the singular number, not commandements. 2. if they were two commandements, it should not be knowne, in what order they should be set, which before the other: for Exod. 20. it is first said, *thou shalt not couet thy neighbours house*, but Deuter. 5. 21. *thou shalt not couet thy neighbours wife*, is put in the first place. 3. beside, if euery particular act of coueting should make a diuerse commandement, the number of them should be infinite: *Pareus.*

3. *Pet. Martyr* herein concurreth, that the precept, *thou shalt not lust*, is but one, but he hath here a singular opinion by himselfe: that the two first commandements, *thou shalt haue no other Gods, &c.* and *thou shalt not make to thy selfe, &c.* are but one: and the first commandement he would haue that to be, which is set as a preface before the rest, *I am the Lord thy God, which brought, &c.* for here it is enacted, that the Lord onely is the true God; and in this first commandement, the Gospel is offred vnto vs: for in that mention is made of their deliuerance out of Egypt, there the promise concerning Christ is contained: But this is onely a priuate opinion and a singular conceit of so learned a man, by himselfe: which may be thus reasoned against; 1. all the commandements are propounded *imparatively*, thou shalt not doe this, or thou shalt not doe that: but those words are vttered *enuntiative*, they are propounded onely, not spoken by way of commanding. 2. and if he will haue the temporall deliuerance out of Egypt, to containe a promise of Christ, it is so much the rather no part of the morall commandements: for the law and faith are opposite, one containeth not nor includeth an other: as the Apostle saith, *the law is not of faith*, Gal. 3. 12. no more is faith of the law.

10. Controv. *Against free will.*

v. 19. *The euill, that I would not, that doe I.* The Rhemists note here, that this maketh nothing against free will, but plainely prooueth it, because to consent or not consent is alwaies free, though the operation may be hindred by some externall force.

Contra. 1. The will of the vnregenerate is free from coaction, and compulsion, but not from a necessitie alwaies of willing that is euill. 2. and in the regenerate, of which state the Apostle speaketh in his owne person, the will is reformed by grace to will that which is good: as our blessed Sauiour saith, Ioh. 8. 33. *If the Sonne make you free, then you are free indeede*: this place then euidently maketh against the naturall strength of free will vnto that which is good.

6. Morall obseruations.

1. Observ. *Euery one must descend into himselfe.*

v. 7. *I knew not sinne, but by the law*: As Paul here glueth instance in himselfe, and examineth his sinnes by the law; so euery one is taught by his example to enter into himselfe, and call his life and acts to account: as Dauid saith, Psal. 32. 5. *I acknowledged my sinne vnto thee, &c.*

2. Observ. *Against phanaticall spirits, that excuse sinne.*

v. 17. *It is no more I, that doe it*: men that are giuen ouer to all carnall lusts, must not thinke to excuse themselues thus, that it is sinne, that doth it, and not themselues: for they

must

must also say with the Apostle, v. 16. *I doe that which I would not*: they cannot then apply this to themselues, *qui non pugnant*, which doe not fight or striue against sinne.

3. Observ. *Of delighting in the lawe of God.*

v. 22. *I delight, &c.* Hypocrites may seeme to conforme themselues often to the obedience of the lawe, as *Herod*, that a while heard Iohn gladly, but it is not in loue, or with delight, which is onely in them that are regenerate: as the Prophet Dauid saith, that the lawe of God was sweeter vnto him, then the honie or honie combe, Psal. 19.

Observ. 4. *Of the fight and combate betweene the spirit and the flesh.*

v. 23. *I see an other lawe, &c.* Onely the righteous doe feele this strife in themselues, the spirit drawing them one way, and the flesh an other: as the Apostle here sheweth in himselfe, and so, as *Gregorie* saith, *sit certo moderamine, &c.* this is done in such moderation, that the Saints while they are in spirit carried one way, and hindered by the flesh, *nec desperationis lapsum, nec elationis incurrunt*, they neither fall into despaire, nor yet are lifted vp in mind: the like combate betweene the spirit and flesh we may finde to haue been in Dauid, Psal. 73. 2. 17. in Elias, 1. King. 19. 4. in Ieremie, c. 20. 7. the like temptations *Hierome* felt in himselfe, *pallebant ora a ieiunijs, & mens desiderijs ardebat in frigido corpore*, my face was pale with fasting, and yet my minde burned with desire euen in a chill bodie, *epist.* 22. this is much to the comfort of Gods children, not to despaire when they are likewise tempted.

CHAP. VIII.

1. *The text with the diuerse readings.*

v. 1. Now then there is no condemnation to them which *are* in Christ Iesus, which walke (*walking. Gr.*) not after the flesh, but after the spirit: (*which walke not after the flesh. L. S. detr.*)

2 For the law of the spirit of life, *which is* in Christ Iesus, hath freed me (*thee, S.*) from the law of sinne, and of death.

3 For (that which was impossible to the law, in as much as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinnefull flesh (*flesh of sinne, Gr. in a forme like vnto flesh subiect to sinne, Be. this is the sense, but not the meaning of the words*) and for sinne, (not, *of sinne, L. V. the word is* περὶ, *for*) condemned sinne in the flesh: (*in his flesh, S. ad.*)

4 That the righteousnes (*the iustification, L. T. S. the right, Be. the word is* δικαίωμα) of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they which are after the flesh (*which are in the flesh, S. which are carnall. V. B.*) doe sauour the things of the flesh, *Be. G.* (*doe thinke the things of the flesh, S. are carnally minded. B.* φρονοῦσιν, *Gr.*) but they that are after the spirit, the things of the spirit.

6 For the wisdome of the flesh is death: but the wisdome of the Spirit, is life, and peace,

7 Because the wisdome of the flesh (*the affection of the flesh, V. the fleshly mind, B. the vnderstanding of the flesh, S.*) is enmitie against God: for it is not subiect to the law of God, neither in deede can be.

8 So then, they that are in the flesh, can not please God.

9 Now ye are not in the flesh, but in the Spirit, seeing the Spirit of God (*not if so be the spirit of God, L. S. B. the word doe, is taken for* γε *truely, for as much as* 2. Thess. 1. 6.) dwelleth in you: but if any haue not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is life, because of righteousnes. (*for righteousnes sake, B. G.*)

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised Christ from the dead, shall also quicken your mortall bodies, by his spirit (*because of his Spirit, V. L. S. B. but the preposition* διὰ, *put to a genitiue case, rather signifieth, by*) that dwelleth in you.

12 Therefore brethren, we are debters, not to the flesh, to liue after the flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the bodie (*flesh, L.*) by the Spirit, ye shall liue.

14 For as many as are led (*driuen, V.* ἄγονται) by the Spirit, they are the sonnes of God.

15 For

15 For ye haue not receiued the spirit of bondage againe vnto feare: but ye haue receiued the spirit of adoption (*of Sonnes. S. of the Sonnes of God. L. add.*) whereby (*wherein. L.*) we crie, Abba father.

16 The same spirit beareth witnesse with our spirit that we are the sonnes of God.

17 If *we be* sonnes (*children. G.*) *we are* also heires, euen the heires of God, and ioynt heires (*heires annexed. G. partakers of the inheritance of, S. coheires. Be. V.*) with Christ: if so be we suffer together, *with him*, that we may be also glorified together, *with him*.

18 For I count that the afflictions of this present time, are not answerable (*or meete. V, Be. S. worthie. L. B. G. but the word ἄξια, (worthie) beeing construed with the preposition πρὸς, is rather taken in the first sense.*) to the glorie which shall be reuealed vnto vs.

19 For the earnest expectation, *B. (fervent desire. G. expecting with lifting vp the head. Be. or fastening of the eyes. S. as the word, ἀποκαραδοκία, signifieth.*) of the creature (*the created world. Be.*) waiteth, when the sonnes of God should be reuealed.

20 Because the creature (*the created world. Be.*) is subiect to vanitie, not of it owne will, but by reason of him, which hath made it subiect (*subdued it vnder hope. G. B. but these words (vnder hope,) are better referred to the next verse. B. S.*).

21 Vnder hope that the creature also shall be deliuered, from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we knowe, that euerie creature (*the world created. Be. all the creatures. S. πᾶσα κτίσις,*) groaneth together (*or trauaileth*) and trauaileth in paine, together with vs, vnto this present.

23 And not onely *the creature*, but we also, which haue the first fruits of the spirit, euen we doe sigh, (*groane. L. V. mourne. B.*) in our selues, waiting for the adoption, (*of the sonnes of God. L. ad.*) *euen* the redemption of the bodie.

24 For we are saued by hope: but hope, that is seene, is not hope: for that which one seeth, why (*not how, G. B. τί καὶ,*) should he hope for?

25 But if we hope for that we see not, we doe with patience abide it, (*expect it. Be.*)

26 Likewise the spirit also helpeth our infirmities: for this, what we should pray for, as we ought, we knowe not: but the spirit it selfe maketh intercession (*maketh request. L. G.*) with sighes, (*groanes. B. S. V.* which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning (*sense. Be. vnderstanding. S. desire. L. affection. V. φρόνημα, sense, meaning.*) of the spirit, for he maketh intercession for the Saints, according to God, (that is, *according to his will. S. G. according to his pleasure. B.*)

28 Also we knowe that to those which loue God, all things work together (*God helpeth them in euerie thing. S. ad.*) for the best, (*vnto good. Gr.*) euen vnto them which are called of *his* purpose (*predestinate to be called. S. called to be (Saints. ad.) of his purpose. L.*)

29 For those whom he knewe before, he also predestinate to be like fashioned (*or conformable*) to the image of his sonne, that he might be the first borne among many brethren.

30 Moreouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified.

31 What shall we then say to these things? if God be for vs (*on our side. B. G.*) who can be against vs?

32 Who spared not his owne Sonne, but gaue him vp for vs all; how shall he not also with him giue vs all things?

33 Who shall lay any thing to the charge (*or put in any accusation against. Be. of Gods chosen*) *it is* God, that iustifieth.

34 Who is he that condemneth? (*who shall condemne. det. G.*) *it is* Christ, which is dead, or rather, which is risen againe, who is at the right hand of God, and maketh intercession *B. Be. L.* (*maketh request. G.*) for vs.

35 Who shall seperate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or the sword?

36 As it is written, For thy sake are we killed all day long: we are counted as sheepe for the slaughter.

37 Neuertheless in all these things, we are more then conquerors (*we doe ouercome. L. S. V. B. but the compound word, ὑπερνικῶμεν, signifieth more, then simply to ouercome*) thorough him that loued vs.

38 For

38. For I am perswaded *(I am certaine, V. B.)* that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, *(nor strength. ad. L.)*
39. Nor height, nor depth, nor any other creature shall be able to seperate vs from the loue of God, which is in Christ Iesus our Lord.

2. The Argument, Method, and Parts.

In this Chapter the Apostle concluding the doctrine of iustification, remooueth and taketh away the impediments: 1. the reliques & remainder of sinne in the sonnes of God, doe not hinder their iustification, to v. 17. 2. neither are their afflictions an impediment, which he exhorteth them by diuerse reasons patiently to suffer, to v. 31. 3. then he concludeth with the certaintie of saluation in the elect, v. 31. to the end.

1. The first impediment, that the reliques of sinne, which remaine in the seruants of Christ (whereof the Apostle gaue instance in himselfe in the former Chapter) doe not hinder their saluation, he taketh away, but with a double limitation, if they be in Christ, and doe not walke after the flesh: both which are propounded v. 1. and afterward amplified and handled more at large.

The first limitation he setteth forth, 1. by the fruites and effects of the spirit in the faithfull, in freeing them from sinne, and so from death and condemnation, whereof he giueth instance in himselfe, v. 2. from the end of Christs incarnation and death, which was to destroie sinne, and fulfill righteousnesse, which the law could not doe, v. 3.

The other condition and limitation, that they must not walke after the flesh, if they would haue Christ to profite them, 1. he prooueth by this argument, iustification and righteousnesse is not for them, that cannot please God, v. 8. the conclusion followeth, that righteousnesse and iustification is not appointed for such, v. 4. the assumption he prooueth by shewing the contrarie effects of the flesh and the spirit, as 1. they sauour the things of the flesh, v. 5. the wisedome of the flesh bringeth forth death, v. 1. it is enmitie against God, v. 7. but the spirit worketh the contrarie to all these. 2. Then followeth an application of this generall doctrine to the comfort of the Romans, that they are not in the flesh, 1. from the efficient, the spirit of God dwelleth in them, v. 9. 2. from the coniunction they haue with Christ: they are Christs, which he sheweth by their present mortification, v. 10. and the hope of the resurrection, v. 10. 3. Then he inferreth a vehement exhortation, that they should not walke after the flesh, v. 12. 1. from the effects, that would follow, *they should die*, set forth by the contrarie, v. 14. which he prooueth by two effects, the externall is their inuocation of God, v. 15. the internall, the testimonie of the spirit. v. 16.

2. In the second part he exhorteth vnto the patient bearing of affliction, by diuerse arguments, 1. from the end, the partaking of glorie after our sufferings, v. 17. 2. from the impuritie of our afflictions, and the reward, v. 18. 3. from the lesse to greater: the creature groneth and trauaileth, and waiteth for deliuerance, v. 19. 20. 21. 22. much more we, v. 23. 4. from the nature of hope, which is not of things that are seene, v. 24. 25. 5. from the effects wrought by the spirit by occasion of affliction, which is prayer with sighes, which are not in vaine, the Lord heareth them, v. 26. 27. 6. from other effects, in generall they worke for the best, v. 28. in particular, they make vs conformable vnto Christ, v. 29. which he sheweth by the first cause the purpose of God in the decree of predestination, which vocation, iustification, glorification follow, v. 30.

3. In the third part he sheweth the immutable state and condition of the elect: 1. from the power of God, v. 31. 2. from his beneficence, who together with Christ giueth all good things, v. 32. 3. from his mercie, iustifying vs in Christ from all our sinnes, v. 33. 34. 4. from the effects of faith in Christ, which is victorie in all afflictions, v. 37. and therefore they cannot separate vs from Christ, v. 35. 5. frō the immutable loue of God in Christ, which is so sure a bond, as nothing can breake it, as the Apostle sheweth by a particular induction, v. 38. 39.

3. *The questions and doubts discussed.*

Quest. 1. *Who are said to be in Christ.*

v. 1. *There is no condemnation to those, &c.* 1. *P. Martyr* here well obserueth the wisedome of the Apostle: who before speaking of the humane infirmities, and of the force of sinne, in our members, gaue instance in himselfe: that no man, though neuer so holy should be thought to be freed altogether from sinne in this life: but now comming to set forth the priuiledge of those which are in Christ, he makes it not his own particular case, but inferreth a generall conclusion, that there is no condemnation, not onely to him, but not to any, that are in Christ Iesus: And here the argument well followeth from the particular to the generall: for like as that which is incident by nature to one man, is common to another: so the priuiledge of grace is common to all that are sanctified. 2. *to be in Christ, Tolet* interpreteth, to haue the grace of regeneration whereby we are deliuered from the seruitude of sinne; and so the *Syrian* interpreter, seemeth to thinke, who ioyneth the words thus together, *which walke not after the flesh in Christ:* but these are two diuerse effects, to be graft into Christ, which is by faith, and not to walke after the flesh, which is the fruits of faith: *per fidem facti sumus vnum in Christo*, we are by faith made one with Christ: *Beza, insiti per fidem*, graft in by faith. 3. indeed vpon this coniunction with Christ followeth a materiall coniunction: that as we are made one flesh with him, so also one spirit: he is not onely partaker with vs of the same nature, but we doe receiue of his spirit: that like as the braunch doth receiue not onely substance from the vine, but sap and life: as in matrimonie, there is a coniunction not onely of bodies, but euen of the affections: so is it betweene Christ, and his members: but this is onely the materiall coniunction, as *Pet. Martyr* calleth it: the formall coniunction is by faith.

Quest. 2. *What is meant by the law of the spirit of life.*

1. *The law of the spirit of life.* 1. *Chrysostome* by the law of the spirit vnderstandeth the holy spirit, whereby we are sanctified: and this difference he maketh betweene the law of Moses, and this law, that is said to be spirituall, because it was giuen by the spirit; but this is said to be the law of the spirit, *quia spiritum suppeditat*, because it supplieth the spirit to those which receiue it: So also *Bellarmine* vnderstandeth it of the spirit, which is shed into our hearts, enabling vs to keepe the law: *lib.* 4. *de iustificat.* likewise *Thomas*, interpreteth it to be *spiritus inhabitans*, the spirit that dwelleth in vs, and sanctifieth vs: so also *Tolet annot.* 2. *Pere.* And these make this grace of the spirit infused, a cause of our spirituall deliuerance from sinne. 2. *Calvin* also vnderstandeth the grace of the spirit, which sanctifieth vs: but this is added, saith he, not as a cause, *sed modum tradi quo solvimur à reatu*, but the way is shewed, whereby we are freed from the guilt of sinne: so also *Hyperius: Piscator* vnderstandeth here the spirit of sanctification: But seeing our sanctification is imperfect, this were a weake ground for vs to stay vpon, to assure vs, that we are farre from condemnation. 3. *Beza* neither taketh this for the law of the spirit, nor for the law of faith, but he vnderstandeth *perfectam naturæ nostræ in Christo sanctificationem*, the perfit sanctification of our nature in Christ, whereby we are deliuered: But this righteousnesse of Christ, if it be not applied vnto vs by faith, how can it deliuer vs. 4. Some by the law of the spirit of life, doe interpret with *Ambrose, legem fidei*, the law of faith, and with *Haymo, gratiam sancti Euangelij*, the grace of the holy Gospel, which teacheth faith: *Pareus, Faius*, the doctrine of the Gospell is called the law of the spirit and life, because it is the ministrie of the spirit and life: the law was spirituall, in as much as it prescribed and commanded spirituall obedience: but was not the ministerie of the spirit and life, but rather of death: *Pareus*, so also *Osiander: doctrina euangelij fide apprehensa*, the doctrine of the Gospel apprehended by faith, doth deliuer me: likewise *Rolloc: liberatio hac non est regeneratio, sed peccatorum remissio*, this deliuerance is not regeneration, but remission of sinnes; and his reason is, because the Apostle speaketh of a full and absolute deliuerance from sinne and death, which is in remission of sinnes, not in regeneration, which is but in part. 5. But I rather ioyne both these together; regeneration, and remission of sinnes, from the which we are deliuered by the grace of Christ: as *Augustine* comprehendeth both; for sometime he expoundeth the Apostles words of the remission of sinnes, *lib.* 1. *de mixt. & concupis. c.* 32. how hath he deliuered vs? *nisi quia concupiscentiæ reatum, peccatorum omnium facta remissione, &c.* but that the spi-

rit

rit of life hath dissolued the guilt of concupiscence, remission of all sinnes beeing made: sometime he applieth them to this worke of regeneration: the law of the spirit of life hath deliuered thee from the law of sinne, and death: *ne scilicet concupiscentia, &c. te in peccatum & mortem pertrahat, &c.* lest concupiscence challenging thy consent, should draw thee into sinne and death: *lib. 1. cont. 2. epist. Pelagian. c. 10.* And *Calvin* also though he chiefely insist vpon the second, as he is alleadged before, yet he omitteth not the first: by the spirit of life, vnderstanding the spirit of God, which hath besprinkled our soules with the blood of Christ: not onely to cleanse them, *à labe peccati, quoad reatum*, from the staine of sinne in respect of the guilt, *sed in veram puritatem sanctificat*, but to sanctifie vs with true puritie, &c. And the ioyning of these two together doth best fit the occasion of these words, and most agreeth vnto the words themselues: for the Apostle hauing before spoken both of our iustification in Christ, and our sanctification in not walking after the flesh, now bringeth in this as a reason of both: which is the spirit of life in Christ, applied vnto vs by faith: and concerning the words, the spirit of regeneration answereth to the law, that is the force of sinne, and the life of grace to the law of death: from the first we are deliuered by the spirit of sanctification, from the other by the life of righteousnesse in our iustification.

6. But *Origens* expolition is farre wide, who by the spirit of life vnderstandeth the spirituall sense of the law: and so he will haue in the law both *literam occidentem, & spiritum viuificantem*, the killing letter, and the quickning spirit: for the Apostle here directly against the law opposeth the spirit of grace and life in Christ.

Quest. 3. *What is vnderstood by the law of sinne, and death.*

1. Some by the law of sinne vnderstand the morall law, which was the ministrie of death, and by it came the knowledge of sinne: So *Ambrose*, who propoundeth this obiection, that seeing the Gospell, and law of faith is likewise vnto sinne the sauour of death vnto death, vnto some the sauour of life vnto life; as the Apostle saith, 2. Cor. 2. why saith if it worke the same thing, which the law doth, may not be said also to be *lex mortis*, the law of death; maketh this answer: *qui non obediunt fidei, non occiduntur à fide, sed à lege, &c.* they which obey not faith, are not killed by faith, but by the law, because they which came not vnto the faith, are condemned by the law, as guiltie of sinne and death, &c. But this were to confound the law and faith, as though the law commanded and prescribed the Euangelicall faith, for the law punisheth onely the breach and transgression thereof: but the law commandeth one thing, namely, *doe this, and thou shalt liue:* faith onely in the Gospel requireth of vs to beleeue, Rom. 4. 10. 9. *Pet. Martyr* giueth this answer: that the Gospel, *quamdiu foris sonat, &c.* so long as it onely soundeth outwardly, and the spirit worketh not within, doth differ nothing from the law: but when the spirit worketh inwardly together with the preaching of the Gospel, then it hath the effect to saluation: which the law cannot haue, because it requireth other things then the Gospel: the Gospel then is not the ministrie of death, as the law, not for that it doth not punish vnbeleeuers, as the law doth the disobedient, but in respect of the doctrine of saluation by faith, which men are capable of by grace, whereas the doctrine of workes by the law can bring no saluation vnto any, no not beeing in the state of grace. Together with *Ambrose, Vatablus*, and *Pareus*, by the law of death will haue the law of Moses to be vnderstood, *quia peccatum deteget & occidit*, because it discouereth sinne, and killeth it, iudging it worthie of death: so also *Bellarmine lib. 4. de iustificat. c. 13. ration. 5.* and *gloss. interlin.* But if the law doe condemne sinne, and sentence it with death, it is not the law of sinne beeing against it: it is called the *ministerie of condemnation*, 2. Cor. 3. 9. but so it is *nostro vitio*, by our fault, not of it selfe: but that is said to be the law of a thing, which it properly prescribeth, and aymeth at.

2. *Origen* seemeth to vnderstand, the ceremoniall law, which was impossible to be obserued, as he giueth instance of the law of the Sabboth, and of sacrifices: as before by the spirit he interpreteth the spirituall sense of the law: But the Apostles intent is not here, to compare the literall and spirituall sense of the law together: but to shew what libertie we haue obtained by Christ, from sinne and condemnation.

3. Some by the law of sinne and death, vnderstand *carnis imperium*, the dominion or power of the flesh, or of sinne raigning in the flesh, and the tyrannie of death which followeth, *Calvin*: the law of sinne, is the law of the members, which the Apostle spake of before: *Chrysostome. Pet. Martyr*: the accusing of sinne, and power

of death: *Osiander:* or *ab obligatione*, from the bond and obligation of sinne and death, *Lyranus: à iure peccati, &c.* from the right or power of sinne and death, as *Erasmus:* we are deliuered both from the power and guilt of sinne, for Moses law the Apostle no where calleth the law of sinne: *Chrysostome:* So here there is mention made of three lawes: two good, the law of grace, which taketh away sinne, the law of Moses, which is mentioned in the next v. which sheweth sinne, but taketh it not away, and one euill law, namely of sinne, which maketh vs guiltie: *gloss. ordin.*

Quest. 4. *Of the best reading of the 3. verse.*

1. *Erasmus* and *Vatablus* doe supplie the word, *effecit*, or *præstitit*, did, or performed: in this sense, that which was *impossible to the law, &c. God sending his Sonne, &c. did &c.* This reading also follow the Ecclesiasticall expositors, collected by Marlorat: but this supplie is not necessarie, the sense is full and perfect without it, as afterward shall appeare.

2. Some doe transpose the words thus, *because the law was weake by reason of the flesh, Syrian interpreter:* but in the originall, the words ἐν ᾧ, *wherein*, do follow after νόμος, *the law:* it were an hard construction, to set the relatiue before the antecedent.

3. Neither neede we with *Camerarius* to supplie the preposition διὰ, for, or because: or thus to read, *because of that which was impossible to the law, &c.* which reading *Pareus* followeth, and *Beza* misliketh not.

4 Neither need we here to admit an *Hebraisme*, with *Tolet*, who will haue the participle, *sending*, according to the phrase of the Hebrew, to be taken for *he sent:* because he would coine those words, *and for sinne*, vnto the last clause, which doe hang on the words going before.

5. Neither is it put in the nominatiue, τὸ ἀδύνατον, in this sense such was the weaknes of the law, as *Beza:* for here also diuerse words must be supplied.

6. But the best reading is, to put it in the accusatiue; the thing impossible *to the law, in as much as it was weake, &c.* and to referre it to the last clause, *condemned sinne in the flesh*, by way of opposition: in this sense, *God sending his Sonne, &c. condemned sinne in the flesh, which was impossible to the law*, as the Latine well obserueth: and so our English translations doe well expresse it thus: *for that which was impossible to the law, &c.*

Quest. 5. *What is meant by the similitude of sinnefull flesh.*

1. The *Manichees*, and *Marcionites* did wrest the Apostles words to signifie, that Christ had no true humane flesh, but a similitude and likenes onely: But *Basil epistol. 65.* well answereth them, that this word *similitude*, must not simply be referred to flesh, but to *sinnefull flesh:* for Christ was like vnto vs in all things, sinne onely excepted.

2. The Commentarie which goeth vnder *Hieromes* name, saith it is called the similitude of sinnefull flesh, *quia erat ad peccandum proclivior*, because it was prone vnto sinne: but yet he took it without sinne: for Christs flesh beeing conceiued without sinne, had no prones, or aptnes at all vnto sinne: vnlesse he meane humane flesh in generall, and not that particular flesh, which was assumed by Christ.

3. Some by the *similitude of sinnefull flesh*, interpret *similem per passibilitatem & mortalitatem*, like in mortalitie and suffering, *gloss. inter. Lyranus:* so also *Melanchthon: peccatrix in speciem visa est*, it seemed as sinnefull flesh, because he sustained the punishment due vnto our sinnes: likewise *Osiander:* because he bare our punishment, he was taken of some to be a great sinner: But this sense is to much restrained, and too particular.

4. Nor yet doth *Erasmus* well translate ἐν ὁμοιώματι, *in specie*, in the shew of sinnefull flesh: for so the Angels and Christ himselfe, before his incarnation appeared in humane shape.

5. But *Theophylact* well interpreteth, he had our flesh, *secundum substantiam, sed peccati expertem*, in substance, but void of sinne: so also *Basil*, with other Greeke expositors, *carnem nostram in naturalibus affectibus*, he tooke our flesh with the naturall affections: he tooke our verie flesh: as Phil. 2. 7. he was found in shape as a man, *Pareus, Beza*, with others.

Quest. 6. *Of these words; and for sinne condemned sinne in the flesh.*

1. *Origen* by *sinne*, vnderstandeth sacrifice for *sinne:* so many of our new writers, *Melanchthon, Bucer, Calvin, Osiander, Martyr:* so also *Pererius, Vatablus, disput. 4.* and so they interpret, *pro peccato, i. per peccatum*, by sinne, by *sinne*, that is, by his sacrifice for sinne,

sinne, he condemned sinne in the flesh: but though elsewhere, sinne is taken in that sense, for sacrifice for sinne, as 2. Cor. 5. 21. *he made him to be sinne for vs, which knewe no sinne:* yet it is but an hard construction here: for the preposition περὶ, signifieth not *by* or *thorough*, but *pro*, *for*.

2. *Augustines* exposition is yet more hard, who by *sinne* vnderstandeth the flesh of Christ, which he tooke, *like vnto sinnefull flesh*, and therefore it is called sinne, *lib.* 3. *contra 2. epist. Pelag. c.* 6. but the Apostle saith afterward, he *condemned sinne in the flesh*, this should be superfluously put, if by sinne he had meant the flesh before.

3. *Hilarius in Psal.* 67. by sinne which is condemned interpreteth the deuill, who was condemned and iudged in Christs death by that sinne, which he had committed by the Iewes in putting Christ to death: this seemeth hard also.

4. *Anselme* by death in the first place will haue death signified, which is the effect of sinne: and so Christ by his death condemned sinne: but the Greeke preposition will not beare this sense.

5. *Chrysostome* and *Theodoret*, whom *Tolet* followeth, deuise this sense, that Christ condemned sinne, *tanquam reum iniquitatis*, as guiltie of great sinne and iniquitie, because it rose vp against Christ beeing innocent, and caused him to die: so they doe giue vnto sinne a certaine person, which for the great offence which it had committed, was condemned.

6. But all these expositions fayle herein, because they ioyne these words *and for sinne*, to the last clause, *condemned*, whereas they are a part of the former member, how God sent his Sonne in the similitude of sinnefull flesh, *and for sinne*, that is, *vt tolleret peccatum*, to take away sinne, so *Beza*, *Pareus*, *Rollocke*: and this exposition *Oecumenius* also maketh mention of: so that this is the ende why God sent his Sonne, to take away sinne.

7. There is also an other exposition which the *ordin. glass.* hath, and *Gorrhan*, *peccatum de peccato*, sinne of sinne, they interpret to be the corruption of our nature, springing from the sinne of Adam: But this fayleth with the rest in seuering the words from the former sentence.

Quest. 7. *How Christ condemned sinne in the flesh.*

1. *Tolet* vnderstandeth it of the dominion of sinne, which it had before in our members, but now in Christ sinne is depriued of his dominion.

2. *Beza* referreth it to the sanctification of our nature in Christ, which he tooke without sinne, and by flesh he vnderstandeth the humane nature sanctified in Christ,

3. *Chrysostome* ioyneth these two together, that Christ both *non peccavit*, sinned not at all, and so sinne ouercame not him, and in that he died, *vicit & condemnavit peccatum*, he ouercame and condemned sinne: likewise *Haymo* saith, Christ two wayes condemned sinne, because he sinned not in his flesh, *& mortificando in cruce*, and he condemned it by mortifying the same vpon the crosse.

4. *Erasmus* giueth this sense, *convicit & coarguit peccatores*, he convinced and reproued sinners: that is, he shewed them to be hypocrites and deceiuers, which hitherto had deluded the world, with a false shewe of iustice: and yet they put Christ to death as a transgressor of the law: but the Apostles intendment is to shewe what Christ hath wrought for vs, not what he did against his aduersaries.

5. *Socinus* will haue the meaning to be no more but this, that Christ did not satisfie by his death for sinne, but *exauthoravit*, *abolevit*, he did abolish sinne, and take away the power and authoritie thereof, for he came to doe that which the lawe could not doe, which was not to punish and condemne sinne, for that the lawe could doe, but to deliuer vs from the seruitude of sinne, *Socinus part.* 2. *c.* 23. *p.* 195.

Contra. 1. True it is, that Christ by his death hath also abolished the kingdome of sinne, that it shall no longer raigne in his members: but first it was abolished by the sacrifice of Christs death, who bare the punishment of our sinne in himselfe: and this is the proper sense of the word, *to condemne*, that is, inflict the punishment of sinne: as in this chapter, v. 34. *who shall condemne vs?* so before c. 2. 1. c. 5. 16. 2. S. Paul doth not so much shew what Christ came to doe, namely that the law could not doe, but the reason, why he came to doe it, because the law could not, by reason of the weakenes of our flesh. 3. the law indeede did condemne and punish sinne: but by the law euery one was to beare his owne sinne, the law could not appoint one to beare the punishment for all, as Christ did, whose sufferings are made ours by faith.

6. Some of our owne writers doe vnderſtand this condemning of ſinne, of the aboliſhing of the kingdome thereof, and of our ſanctification and regeneration: *Bucer*, *Muſculus*: theſe differ both from the Papiſts, whoſe opinion is ſet downe before, that is, who make regeneration a part of iuſtification; the other, a conſequent onely and effect thereof: and the Papiſts differ from *Socinus* opinion, who preſuppoſeth no ſatisfaction at all to be made for our ſinnes by the death of Chriſt: But yet theſe words can not properly be referred to the condemning of ſinne in vs by the worke of regeneration: for, this Chriſt did in his fleſh, or by his fleſh, not, *in carne*, *i. homine*, in the fleſh, that is man, as *Lyranus*.

7. Wherefore the meaning indeede is, that Chriſt in his fleſh, beeing made a ſacrifice for vs vpon the croſſe, did beare the puniſhment due vnto our ſinne, & God condẽned ſinne in the fleſh of his Sonne, that is, *pœnas peccato debitas exegit*, he did exact the puniſhment due vnto our ſinne: *Parẽus*: and by condemning it in the death of his Sonne hath freed vs from condemnation. This to be the meaning, 1. the vſe of the word, *to condemne*, ſheweth touched before. 2. the ſcope of the Apoſtle, which is to ſhew, that there is no condemnation to thoſe which are in Chriſt, becauſe Chriſt hath himſelfe freed them therefrom, by bearing the puniſhment of ſinne. 3. the conſent of other places of Scripture prooue the ſame, as Gal. 3. 13. *Chriſt hath redeemed vs from the curſe of the law, beeing made a curſe for vs*: and, 1. Pet. 2. 24. *Himſelfe bare our ſinnes in his bodie on the tree*. And thus diuers of the fathers expound this of Chriſts death: as *Chryſoſtome*, *eo quod mortuus eſt, peccatum vicit & condemnavit*, in that he died, he ouercame and condemned death: and *Origen*, *per hoſtiam carnis*, *&c.* by the ſacrifice of his fleſh he condemned ſinne in the fleſh.

8. The other ſenſe which the Greeke ſcholiaſt followeth, that ſinne was condemned in Chriſts fleſh, *quia illam peccato munem ſervavit*, becauſe he kept it free from ſinne, and ſo *internecio peccati eſt punitio*, the killing of ſinne is the puniſhment thereof: though it be alſo ſound and very comfortable, yet it is not here ſo fit: becauſe it is ſaid, *that God ſending his Sonne condemned ſinne in the fleſh*: ſo that it is better referred to the ſuffering of Chriſt, then to his actiue obedience.

Queſt. 8. *Who are after the fleſh, and ſauour the things of the fleſh*, v. 5.

1. *Origens* ſenſe is here reiected, who vnderſtandeth the Iewes which carnally vnderſtand the lawe, them he will to be after the ſpirit, which did follow the ſpirituall ſenſe of the law: for in all this diſcourſe S. Paul treateth ſpecially of the morall lawe of Moſes, as he gaue inſtance in the tenth precept, *thou ſhalt not luſt*, v. 7. 8.

2. Nor yet, as *Tolet annot.* 15. with other Romaniſts, muſt we vnderſtand, *ſpiritum rationalem, ſeu mentem*, the reaſon or mind: for euen the mind in carnall men, is carnall: *quæ carnea ſunt mente valutant*, they doe in their minde thinke of carnall things: they haue *mentem carneam*, a fleſhly minde, *Theophyl.* and *Chryſoſtome* ſaith, that a carnall life, *rerum hominem carneum facit*, maketh the whole man fleſh: and if we giue our minde to the ſpirit, *ipſum ſpiritualem efficiemus*, we ſhall alſo make it ſpirituall: to walke after the ſpirit is then to be guided by the grace of Gods ſpirit. *Theodor.*

3. Sometime, to be in the fleſh, ſignifieth to remaine in the bodie: as, 2. Cor. 10. 3. *though we walke in the fleſh, we doe not warre after the fleſh*: ſometime, euen the regenerate are ſaide to be carnall in reſpect of that part which is in them carnall, and vnregenerate: but here it is taken in an other ſenſe, for them, which are altogether lead by their carnall affections: *affectus carnis malitiam dixit*, *affectus ſpiritus gratiam*, the affections of the fleſh he calleth the malice thereof, the affections of the ſpirit, grace: *Chryſoſt.*

4. Now carnall things or the things of the fleſh are of three ſorts: Some are good, as the knowledge of artes: ſome indifferent, as riches, honour, ſome euill, as the workes of the fleſh, adulterie, drunkenneſſe: ſo that two wayes men here may erre, either in the matter when they followe things in their nature euill, as the ſinnefull workes of the fleſh: or in the manner, when they folowe things of this world in themſelues indifferent, but with an euill minde: they doe not referre them to the glorie of God: But they preferre things temporall before eternall: like as *lingua febricitantis infecta cholera*, *&c.* the tongue of a ſicke man infected with choler, taketh ſweete things for bitter: *Lyran.* neither yet is it vnlawfull for them which are ſpirituall to be occupied in the things of this life: but they muſt referre all to Gods glorie, and preferre things ſpirituall before externall: like as *lingua bene diſpoſita*, a tongue which is not diſtempered, doth iudge rightly of euery taſt.

9. Queſt.

Quest. 9. *How the wisedome of the flesh, is enmitie against God.*

1. *Pareus* well noteth, that the Apostle here vseth not the word φρόνησις, which signifieth prudence it selfe, least he should seeme to haue condemned that naturall gift and faculties but φρόνημα, which noteth the act rather and execution of that faculties, and he addeth to it σαρκὸς, *of the flesh*, not condemning or reiecting all prudent actions, but such as proceede from the pravitie of the flesh.

2. And the Apostle saith, is *enmitie*, not an enemie, as the Latine readeth, for then it should be ἐχθρὸν, in the neuter, not ἐχθρὰ, in the feminine, and here the word is ἔχθρα, with the accent in the first syllable, which signifieth enmitie, not ἐχθρὸς, accented in the last syllable, which is the adiective in the femine gender, *enemious*: and the Apostle speaketh in the abstract, not by the figure *Metalapsis*, taking it for the concrete, *enmitie*, for *enemie*, the substantiue for the adiectiue, as *Pareus*, not yet doth he so speake, *vt vehementior fit oratio*, to make his speach more vehement and forcible, *Martyr*: but hereby is expressed the irreconciliable enmitie betweene the flesh and the spirit: for that which is an enemie may be reconciled, as Esau was to Iacob: but enmitie can neuer be reconciled, *Paius*.

3. Now the Apostle here giueth a reason of the former verse, why the wisdome of the flesh is death, because it is enmitie with God, from whome commeth life: but yet the wisdome of the spirit is not so the cause of life and peace with God, as the wisdome of the flesh is of death: for this is the meritorious cause of the one, so is not the wisdome of the spirit, that is, regeneration of the other: but it is as the meane and way, whereby we are assured of saluation, and to haue peace with God: but that which procureth and worketh it, is faith in Christ, Rom. 5. 1. therefore here the Reader must take heede of a corrupt note of *Lyranus*, that the confidence of the spirit, *meretur vitam gratiæ in præsenti, &c.* doth merit the life of grace in this present, and the peace of glorie in the next.

4. And as the wisedome of the flesh is *enmitie with God*, so the wisdome of the spirit is *amitie* and freindship: which is defined to be a mutuall goodwill which is declared by freindly partes and offices for vertues sake: thus then *Aristotles* rule is found to be false, *inter valde inæquales non dari amicitiam*, that there cannot be freindship betweene such as are much vnequall: for in the beginning there was freindship betweene the creator and his creature: and this auncient amitie is renewed, and restored by Christ; who vouchsafeth to call his Apostles freinds, Ioh. 15. 14.

5. But by flesh 1. neither with the Manichees must we vnderstand the substance of the flesh: for by flesh he meaneth the prauitie and corruption of the flesh. 2. nor yet with *Chrysostome*, doe we interpret it to be *carnalem vitam*, onely a carnall life, which onely sheweth the corrupt actions: but it signifieth the prauitie of our nature. 3. neither doe we with *Ambrose* onely referre it to the vnderstanding, *quæ non potest capere diuina*, which is not capable of diuine things: for here the continuance rather and rebellion of the flesh is signified, then the impotencie and weaknes of it. 4. nor yet by the flesh is vnderstood onely the sensuall part, and by the spirit, *rationabilitas mentis*, the reasonablenes of the soule: but euen the minde also is carnall, as *Theophylact* calleth it, *carneam mentem*, a carnall mind: as v. 9. *if any haue not the spirit of Christ*: but their owne naturall spirit, they alwaies haue.

6. And whereas it is said, *it is not subiect to the law of God, neither can be*, 1. neither is it to be restrained to that particular law of the Gospel, of rendring good for euill, which carnall men transgresse, that render euill for euill, as *Haymo*. 2. nor yet, because they thinke God can doe nothing beside that which is to be seene and found in nature, *gloss. ordinar.* for this but one particular act of carnalitie. 3. nor yet is it to be vnderstood with this limitation, *si in eo perseueret*, if a man continue in the flesh he cannot so long be subiect vnto the law of God: *Oecumen.* for the Apostle speaketh of the wisedome of the flesh it selfe, not of those that are in it: which can neuer be changed, to become subiect vnto God: but they which are in the flesh, may cease to be in the flesh, and so please God. 4. and this doth manifestly conuince the Pelagians of error, which hold that a naturall man might fulfill the law of God: and of the Popish schoolmen, who affirmed, that a man without grace might keepe the law, *quoad substantiam operis*, in respect of the substance of the worke, though not, *ad intentionem legis*, after the intention of the law.

Quest. 10. *How they which are in the flesh cannot please God. v.* 8.

1. Not they which follow the law, *secundum literam*, according to the letter, as *Origen*:

the Apostle speaketh generally of all, as well Iewes as others that are in the flesh.

2. Neither as the *Manichees*, by the flesh is vnderstood the bodie, for so none in this life should please God.

3. Nor yet as *Hierome*, in his passionate and too much loue of virginitie, and partiall and preiudicate opinion of marriage; that they which *inseruiunt officio coniugali*, serue the marriage duties, were in the flesh: and thus also Pope *Syricius* did descant vpon these words applying them against marriage: *epistol. ad Himmer. Tarracon.* but they are said to be in the flesh, *qui post concupiscentias eunt*, which follow the lust and concupiscence of the flesh.

4. But this must be vnderstood with a limitation, *quamdiu tales fuerint*, as long as they are such, as *Theophylact* with other Greeke expositors: as *Augustine* doth set it forth by this example; as the same water may be both frozen with cold, and be made hoate with the fire; so the same soule of man may be first subiect to the flesh, then to the spirit.

Quest. 11. *Of the dwelling of the spirit of God in vs, v. 9.*

Seeing the spirit of God dwelleth, &c. not if the spirit, as the vulgar latine hath it, and so the Romanists read: and so *Lyranus* expoundeth the former words, *yee are not in the flesh, i. esse non debetis*, ye ought not to be: for so *Chrysostome* and *Oecumenius* well obserue, *non ita ponit, vt qui dubitet*, he saith not thus as doubting, but certainely beleeuing, that they had the spirit.

2. And in that he saith, *the spirit dwelleth*, 1. he sheweth that the spirit is otherwise in them, then in other things: for he is euery where, and in all things *immensitate essentiæ*, in his infinite essence, but he is in the faithfull, *præsentia & efficacia gratiæ*, by the presence, and efficacie of his grace. 2. in that the spirit is said to dwell, thereby is signified that he is not in vs, *tanquam hospes*, as a straunger, but *indigena perpetuus*, an indweller for euer: as Ioh. 14. 16. *he shall abide with you for euer*, *Parens.* 3. and as a dweller in an house, doth not onely occupie it, but also, *in ea imperat*, doth command, and beare rule, and sway in it: so the spirit dwelleth in the faithfull, as the ruler and commander in the house: the spirit and the flesh may be in the same house together, if the flesh be as the seruant, and the spirit as the master; but if the flesh haue the masterie, the spirit departeth: like as where extreame cold hath taken possession there can be no heate at all, but if the extremitie of cold be abated, then there may be place for heate: *Martyr.* 4. And here we must distinguish, as *Origen* well doth, between the extraordinarie gifts of the spirits, such as the Prophets, and Apostles had, when the spirit came vpon them in the likenes of fierie tongues, and the ordinarie gifts: for where the spirit is, those extraordinarie graces alwaies follow not; but those which the Lord seeth to be conuenient: for God giueth vnto euery one as he will, 2. Cor. 12. 11.

3. And whereas the Apostle saith, *he that hath not the spirit of Christ is not his: Origen* well thus expoundeth, *creatura eius est, sed non discipulus*, he is his creature still, as all other things are, but he is not his Disciple, nor a member of his mysticall bodie.

12. Quest. *Of the meaning of these words, v. 10. The bodie is dead because of sinne, the spirit is life, &c.*

1. *Origen* vnderstandeth the two parts of man, the bodie and the soule: and he giueth this sense; the *bodie is dead because of sinne: mors imponitur, ne peccet*, death is imposed vpon the bodie, that it should not sinne, alwaies remembring the ende: and so the spirit *vivit ad faciendam iustitiam*, liueth to worke righteousnes: but the Apostle sheweth the cause of death in the one, namely sinne, and of life in the other, namely righteousnes, rather then the ende of both.

2. *Ambrose* seemeth by the bodie to vnderstand the whole man, that is dead because of sinne, and by the spirit the holy Ghost, the author of life, because he is giuen to iustifie vs: so also *Chrysostome* will haue the holy Ghost to be vnderstood, which onely is not life in himselfe, but giueth life vnto others: so also *Martyr*: but the other opposite part of the *bodie*, sheweth that the spirit hath relation also vnto man.

3. Some vnderstand the first clause of mortification: as if the Apostle should say the bodie is dead, *quantum attinet ad peccati operationem*, in respect of the operation of sinne: *Oecumen. Piscat.* but in this sense, the same thing should be expressed in both clauses, the mortifying of sinne, and liuing vnto righteousnes, which the opposition betweene the contrarie parts of the bodie, and spirit, wil not beare.

4. *Calvin*, and so *Osiander*, will haue the bodie to signifie the vnregenerate part, the spirit, the spirituall and regenerate: but in this sense the Apostle vseth to oppose the flesh and

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the spirit, not the bodie and the spirit.

5. Wherefore by bodie we may better vnderstand, that mortall part of man which is subiect to death: and by the spirit the inward part of man, namely, his soule regenerate, which liueth by faith: *Beza* thinketh that the life of the soule is here vnderstood, when it is separate from the bodie: *Chrysostome* referreth it to the life of the resurrection: *Lyranus* to the life of grace now in present: But we may better comprehend both, that both now for the present, the spirit of man liueth by grace, as the iust is said to liue by faith, and that also is a pledge of life euerlasting afterward: And this sense is most agreeable to the scope of the Apostle: for hitherto he hath shewed how the spirit of Christ hath freed vs from the law of sinne in the flesh: now he commeth to set forth the other part of our libertie, which is from death: and first presently in the spirit we liue by faith, and then afterward the bodie also shall liue in the resurrection by the spirit of Christ, which the Apostle sheweth in the next verse.

Quest. 13. *How the quickening of the dead is ascribed to the spirit of Christ, seeing all both good and bad shall rise.*

1. *M. Calvins* opinion is here refused, who thinketh that the Apostle doth not here speake of the last, and finall resurrection, *sed de continua spiritus operatione*, but of the continuall working of the spirit in vs in mortifying the reliques of sinne: so also *Piscator, viuificabit corpora vestra ad sanctificationem*, shall quicken your bodies vnto sanctification, &c. But in that sense our bodies are said to be *mortua*, dead, not *mortalia*, mortall: and the Apostle speaking of the time to come, pointeth at the resurrection, which shall be, not that which is present in rising vnto newnes of life.

2. There are three arguments of the resurrection here expressed by the Apostle, the first from the power of God: he that raised Christ from the dead, shall also raise vs vp: secondly, from the correspondencie of Christ with his members: as Christ was raised from the dead, so shall we that are his members: thirdly, from the office of the spirit, who shall raise vs vp that are his temples wherein he dwelleth, *Pareus*.

3. As God is said to haue raised Christ vp by his spirit, so Christ raised vp himselfe by his eternall spirit, *omnia quippe diuina pater per Filium in Spiritu Sancto operatur*, all diuine things the father worketh by the Sonne in the holy Ghost, *Oecumen*.

4. Although our redemption purchased vnto vs by Christ, was sufficient at once to haue redeemed both our soules and bodies, *tamen ordinate nobis datur*, it is giuen vnto vs in order and by degrees: that as Christ had first a passible bodie before he had a glorious bodie, so our bodies must first be mortall before they can haue immortalitie, *Lyran*.

5. Now although the members of Christ shall be raised vp by his spirit, yet the wicked also which haue not the spirit of Christ, shall also rise againe, but vnto iudgement: they shall be raised vp by the omnipotent power of God, but the righteous shall be raised by the spirit of Christ, and therefore it is not said he shall raise, but *viuificabit*, he shall quicken your mortall bodie, *quod ipsa resurrectione maius est, &c.* which is a greater worke then the resurrection, and onely graunted to the righteous: *Chrysostome*, whom *Martyr*, and *Pareus* followe.

Quest. 14. *What it is to be lead by the spirit of God.*

1. There are two kind of actions of the spirit, generall, wherbey all things moue, liue, and haue their beeing: and speciall, whereby the Lord worketh in the hearts of his children, such is the worke of sanctification, *Calv*.

2. And in that they are said to be lead, we must not thinke, that any are compelled by the spirit: but this signifieth, *vehementem inclinationem, non coactionem*, a vehement inclination, not coaction, *Gorrhan*: God by his spirit *ex nolentibus volentes facit*, of vnwilling maketh vs willing: so he draweth vs *volentes*, willing, *consequenter*, not *antecedenter*, we are willing afterward not before, *Pareus*.

3. And although men are so led by the spirit, as that they followe his direction willingly, yet they followe also necessarily: this leading and mouing of the spirit is effectuall, and cannot be resisted, *Melancth*. yet this taketh not away the libertie of the will in it selfe; like as a blind man followeth his leader willingly, though it be not free for him to goe which way he will: the will of man remaineth free in it selfe; as when one is set in two wayes he may take which he will, yet by an accident, the will may notwithstanding it is free in it selfe,

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be determined and limited certainely to one thing: as a blinde man by his leader is directed to take one certaine way: so the spirit of God directeth and guideth the will vnto that which is good, and the corruption of our nature to that which is euill.

4. *Chrysostome* here further noteth, that it is not said, they which liue by the spirit, and *Theophylact, they which haue receiued the spirit*, but *they* which are *lead* by the spirit, to shew that the spirit must be the guide and ruler of our life, *quemadmodum navigij nauclerus*, as the Pilot is of the ship, and the rider of the horse: hereby then is expressed the continuall actiuitie, and operation of the spirit in vs.

5. And this similitude may be taken, either from those, which are guided and directed, as the blind man in the way: or from them, which wanting strength of their owne, are borne and carried of others: and so we are both wayes lead by the spirit: for we neither can see the way vnto that which is good, vnlesse the spirit direct vs, neither haue we power and strength to followe it, vnlesse the spirit drawe vs.

Quest. 15. *What is vnderstood by the spirit of bondage.*

1. Not the euill spirit, namely Sathan, by whom they are lead which walke after the flesh, as *Augustine* vpon this place: for the Apostle speaketh not of two diuerse spirits, but diuerse effects of one and the same spirit, working feare and bondage by the lawe, and freedome by the Gospell.

2. Neither yet is this spirit the soule of man, which sometime is in the seruitude of sinne, sometime it enioyeth the libertie of the spirit: for v.16. the Apostle maketh a manifest difference betweene this spirit and our spirit.

3. Nor yet is this spirit not the holy Ghost, but the lawe, so called because it was giuen by the spirit, as *Chrysost.* for euen the fathers vnder the law had the spirit of God, as shall be shewed in the next question.

4. But by the spirit the holy Ghost is signified: which by the lawe worketh feare, by the Gospell confidence and assurance.

Quest. 16. *Whether the fathers vnder the lawe had onely the spirit of seruitude.*

1. *Chrysostome* hath here many strange assertions of the people of the Iewes, that liued vnder the lawe: as 1. *Spiritum sanctum non acceperant, &c.* the people of the Iewes had not receiued the holy spirit: the lawe is called spirituall, so also the manna which they did eate, and the rocke whereof they dranke are called spirituall, *quia supra naturam perfecta erant*, they were perfect aboue nature: And to make this his assertion good, he saith, that they *opere tenus continebantur*, were restrained onely by the lawe from the outward act, we from the verie inward thoughts: they onely vsed corporall purgations and had a promise onely of temporall blessings, as of a land that flowed with milke and honie.

Contra. 1. The Scripture euidently testifieth, that Moses and the rest of the Prophets were endued with the spirit of God: and it is said of Saul, the spirit of God departed from him: then he had it before: and seeing they receiued Christ, when they did eate manna, and drinke of the rocke, they had also his spirit: for without Christs spirit, they could not spiritually eate or drinke Christ. 2. and that the lawe of Moses restrained not the outward act onely, but the heart and affections, our Blessed Sauiour sheweth, Matth. 5. where he deliuereth not a newe exposition of the lawe, but he doth cleare it from the corrupt glosses of the Iewes. 3. and though they had many more carnall rites, then we haue, yet euen in those externall ceremonies spirituall graces were represented: as the Apostle saith, that circumcision was the seale of the righteousnesse of faith, Rom.4.11. 4. yea and vnder those temporall promises, they looked for celestiall, as the Apostle sheweth that they sought an heauenly countrey, Heb.11.16.

2. Some thinke that here two diuerse states are not compared together of the fathers that liued vnder the lawe, and of vs that are vnder the gospell, but onely two diuerse degrees of our conversion: as first by the lawe we are made to knowe our selues, and thereby terrified, and afterward we finde Evangelicall comfort by faith in Christ, *Martyr:* and so *M. Calvin* thinketh, that the things themselues, the ministerie and operation of the lawe and of the Gospell, are here set one against an other, rather then the persons.

3. But here is both an opposition of the persons and things together, as *Origen* doth illustrate this place by that Galat. 4. where they which were vnder the lawe, are likened vnto children

children, which were vnder tutors and gouernors, and we in the Gospell are like the heire that is come to age, and hath no more neede of tutors: but yet our state is not set as opposite to theirs, as though they had onely the spirit of bondage, onely they differ in degrees: for they also had the spirit of Christ, but not in that euident and conspicuous manner, which we haue, *Pareus*. And here we may deuide the Iewes into 3. sorts: some were altogether carnall, which had no knowledge of Christ, such onely had the spirit of bondage: some were perfect and spirituall, as Moses and the Prophets, who had the spirit of Christ, though for the time they serued vnder ceremonies: some were weake, yet hauing knowledge of the Messiah, they receiued also of his spirit; though not in the same degree with the other, *Martyr*.

Quest. 17. *Of the diuerse kinds of feare.*

v. 15. *Ye haue not receiued the spirit of bondage to feare.* 1. There are two kinds of feare, a seruile feare, when one is mooued onely by the feare of punishment, and so kept in awe and obedience, and there is *filialis timor*, a filiall feare, such as is in children: when one feareth to offend God, not so much because of punishment, as because he findeth the Lord gracious and good vnto him: of this feare the Prophet speaketh, when he saith, *the feare of God endureth for euer*, of the other S. Iohn, *perfect loue excelleth feare: Augustine* thus resembleth these two kind of feares; the seruile feare is like as an adulterous woman is afraid of her husband, least he should come and finde her in her wickednesse: the other feare is seene in a chast wife, who feareth to offend her husband, least he should depart from her.

2. But the Master of sentences, maketh fowre kinds of feare beside the naturall feare of death. 1. There is *mundanus timor*, a worldly feare, as when a man forsaketh Christ for feare he should loose his life or goods, this is a feare of men, & this is altogether *pernicioſus*, pernicious and dangerous. 2. *timor seruilis*, the seruile feare is, when men doe well for feare of punishment: this feare is good and profitable, *sed non sufficiens*, but not sufficient. 3. there is a feare called *initialis*, a feare in the beginning, when one so feareth punishment, as yet he is mooued with the loue of God and vertue; this feare is *bonus & sufficiens*, a good feare and sufficient. 4. then is there *timor castus & filialis*, the chast and filiall feare, which *bonus est & perficiens*, is good and perfect, and is nothing else but a reuerence of God ioyned with loue.

3. Feare also is taken two wayes, either in respect of the obiect, for the commotion of the mind expecting some imminent or approaching danger; or it signifieth onely a reuerence and obseruance, which is the effect of the other: and in this sense the spirit of feare is said to haue rested vpon Christ, Isay. 11. 2. in whom there was no feare of punishment, which is due vnto sinne, whereof Christ was free: there was in him onely a reuerence of God, obseruance, and obedience: the naturall feare of death also he had, but thereof we speake not here, and this kind of feare of God may be said also to be in the Angels, and in the elect that are in heauen.

4. But whereas the Apostle saith, 1. Ioh. 4. 18. *there is no feare in loue*: 1. neither doth the Apostle speake of humane feare, when one feareth to suffer persecution for Christ: but he that loueth God expelleth all such feare: he is readie to suffer any thing for Christ. 2. nor yet doth he referre vs onely to that perfect loue of God, which shall be in the next world, when all feare shall be chased away. 3. but he meaneth a seruile and desperate feare, which is seuered from faith and hope, which driueth to despaire: such was the feare that Iudas had.

Quest. 18. *Why the Apostle ioyneth together two words of the same sense, Abba, father.*

1. The first of these words is an Hebrewe or Syriake word, and signifieth *father*, and in three seuerall places in the Gospel doe we finde, these two words repeated in this manner, Mark. 14. 36, Galath. 4. 6. and in this place: *Augustine*, if the place be not corrupted saith, that *Abba*, is a Greeke word, and *pater*, a Latine, *epist.* 178. but *Augustine* could not be ignorant, that S. Paul wrot not in Latine, and therefore, that place in *Augustine* is most like to haue beene mistaken by the writers, and such as copied it out: *Thomas* saith better that *Abba* is an Hebrew word, and *pater*, father, is both a Greeke and Latine word.

2. Now why these two words of the same signification should be ioyned together there are diuerse reasons giuen. 1. *Chrysostome* thinketh that the Apostle vseth the word *Abba*, because it is *puerorum legitimorum vocabulum*, that word which legitimate children doe

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vse, they first of all learne to call *father*. 2. *Augustine serm.* 13. *de verbis Apostol.* whom *Anselme* followeth, thinketh that the Apostle vseth these two words, one for the Iewes, the other for the Gentiles, to signifie the adoption and calling of them both to be one people: so also *Martyr*, and *M. Calvin*, who applyeth here the prophesie of Isay, c. 19. 18. that all should speake the language of Canaan, *non respicit linguæ idioma, sed cordis harmoniã*, he respecteth not the proprietie of the tongue, but the harmonie and consent of the heart, in the worshipping of God: but *Beza* refuseth this as too curious. 3. he therefore thinketh that the latter word is added as an explication of the former, so also *Pareus*, and *Tolet annot.* 13. who giueth this as a reason, because Christ in his prayer, Mark. 14. 36. vseth this ingemination, *abba, father*, and yet it is certaine he vsed onely the Hebrew word: But this here may be answeared, not as the *ordinar. gloss.* that Christ vsed both an Hebrew and Greeke word before his passion, because he suffred both for Iewes and Gentiles, for Christ spake in the Hebrew, not in the Greeke tongue: rather as the Syrian interpreter translateth, Christ did double the word *father, father, abba, abba*, which the Euangelist retaineth in the first place, because it was as familiarly knowne as the other. 4. *Lyranus* thinketh that by the ingemination of this word, is expressed *duplex Dei paternitas*, a double kind of fatherhood in God, one by creation, common as well to the bad as good, and a speciall kind of paternitie, by adoption and grace, peculiar to the righteous: But the Apostle here speaketh onely of the invocation of the faithfull, how they crie Abba, father. 5. Wherefore I resolue here with *Erasmus*, that this is spoken κατ' ἀναδίπλωσιν, by way of conduplication: this repetition *facit ad πάθος*, is for more vehemencie: it is ἐμφατικώτερον, more forcible and effectuall to double the word, father, *Faius: ista conduplicatio amplificationem continet*, this doubling of the word serueth for amplification, *Calvin*: as it is familiar and vsuall in Scripture, for the Saints in their prayers to shewe their vehement affection, to double the word, *Lord, Lord*.

3. *Calvin* here well obserueth, how the Apostle, hauing said before in the second person, *yee haue not receiued the spirit of bondage*, now changeth the person, *whereby we crie*, including himselfe, *vt sortem communem omnium sanctorum exprimeret*, to shewe the common condition of all the Saints.

Quest. 19. *Of the testimonie of the spirit, what it is.*

v. 16. *The spirit beareth witnesse.* 1. *Caietan* here well obserueth, that this testimonie of the spirit is internall, for it testifieth vnto our spirit and conscience, that we are the sonnes of God; and beside it is a testimonie *de facto*, in fact, that we are indeed the sonnes of God, not *de possibili*, of a possibilitie onely, that we may be; thus farre *Caietan* well: but he further sheweth that this testimonie of the spirit ariseth partly of our loue toward God, partly of our continuall experience of Gods prouident care in preserving of vs: but *Chrysostome* well saith, that this testimonie of the spirit is not onely, *vox præstiti charismatis, sed & præstantis illud paracleti*, the voice of the grace or gift which is conferred vpon vs, but of the comforting spirit, the comforter: the testimonie then of the spirit is vnderstood to be an other thing beside the testimonie of the graces and effects of the spirit in vs.

2. *Origen* interpreteth this testimonie, of the affection of the minde, when we are obedient vnto God not for feare, but of loue.

3. *Ambrose, Anselme*, referre it to the imitation of God and Christ, whereby the spirit maketh vs like vnto God.

4. *Haymo* thinketh this inward testimonie of the spirit riseth of our good workes, so also *Gorrhan, cum spiritus noster per spiritum sanctum bona agit*, when our spirit by the spirit of God doth the things which are good, it beareth witnesse that we are the sonnes of God.

5. Most vnderstand this testimonie of the crie in our hearts when we call God our father, which the Apostle spake of before, *Tolet. annot.* 14. *Martyr, Osiander, clamor iste testimonium est*, this crying in our hearts is the testimonie, *Faius:* But *Chrysostomes* reason before alleadged reiecteth all these: there is difference betweene the testimonie of the spirit it selfe, and the effects and operations thereof: and first the spirit inwardly perswadeth vs, that we are the sonnes of God, and then it maketh vs also in our hearts to crie *Abba*, father.

6. *Theodoret* vnderstandeth this testimonie of the spirit, to be *sacram doctrinam*, the sacred truth and doctrine, which confirmeth vs to be the sonnes of God, and so *Lyranus* interpre-

terpreteth it, *de veritate catholicæ fidei*, of the veritie of the catholike faith, confirmed by the spirit by signes and miracles, whereby we are adopted: but the Apostle speaketh of an internall testimonie, not of externall doctrine: though by the preaching of the truth the testimonie of the spirit is wrought in vs. 7. *Lyranus* beside hath an other interpretation, of the speciall reuelations, which S. Paul and some other had: But the Apostle speaketh of that generall testimonie of the spirit of God, which is wrought in the hearts of all the faithfull.

8. Therefore this testimonie of the spirit is that inward assurance of the spirit of God in our hearts, whereby we are assured, that we are the sonnes of God: as *Sedulius* vnderstandeth here the spirit it selfe, which is giuen as an earnest pennie in our hearts, 1. Cor. 2. 22. *perhibet testimonium in corde per occultam inspirationem*, it giueth testimonie in our heart by secret inspiration, *Haymo:* and as *Oecumenius*, *non solus charismatis vox est sed donantis spiritus*, it is not onely the testimonie or voice of the graces of the spirit, but of the spirit the giuer: for first our spirit is assured by our faith, loue, godly life, prayer, invocation, which are the fruites of the spirit, then the spirit it selfe, concurring with this testimonie of our heart, sealeth it vp, and maketh it sure: these two testimonies must not be seuered; for he that relyeth vpon the immediate testimonie, and reuelation of the spirit, without this other testimonie, deceiueth himselfe, *Pellican.*

Quest. 20. *Whether the testimonie of the spirit, and of our spirit be one and the same.*

1. Some reading thus, *the spirit beareth witnes to our spirit*, are of opinion that this testimonie is but one, the spirit of God testifieth, and the spirit of man is testified vnto: so *Ambrose* expoundeth, that this *testimonie of the spirit*, is *redditum spiritui nostro*, giuen vnto our spirit; but the Greeke word is συμμαρτυρεῖ, beareth witnes together, with our spirit, rather, then to our spirit, as doe reade, *L.G.B.V.* for in this latter sense, the word needed not to be compounded with the prepositon σὺν, *together*, or *with*.

2. Some will haue the spirit of God, and our spirit here both to giue testimonie, but in one and the same thing: as this *clamor*, crie, which the Apostle spake before of, whereby we call *Abba*, father, is the testimonie of the spirit and of our heart together, *Tolet*, *Faius*: so also *Chrysostome*, *ipse nos charismate suo nos loqui docuit*, he taught vs so to speake by his gift in vs: so they will haue the meaning to be this, that this calling *Abba*, father, is both the testimonie of our heart, and of the spirit whence it proceedeth: but the crying Abba, father, is the effect of the testimonie of the spirit, it is not the testimonie it selfe, for first the spirit, *obsignat*, *&c.* sealeth in our hearts, that we are the sonnes of God, then *aperit os*, it openeth our mouth, *Beza.*

3. *Pererius* reporteth the opinion of some, which make the testimonie of the spirit to be the generall promise sealed in the Scriptures, that God loueth those which beleeue in him: and the testimonie of our spirit to be that particular apprehension, which euerie one hath, in that he loueth God and beleeueth in him: and so the testimonie of the spirit should frame the proposition in generall, and the testimonie of our spirit should inferre the assumption: but this testimonie of the spirit whereof the Apostle speaketh, is not the externall and generall promise, but the particular euidence, which euerie one hath in himselfe, that he is the Sonne of God.

4. So then here are two testimonies, the one is of our owne spirit, which by the peace of conscience, faith, and other graces of the spirit in vs, doth assure vs that we are the sonnes of God, *Mart.* and of this testimonie the Apostle speaketh, 1. Ioh. 3. 21. that *if our owne heart condemne vs not, we haue boldnes with God*, but this must be the spirit of a man regenerate, not the naturall soule of man: as *Origen* here well obserueth a difference betweene the soule and the spirit, as the Apostle doth distinguish them, 1. Cor. 2. 11. 2. Thess. 23. *Pareus:* the other testimonie is of the spirit of God, that confirmeth this testimonie of our heart, which of it selfe is but weake, if it were not supported by the spirit: then seeing the testimonie of our owne spirit is weake, it pleaseth God for our further confirmation to ioyne thereunto the testimonie of his spirit, *Mart.* like as in battell they are called *symmachi*, striuers together, which doe one helpe the other: so the spirit of God and our owne spirit regenerate by grace doe witnes and testifie together, that we are the sonnes of God, *Erasmus*, *Beza*, *Caiet.* *Mart.* *Pareus*, *Faius*, all these make here two testimonies, of the spirit of God, and our owne spirit.

Quest. 21. *How we are said to be heires, and what our inheritance is.*

v. 7. *If we be children, then also heires:* 1. *Chrysostome* here well obserueth the Apostles wis-

dome, who while he spake of heauie things, as what they should suffer, if they liued after the flesh, v. 13. passed it ouer quickly, but now treating of the priuiledges of the faithfull, and of the good things, which are giuen vnto them, he amplyfieth his speach: that they are Sonnes, and not onely so, but heires, and heires of great things euen of God, and ioynt heires with Christ.

2. *Origen* also here noteth, that the Apostle still *ex consequentibus syllogismum nectit*, doth frame a syllogisme by the consequents: as ye haue receiued the spirit of adoption, therefore ye are sonnes: if sonnes, ye are heires: for the seruant expecteth a reward, the sonne looketh for the inheritance: and if heires then the heires of God, and heires of glorie.

3. But there is great difference betweene this inheritance, and the inheritances of men. 1. *Origen* noteth, that with men all sonnes are not inheritors, as Abraham gaue gifts vnto his other sonnes, but left the inheritance to Izaak: but here all the sonnes of God are heires. 2. *Haymo* obserueth, that here an inheritance is confirmed in the death of the father, but God dieth not: though now he seeme to be absent from vs, and afterward when we are admitted to our inheritance, we shall see him as he is: *gloss. ordinar.* and yet Christ dying left vs as an inheritance his peace: but this is most strange that here the heire must first die and be mortified, before he can come to the inheritance, whereas in the world, he dieth that leaueth the inheritance. 3. And among men the inheritance must be deuided into parts, if all the sonnes be heires: but here *tota habetur à quolibet bono*, the whole inheritance is enioyed of euerie one admitted thereunto, though not alike, but in degrees, *Lyran.*

4. And this our inheritance is not limited: as the Apostle saith, *all things are yours*, 1. Cor. 3. 21. whether things present, or to come: for the present, Christ hath left vs his peace: *my peace I giue vnto you:* and he hath left vs his Testament, as his will, that we should beleeue it: *Haymo* who further sheweth, how we shall be heires with Christ, both of his glorie, for when he appeareth we shall be like him, 1. Ioh. 3. 3. and of his dominion and power: as he promiseth his Apostles, that they shall sit vpon twelue seates, and iudge the twelue tribes of Israel, Matth. 19. And this prerogatiue shall not be giuen onely to the Apostles, but euen the Saints shall iudge the world, as the Apostle sheweth, 1. Cor. 6. 3. *Par.* This twofold inheritance of Christs glorie, and dominion is well touched by *Origen*, *Christus non solum in partem hæreditatis, sed etiam in consortium potentiæ adducit*, Christ doth bring vs not only into a part of his inheritance, but into the fellowship of his power: But whereas Christ onely is named to be heire, *I will giue the nations for thine inheritance*, *Psal.* 2. we must vnderstand, that he onely is the naturall heire, beeing the onely begotten sonne of God, but we are heires by adoption and grace, and so are admitted to be heires with Christ.

5. But here *Chrysostom* hath an hatsh note, that the Iewes vnder the lawe were not heires, as our Sauiour saith, Matth. 8. that the children of the *kingdome shall be cast out*, whereas our Sauiour there speaketh of the hypocrites, and false worshippers among the Iewes, not generally of all: as there are also among Christians many hypocrites, and false children, that shall neuer be heires: And the Apostle in saying Galat. 4. 1. *The heire as long as he is a child differeth nothing from a seruant, &c.* euidently sheweth, that euen the faithfull vnder the lawe were heires, though kept vnder the ceremonies and rudiments of the lawe for a time, as children that shall be heires, vnder tutors and gouernours.

Quest. 22. How these words are to be vnderstood, *if so be yee suffer with him.*

1. They which followe the Latine translation here, *si tamen, &c.* yet if, or *if notwithstanding we suffer with him*, doe thinke that *our sufferings* are the cause of our glorie afterward: so *Stapleton* and the *Rhemists* inferre, that as Christs passions were a cause of his glorie, so is it in his members: but the Apostle remoueth this conceit, inferring in the next verse, *That the afflictions of this life are not worthie of the glorie, &c.* but betweene the cause and the effect there is a worthinesse, and a due proportion: See further hereof among the controuersies following.

2. *Ambrose*, whom *Calvin* and *Beza* followe, thinke this is required as a condition, that they which looke to be glorified, must first be partakers of Christs suffrings: and so our suffrings are necessarie as a condition, and the way wherein we should walke, and as a fruit of our obedience, not as a cause: this sense may safely be admitted: And here a difference is to be made between the legall conditions, and Euangelicall: for there 1. the condition required was exactly to be performed, and a perfect obedience was required to satisfie the lawe: but

in the Gospel our willingnesse and godly endeauour is accepted in Christ, though we come short of the precept. 2. there the reward could not be had without the condition performed: here (though if time and place serue, we must shewe our obedience) yet in some cases the promise is had without the condition, as the theefe vpon the crosse was saued without any such condition of obedience. 3. the obedience of the lawe was exacted, as a cause of the reward propounded: but in the Gospell it is necessarie onely as a fruit of our obedience: the cause is the mercie of God, and his gracious promises in Christ.

3. *Chrysostome* will haue the Apostle to reason here from the greater to the lesse, that if God did so much for vs, when we had done nothing at all, much more will he reward vs, if we suffer for him.

4. But here I subscribe rather to *Pet. Martyr*, who thinketh that the Apostle maketh mention here of the suffrings of the Saints, because they are *argumenta & indicia*, arguments and tokens, that they are the heires of God: for in their constant suffrings they haue experience of the power and goodnesse of God, whereby they are kept and preserued vnto saluation: *Parens* indifferently followeth this, and the second interpretation.

Quest. 23. *How we are said to suffer together with Christ.*

1. Not in compassion onely toward the suffrings of Christ, but by imitation, in beeing partakers of the like afflictions, must we suffer with him, *Erasmus*.

2. Neither doe the Saints by the merit of their suffrings attaine vnto the kingdome of heauen, as Christ did by his, as the Rhemists here note: but we must suffer with Christ onely to shewe our obedience and conformitie to our head.

3. Nor yet is it enough to suffer, for many are punished for their euill doing, and there are that will endure much in the world vpon vaine-glorie: but our suffrings must be for righteousnes sake, as Christs were.

4. And herein must our suffrings be like vnto Christs: that as he yeelded himselfe to the death of the crosse, 1. both to shewe his obedience vnto the will of God, 2. and to take away our sinne: so we likewise in our afflictions should shew our obedience, because so is the will of God, and that we thereby should seeke to mortifie sinne in vs, *Marr.*

5. Now the passions of the Saints are of two sorts: they are either internall, in mortifying the lusts of the flesh, or externall in suffring persecution and trouble for Christs sake.

6. And as we suffer with Christ, when we beare the like rebukes for the truth as he did, so also Christ suffereth in vs and together with vs: the afflictions of his members he taketh to be his owne: as he said to Saul, *why persecutest thou me?*

Quest. 24. Of the meaning of the 18. verse, *I count that the afflictions, &c.*

1. *I count*, not *I thinke*, as the vulgar Latine, the word is λογίζομαι, which signifieth not an opinion, which is vncertaine, but a due value and estimation of the thing, as *Erasmus* well obserueth here: *quasi subducit rationem*, he doth as it were cast vp his account, that the afflictions of this life, are nothing answearble to the glorie to come: so also *Beza*, by the like vse of this word elsewhere, as c. 3. 28. c. 6. 11. will haue it here to signifie *perpendere*, to weigh, consider, &c.

2. The *afflictions* or *passions*: the Apostle giueth instance rather of the afflictions of the Saints, then of their vertuous workes and actions, because they are more painefull, *Perer.* and the Apostle applyeth this comfort in regard of those times, when there were great persecutions for the name of Christ.

3. *Of this present time*: if not the afflictions of those times, when the greatest persecutions were for Christ, were worthie, &c. much more of any other time, *Gorrhan*: and he meaneth all the afflictions of this life present, not onely which the Martyrs suffered, but if it were possible for any to beare all Iobs afflictions, and whatsoeuer torments, *si hæc possunt esse graviora*, if there could be any greater, they should not be worthie of that glorie, *Origen*, *Haymo*: and hereby is also signified, *finiri cum vita*, that these afflictions are ended with the life, *Perer.*

4. *Are not worthie*: the word is [illegible]a. 1. *Beza* here refuseth the common interpretation, *condigna*, condigne or worthie, and readeth, *non sunt paria*, are not equall: because the word signifieth the equalitie and like weight of such things, as are weighed in a ballance

together: so also *Faius*: likewise *Calvin* thinketh that the Apostle here speaketh not *de dignitate*, of the dignitie, or worthines, or price of our sufferings, but onely of their condition and qualitie, that they are nothing being compared to eternall life: And (as hath been) with D. *Fulke* and *Pareus* thinke, that this is a pregnant proofe against the Popish opinion of merits: *tollit omne meritum condigni*, it taketh away all merit of condignitie: for if the suffrings of the Saints, neither for qualitie nor quantitie, are proportionable to the glorie of the life to come, it followeth necessarily, that they are not worthie: And the Romanists also contend that the Apostle here treateth not *de merito operum*, of the merit of our workes: *Tolet annot.* 17. but onely sheweth that, in respect of the lightnesse and shortnesse of our sufferings, there is no comparison betweene them, and the glorie to be reuealed: in this point therefore, it is better to dissent from them. 2. Likewise we must here take heede of a corrupt glosse of *Caietanus*, who thus noteth, that the Apostle saith not, *they are vnworthie, ad penas temporales pro peccatis remissis luendas*, in respect of the temporall punishment due vnto our sinnes that are remitted: for that is not true: Iob saith the contrarie, that *his calamitie was greater then his sinnes, Iob. 6.* 2. but he saith onely they were not worthie of the glorie: for 1. the Latine text, which *Caietan* followeth, readeth thus corruptly, *I would my sinnes whereby I haue deserued wrath, and my calamitie which I suffer, were weighed in a ballance, this is the sand of the sea would appeare heauier*: whereas the true reading is this, *I would my griefe (or indignation, that is, perplexitie of minde arising of this trouble) were well weighed, and my miseries were laid together, it would now be heauier then the sand of the sea*: here is no mention made at all of sinne. 2. in this reading there should be little lesse then blasphemie vttered against the iustice of God, that Iobs afflictions exceeded his sinnes. 3. Neither is there any punishment remaining for sinne once remitted.

5. *Of the glorie.* 1. *Chrysostome* here noteth, that the Apostle describeth the ioyes of heauen, by that thing which is most desired here, namely, glorie: he saith, not *of the rest to come*, for there may be rest where there is no glorie: but where glorie is, there is rest: *Origen* also here obserueth, that in this present life consolation is ministred to the Saints, *secundum mensuram passionum*, according to the measure of their suffrings: to which purpose he alleadgeth that place, 2. Cor. 1. 5. *As the suffrings of Christ abound in vs, so our consolation aboundeth thorough Christ*, but the glorie to come is not giuen *secundum mensuram*, &c. according to the measure of our suffrings, but farre beyond: thus *Origen* here.

6. *Which shall be reuealed: Origen* here obserueth well, that there is *gloria reuelata*, glorie alreadie reuealed, *& reuelanda*, and to be reuealed: so *Chrysost.* although this glorie be also at this present, *iam tamen abscondita*, yet it is now as hidden as the Apostle saith, *our life is hid with Christ in God: but when Christ which is our life shall appeare, then shall we appeare with him in glorie.*

7. *In vs* or *toward vs*: 1. They which reade *in vs*, some referre it to the glorie of the bodie, the iust shall shine as the Sunne, *Haymo*: some to the knowledge of the mind, *Origen*: some to the cleare vision which we shall haue of God, *Perer.* and he saith *in vs*, that is, the righteous: to the wicked this glorie shall not be reuealed, *gloss. interlin.* and hereby he maketh a difference betweene man and other creatures: for man shall first be glorified, and then other creatures, whereof he speaketh immediately after. 2. but the words are in the originall (εἰς ἡμᾶς,) which signifie, *erga nos*, toward vs: *Chrysostome*, *Mart. Patab. Gen. B. Iun.*

Quest. 25. *Wherein the suffrings of this life are not proportionable, and so not worthie of the glorie to come.*

1. *Passiones sunt paruæ*, our suffrings here are but little, 2. Pet. 5. 10. *After that ye haue suffered a little*: but the glorie of the next life shall be exceeding great, as 2. Cor. 4. 17. it is called *a most excellent, &c. weight of glorie.*

2. *Paucæ sunt*, they are but fewe, in respect of the varietie and multitude of ioyes in the kingdome of God, Psal. 16. 11. *In thy presence is the fulnes of ioy, and at thy right hand, there are pleasures.*

3. *Breues*, they are but short: as the Apostle saith, *Affliction is for a moment, but the glorie shall be eternall*, 2. Cor. 4. 17.

4. They are *mixta gaudio*, mingled here and allayed with comfort: as 2. Cor. 1. 5. *As our suffrings abound, so our consolation aboundeth, &c.* but there shall be glorie without any mixture of griefe, Reuel. 21. 4. *God shall wipe all teares from their eyes.*

5. Our

5. Our sufferings are *obligata & debita*, are a due debt in respect of our sinnes, there is not any crosse but it is iustly laid vpon vs for sinne, Psal. 32. 5. *thou forgauest the punishment of my sinne*, but euerlasting glorie is the free gift of God: it is not otherwise due but by the grace and mercie of God; it is the gift of God, Rom. 6. 23.

6. Passions here are *communes*, common to good and bad: therefore S. Peter would not haue any suffer as an euill doer, 1. Pet. 4. 15. But the glorie to come is onely promised to the righteous: it is called the libertie of the sonnes of God, v. 21.

7. And to conclude, to put all these together, the afflictions of this life are nothing comparable to the glorie of the next, neither in qualitie nor quantitie: for the qualitie, the sorrowes of this world cannot be so great as the ioyes of the next, and for the quantitie, they are but short and light.

Quest. 26. *How the Creatures are said to waite, and to be subiect to vanitie, and to be deliuered, &c. and to grone. v. 19. v. 23.*

1. *Chrysostome* well obserueth, that here the Apostle throughout faineth a certaine person of the creatures, giuing vnto them affections, as well desire, hope, sorrow, greeuing: as the Prophets doe sometime bring in *viniam lamentantem*, the vineyard wayling, the mountaines howling and lamenting: and here the Apostle by this patheticall and emphaticall description of the generall desire and hope of the creatures to be deliuered from the bondage of corruption, encourageth and heartneth the Saints with patience to endure affliction, vpon hope of their deliuerance.

2. First, he saith ἀποκαραδοκία, the earnest desire of the creature, *expecteth*, which word *Theophylact* interpreteth *anxiam expectationem*, the carefull expectation: so *Calvin*, *Martyr*: *Ambrose frequentem*, the continuall expectation, *Hilarie longinquam*, a desire a farre off; the word properly signifieth *erecto capite expectare*, to expect with putting forth of the head; the word is compounded of κάρα, an head: *Beza*: and so the *Syrian* interpreter, *oculos intendit*, the creature expecteth, and setteth the eyes, as earnestly looking and beholding: and whereas he saith, the *expectation* of the creature *expecteth*, that is an *Hebrew pleonasme*, to expresse the continuall desire and expectation of the creature: Now there is a twofold expectation, or desire of the creature: one naturall, as for the earth and trees to bring forth fruit; and this propension and inclination they haue by nature: there is another supernaturall desire, as when any thing tendeth to an end aboue the naturall constitution: as the corruptible bodie, to the state of incorruption in the resurrection: and so the creatures are said to expect when the sonnes of God shall be reuealed: not that they haue any sense or knowledge who are the sonnes of God; but then they expect their owne libertie from the bondage of corruption, when the glorie of the sonnes of God shall be made manifest.

3. The nature is said to be subiect to vanitie. 1. which is not simply to be vnderstood of corruption, as *Chrysostome* expounded: for neither are the heauens of a corruptible nature, as other things, nor yet should the elements haue beene incorruptible though man had not sinned, seeing they were to serue for the generation and procrearion of things, which cannot be done without corruption: *Tolet annot.* 15. 2. And *Origens* speculation is vaine, who vnderstandeth this vanitie to be the bodies, into the which the soules, which were before, were detruded. *lib.* 1. *perearch. c.* 7. And *Erasmus* conceit is somewhat too curious, that interpreteth ματαιότης, vanitie, *frustrationem*, the deceiuing or disapointing of the creature, which faileth of that end, at the which it aymeth, namely immortalitie, in multiplying one *individuum*, particular, by another: but it misseth of that end. 4. wherefore by vanitie is vnderstood the fraile condition of things, which is much degenerated since the creation, both in the heauens, and the earth, and in the elements: and they doe looke to be restored againe to their perfit estate: *Beza*.

4. *Not of it owne will:* 1. not signifying thereby, as *Theophylact*, that all things were made by the prouidence of God, not *virtute sua*, by their owne power or vertue. 2. neither is it spoken comparatiuely, because they looke for a better estate, and so are said not to will that which is worse; *Pere.* 3. but this their vanitie is *contra naturalem propensionem*, against their naturall inclination: for euery thing by nature would decline and shunne the corruption thereof: God made all things perfite in the beginning, but by mans sinnes euen according to the ordinance of God, all things were subdued to vanitie; *Pareus*.

5. *Vnder hope:* not that there is any hope in the creature: but the Apostle ascribeth vnto them figuratiuely humane affections: and here hope is taken for the thing hoped for: as where it is said in the Psalmes, the Lord is my hope: *Tolet annot.* 10. hereby onely is expressed the excellencie of that state to the which the creatures shall be restored.

6. *Into the glorious libertie, &c.* 1. *Theodoret* referreth it to the time, when the sonnes of God shall be glorified: and so *Ambrose* readeth in *libertate*, in the libertie of the sonnes of God: that when the sonnes of God, shall enioy their libertie, then the other creatures shall be freed from their corruptable estate. 2. *Chrysostome* interpreteth *propter libertatem*, they shall be deliuered from the bondage of corruption, because of the libertie of Gods children; as for mans ease they were enthralled, so for mans cause they shall be enlarged. 3. But here more is signified, that the creatures also, though they shall not be partakers of the glorie, yet they shall haue a more perfect estate, *Calvin.*

7. *Euery creature groneth, &c.* which neither with *Origen* can be vnderstood of the Angels, for they are not subiect to greefe or groning: 2. neither is it to be referred to men, as *Augustine*, whose opinion shall be examined in the next question. 3. but here the Apostle continueth the former figure called (*prosopopeia*) ascribing vnto the vnreasonable and senselesse creatures, a kind of sense and feeling of their miserie, and longing desire to be eased from it, as a woman that trauaileth: *Par.*

Quest. 27. *What creatures the Apostle here speaketh of.*

1. *Origen* in one exposition, by the creature vnderstandeth the soule of man, which is subdued to vanitie, by reason that it is enclosed in the bodie, and is constrained to serue vnto the necessities thereof: and else where he hath yet a more straunge conceit, which is mentioned before, qu. 27. 3. that the soules hauing an existance before the bodies, are subdued to vanitie beeing ioyned to the bodies: But the Apostle by the creature vnderstandeth a distinct thing from man, and therefore not the soule: as he inferreth v. 25. not onely the creature, *but we also, &c.*

2. *Origen* hath another application, by the creature vnderstanding the Angels and Archangels, which are set ouer nations, and are presidents of battels and other affaires: and so are subiect to vanitie, in respect of the temporall affaires of this life, wherein they are employed: and *P. Mar.* sheweth how in a tolerable sense, the angels may be said to be subiect to vanity, in respect of their employments about things of the world: *Theodoret* and *Ambrose*, doe vnderstand part to be spoken of the sensible and visible creatures vnto the 22. v. where because the Apostle addeth a terme of vniuersalitie, *euery creature groneth*, here they also include the Angels, who as they are said to reioyce ouer them that repent, so they are greeued at the vngodly: But *Augustine* reiecteth this interpretation, vpon this reason, because the Apostle saith that the creature is subiect to vanitie, and shall be deliuered from the bondage of corruption, and groneth: which things, *de excellentibus illis virtutibus credere nefas est*, to beleeue of those excellent vertues and powers were a wicked thing: yet *Augustine* endeth with a *quere*, whether these things may in any good sense be vnderstood of the Angels, as they doe helpe our infirmitie, and so may be said to be like affected with vs: *Augustine in hoc epistol. numer.* 50. But *Thomas* absolutely refuseth this interpretation vpon this reason, because in the next world the Saints shall be like the Angels: and therefore the Angels cannot in any sense be said to be subiect to vanitie, or to grone: seeing we, when we shall be like the Angels, shall be exempted and free from all such things.

3. A third exposition there is: by the creature to vnderstand man, and either the righteous and iust man onely, or man in generall both righteous and vnrighteous: the first sense followeth *Gregorie, nolens seruit mutabilitati corruptionis*, he against his will is subiect to this mutable, and corruptable estate, wayting with patience vntill the time come, when he shall be deliuered from the bondage of corruption: *Greg. lib. 4. moral.* whom *Caietanus* and *Catharinus* follow: So also *Hugo Card. Gorrhan.* But the Apostle saying afterward, *and not onely the creature, but we also, which haue the first fruits of the spirit, doe sigh in our selues:* so that the Apostle distinguisheth the creature wherof he speaketh from the sonnes of God, which haue the first fruits of the spirit: neither will it satisfie, to say, that the Apostle maketh two degrees of righteous and iust men, one that hath attained a more excellent degree, which haue receiued the first fruits of the spirit, and are called the sonnes of God: such as the Apostles were: the other, which are not so perfect, yet they also shall be deliuered from

the bondage of corruption, as well as the other, *Haymo:* for the Apostle by the Sonnes of God generally vnderstandeth all the faithfull, so many as shall be heires of saluation, as he inferreth, v. 17. *If children, then also heires.*

4. *Augustine* vnderstandeth by euerie creature, man in generall, that partaketh with the nature of euerie creature, he hath vnderstanding with the Angels, sense with bruit beasts, and hath a vegetatiue life with plants: and man as he is taken naturally, shall be deliuered from the bondage of corruption, that is, such as doe not yet beleeue, shall be called to the faith, and they shall also be the sonnes of God: to this purpose *Augustine lib. 83. quest. c. 67.* But it cannot be said of a naturall man, not yet called by grace, that he waiteth for the reuealing of the sonnes of God, as the Apostle saith here of the creature, v. 19.

5. The most generall and receiued interpretation is, by the creature, to vnderstand *corporalia & irrationalia*, things corporall & vnreasonable, comprehending the heauen and starres with the earth together with liuing creatures of all sorts, trees, and plants: Thus *Ambrose* vpon this place, *& epist. ad Horontion:* to him consent, *M. Calvin*, interpreting this place *de pecudibus & plantis*, of beasts and plants with other creatures, so also *Pet. Martyr, Faius, Pererius:* But this exception may be taken against this sense: because the bruit creatures which now onely serue for our necessarie vse shall not be partakers of the glorie of the Sonnes of God, there shall then be no vse of them, *probabile est abolendas esse*, it is probable, that they shall be abolished.

6. Therefore it remaineth that we vnderstand here by the creature onely *inanimata insensata*, the things without life and sense, as the heauens and elements, and the earth with the things therein: *Chrysostome*, so *Oecumenius* also vnderstandeth *sensu carentem creaturam*, the creature that wanteth sense: so *Beza* saith, that by the creature is signified *mundi machina cœlesti & elementari regione constans*, the frame of the world consisting of the celestiall and elementarie region: so also *Rolloch, Bucanus loc. 37. quest. 8. Parens* seemeth also to include the bruit beasts, yet he thinketh they shall be abolished: *Tolet* also vnderstandeth *sensibiles vniuersi partes*, the sensible parts of the whole world, the heauens, the starres, the elements, and earth: of the same opinion with *Chrysostome*, are *Irenæus lib. 5. c. 36.* and *Hilarius lib. 12. de Trinitat.* And in this sense all things will agree: that these creatures are subiect to vanitie, and doe as it were groane vnder the bondage of corruption, and shall be restored to the glorious libertie of the sonnes of God: the onely doubt is, because afterward v. 22. the Apostle addeth a particle of vniuersalitie, *euerie creature*, and so it should seeme, that the Apostle excludeth no creatures at all: But why the Apostle there saith, *euerie creature*, shall be shewed qu. 33. following.

Quest. 28. *Of the seruitude of corruption, whereunto the creature is subiect, and wherefore.*

1. Their obseruation is somewhat curious: that take this to be the vanitie and mutabilitie to the which the heauens are subiect: because whereas in the beginning the Sunne was to keepe his course in the *equinoctiall* onely, (for then there should haue beene a continuall spring, and indifferent temper without either parching heate or pinching cold) now the Sunne hath changed his course, and runneth in the oblique circle of the Zodiake, &c. But this is not so, for seeing the Sunne and Moone were appointed in the creation, to distinguish the seasons and times of the yeare, this could not be, if the Sunne in following the declining circle of the Zodiake by approaching and remooning, did not make some inequalitie of daies and difference of seasons, *Faius.*

2. *Chrysostome* sheweth, how the earth is now cursed to bring forth thistles, and the heauens also shall waxe old, as doth a garment, Psal. 102. and shall be changed into a better mould: whereunto further may be added, that the Sunne and Moone haue their eclipses, the skie is cast ouer with clouds: the starres with euill influences doe infect the ayre: the ayre is oftentimes vnwholsome and pestiferous: the earth is stricken with barrennes and becommeth vnfruitfull, *Parens:* adde hereunto that demonstration of the Preacher, Eccles. 1. how he giueth instance of the vanitie of all things in the Sunne: that riseth and setteth, and runneth about where he beganne, the winds goe in a circuite from the South to North, and thither againe, so the riuers runne into the Sea, and out of the Sea to their springs and fountaines againe: And thus the creatures are in continuall labour, as Elihu saith to Iob, c. 37. 11. *He maketh the clouds to labour, or he wearieth the clouds to water the earth.*

3. *Pet. Martyr* yet more distinctly sheweth the vanitie of the creatures, whereunto they

are made subiect for our cause, in these fowre things. 1. they are in continuall labour to serue mans necessitie. 2. they are often punished together with man, as is euident in the destruction of the old world, and in the destruction of Sodome. 3. they haue a certaine sympathie and fellow-feeling of mans miserie. 4. and most of all they are constrained to minister their seruice to the wicked desires of the vngodly, as the Sunne to giue his light, and the earth her fruit: as the Lord saith, *Hoshea* 2. 8. 9. because they bestowed their wine and corne vpon Baal, that he will take away the corne, and the wine, which he lent them.

4. *Coryfostome* here answeareth an obiection, whether any iniurie be offred to the creature, for beeing thus subdued to vanitie: *nequaquam, quia propter me facta est*, no, because it was made for me, and therefore suffreth with me, and with me together shall be restrained.

Quest. 29. *Whether the heauens and earth are corruptible, and shall perish in the ende of the world.*

1. We doe first detest the opinion of the heathen Philosophers, which held that the heauens were of an incorruptible nature: such were they whom *Peter* noteth, that obiected thus: *where is the promise of his comming, for since the fathers died, all things continue alike from the creation*, 2. *Pet.* 3. 4. this opinion is contrarie to the Scripture, which euidently testifieth that the heauens shall perish, Psal. 102. and shall be consumed with fire, 2. Pet. 3. 7. for there is no visible thing created, which had a beginning, but also shall haue an ende.

2. But yet we refuse their opinion likewise, that held the heauens to be so corruptible, as that they shall vtterly be abolished: which seemeth to be the sentence of *Chrysostome*: for he saith that the inhabitants of the earth, *non eandem cum cœlo & terra patientur interuetionem*, shall not haue the same ende and destruction which the heauens and earth shall haue, which he interpreteth *omnimodam perditionem*, a thorough and absolute perdition and destruction, &c. of the same opinion seeme to be most of the Greeke fathers, *Theodoret, Theophylact, Oecumenius* vpon this place: likewise *Basil homil.* 1. *in Hyperium, Greg. Nyssen. lib. de creation. homin.* c. 4. And whereas some Scriptures are alleadged, which seeme to fauour this opinion, as Psal. 102. 27. *They shall perish, but thou shalt endure*, and Luke 21. *Heauen and earth shall passe.* 2. Pet. 3. 10. *The heauens shall passe away with a noise, and the elements shall melt with heat*: to these places it may be answeared, that the heauens shall not vtterly perish, but shall be changed, as it followeth, Psal. 102. 27. *As a vesture shalt thou change them*: and they shall passe away, as *Gregorie* saith, *per eam quam nunc habent imaginem*, by that image of corruption which now they haue: and to the same purpose he citeth the Apostle, *figura* (σχῆμα,) *huius mundi, &c.* the figure or fashion of this world passeth, 1. Cor. 7. 37. And the fire shall serue onely to purge the elements and earth, not vtterly consume them to nothing.

3. Wherefore the sounder opinion is, as *Gregorie* saith, the heauens both shall passe away, and yet shall remaine: *ab ea, quam nunc habet specie per ignem tergetur*, it shall be stripped by fire of that fashion, which now it hath, *ea tamen in sua natura seruatur*, it shall be preserued in it owne nature: the substance shall not be abolished: and this he prooueth by that text, *The earth remaineth for euer*: not as some reade, *The earth remaineth not for euer*, *Eccles.* 1. 3. *Gregor. lib.* 17. *moral.* c. 5. *Hierome* prooueth as much by that place *Isay.* 30. *The Moone shall shine as the Sunne, &c. non interitum significat prioris mundi, sed commutationem in melius*, it signifieth not the destruction of the old, but a change for the better: *Hierome* vpon the 65. chapter of Isay: *Parens* prooueth the same out of Peter, who compareth the destruction of the world by water and by fire together, 2. Pet. 3. 7. as then the world was not destroyed vtterly by water but changed, so it shall be by fire also: *Pererius numer.* 74. doth collect as much by S. Pauls words here, *that they shall be deliuered from the seruitude of corruption into the libertie, &c.* but if the heauens and earth that shall be deliuered be not the same, but newe heauens, then not the same but other heauens shall be restored vnto that glorious libertie.

Quest. 30. *How the creature shall be deliuered, &c. into the glorious libertie.*

1. *Theodoret* referreth it to the time when the glorious libertie of the Sonnes of God shall be manifested: and so *Ambrose* readeth *in libertate*, they shall be deliuered into the libertie: that is, when the Sonnes of God shall receiue their libertie: but the Greeke text

will not beare this sense: the word is not ἐν in, but εἰς into.

2. *Chrysostome* interpreteth, *propter libertatem*, they shall be deliuered because of the libertie of the sonnes of God, as though it shewed the cause of this deliuerance.

3. But more is expressed, that they shall be deliuered *into, &c.* they shall not onely be freed and exempted from their corruptible state, but they also shall put on an incorruptible state, and in their kind be partakers of the glorie of the sonnes of God: as *Chrysostome* also saith, *propter te male habet corruptibilis facta, rursus propter te incorruptibilis erit*, because of thee it became corruptible, and for thy sake againe it shall be incorruptible.

4. Some thinke, that they shall onely be deliuered in beeing exempted from corruption by the vtter abolishing of them: when the creature ceaseth to be any more, it shall be deliuered from corruption: *ex Pareo*: but not to be at all, is worse, then to haue a beeing though in some miserie, therefore this were no deliuerance, but a more corruptible estate, still to remaine corrupted, and abolished for euer: and the Apostle saith not onely that they shall be deliuered from, &c. *but into the libertie*: as they shall put off the one, so they shall put on the other.

5. They which here comprehend also the brute beasts, and other creatures hauing sense and life, doe thus qualifie these words, *non consortes futuros, &c.* that the creatures shall not be partakers of the glorie of the sonnes of God, *sed suo modo, &c.* but in their kind, they shall be fellowes with them in that glorious state: *Caluin*: But it is not probable that such kind of creatures beeing now appointed onely for the necessities of this life, for the foode, cloathing, and other seruices of man, which then shall be at end, shall then be restored to any such glorie: Wherefore we insist vpon the 3. interpretation, that these creatures which the Apostle speaketh of, shall also be glorified with the Saints: there shall be new heauens, and a new earth, Apocal. 21. 1. and the heauens shall be decked and adorned with starres: the Moone shall shine as the Sunne, and the light of the Sunne shall be seuenfold, Isay. 30. 26. and the earth with trees and plantes, Apocal. 22. 3. but to what end and vse the heauens and earth shall then serue, it is not reuealed vnto vs in Scripture, and it were curiositie for vs to determine: yet it shall not be amisse to adde somewhat of this mysterie.

Quest. 31. *To what end the new heauens and earth shall serue in the next world.*

1. The Sunne and Moone shall not then serue either to giue light vnto the world, there shall then be no darknes: and the glorie of God, and the Lambe shall be the light of the heauenly Ierusalem, Reuel. 22. 23. neither shall they serue for times and seasons, yeares, monethes and dayes, as now: for then there shall be no Summer or Winter, nor any darknes: the Sunne shall not then goe forth as a gyant to runne his course, as now: Psal. 19. 6. but then all the creatures shall rest, and their ministerie and seruice, such as is now, shall cease: nor yet shall the earth then yeeld fruite for the vse of men, as now: it shall be a time of rest, and the great yeare of Iubile to all creatures: they shall all be freed, and deliuered from seruitude, as the Apostle saith here, v. 21. the word is δουλεία, seruice or seruitude.

2. Neither yet shall the new earth be without inhabitants, which is *Bellarmines* opinion, because it shall remaine *operta aquis*, couered with water, and so be vnfit for habitation, *Bellar. lib. 6. de amission. grat. c. 3. resp. ad obiect. 7.* for 1. the state of all things shall then be most perfect, not confused and mingled together, as in the beginning the earth was couered with water, before God made a distinction, and seperation: 2. and then there shall be no Sea, Reuel. 22. 1. as now: much lesse shall all the earth be a continuall sea: 3. and the Scripture speaketh euidently, that the meeke shall inherit the earth, Matth. 5. 5. which promise beeing not performed in this world, shall be fulfilled then.

Neither yet shall the Saints inhabit the earth, to liue in terrene pleasures in eating and drinking, and sporting themselues with terrene delights, as *Cerinthus* the heretike held, and as the Turkes are made to beleeue, by their false prophet *Mahomet*, and the carnall Iewes also doe dreame of such a terrestiall Paradise: the Turkish histories doe to this purpose make mention of one *Alahodmas* the founder of the *Assassines*, who vsed this deuise to get many followers: he prouided a place most pleasantly situated, abounding with all earthly delicacies and pleasures, whether he would cause some to be conueyed beeing cast into a sound sleepe, and after they had solaced themselues there a while, by the like intoxicate drinke he would returne them to their former place: who when they were awaked would report, that they had beene in Paradise: But the new heauens and earth, shall not abound with carnall

nall and corruptible pleasures; there shall dwell righteousnesse, 2. Pet. 3. 13. that is, spirituall delight.

4. And the opinion of *Catharinus* a Popish writer, that infants dying in their originall sinne shall be the inhabitants of the earth, is but a meere fansie: he thinketh that they shall not goe to heauen, as beeing impure, neither will he thrust them downe to hell, because they committed no actuall sinne: *Bellarmine* confuteth this phantasticall opinion, by this reason, because then there shall be but two places, heauen and hell: a place of ioy, or of torment, *Bellar. lib. 6. de amissi. grat. c. 3.*

5. Wherefore it is most probable that the heauen and earth shall both be the seate of the blessed; that there shall be an entercourse betweene heauen and earth: As the Angels sometime came from heauen and appeared in humane bodies, and Moses and Elias talked with Christ in the mount: and our Sauiour himselfe after he was risen againe was 40. daies conuersant with his Apostles in the earth: all which are good probabilities, that the Saints shall passe to and fro from heauen to earth: and shall follow the lambe, whether soeuer he goeth, as it is, Reuel. 14. 4. But of this great misterie and secret, nothing can certainely be affirmed: it is enough for vs to beleeue, that there shall be new heauens, and a new earth prepared for the righteous: and that God shall haue a glorious Church, new Ierusalem, both in heauen and vpon earth: for in them both the new heauens and earth, shall righteousnesse dwell, as S. Peter saith before alleadged. See more qu. 35. 2. following.

Quest. 32. *Why the Apostle saith, euery creature, v. 22. hauing hitherto named the creature without any other addition.*

Here are diuerse opinions: some doe thinke that more is contained here, vnder the name (creature) then before: some that as much was said before by the Apostle, and that the same thing is set down here, but yet more expressely: And in each of these opinions there are some differences.

1. Of the first sort. 1. *Ambrose* thinketh, that where the Apostle said before, *the creature is subiect to vanitie*, Angels there are excluded: but here in that he saith, *euery creature groneth*, he vnderstandeth the Angels, who though they are not subiect to vanitie, yet they doe grone as it were and greeue for vs, as they doe also reioyce for vs; *Ambrose* to this purpose, *epistol.* 22. But the same creature groneth, which hopeth to be deliuered from the bondage of corruption; for otherwise this could not be a reason of the former verse, if the Apostle spake not of the same kind of creatures: if angels then are not the creatures, which shal be deliuered, neither are they the creatures, which grone with vs.

Of the second sort: 1. *Origen* in both places vnderstandeth Angels, but he maketh the difference to be in the word *συστενάζει, groneth together*, euery creature groneth together in compassion both Angels, and others: but euery creature doth not simply grone, as beeing subiect to miserie, namely the Angels: and therefore here the Apostle saith, *euery creature*; But if the Angels be not subiect at all to groning, as indeed these blessed spirits are not, then neither can they be said to grone together.

2. *Augustine* vnderstanding by the creature man, saith he is called euery creature, because he communicateth with the nature of euery creature; both of the intelligent spirits, sensitiue creatures, and vegetatiue plantes: so *gloss. interline. quia habet communionem cum omni creatura*, because he hath communion with euery creature: but see this refused before, qu. 28. 4.

3. Our new writers, as *Pet. Martyr*, *Calvin*, with others; both here and before vnderstand generally all creatures in the world, which doe labour with vs vnder the burthen of corruption: but all creatures in generall shall not be partakers of the glorious libertie of the sonnes of God, as hath beene also shewed before qu. 28. 5.

4. The ordinaire *gloss.* thus obserueth; the Apostle saith, *euery creature*, noting not *singula generum, sed genera singulorum*, not the particular of euery kind, but the kinds of the particulars: But if the Apostle meane euery particular creature before, and here the kind, then *euery creature* should not be as much, as the creature which was spoken of before.

5. Wherefore with *Chrysostome* and *Theophylact*, I thinke the Apostle speaketh here of creatures without life, as before; but he saith *all*, that is, *structura mundi*, the frame of the world; which *Beza* interpreteth, *totum mundum conditum*, the whole created world, to shew the consent of them together; and he saith (*all,*) *ad maiorem expressionem sententiæ,*

more

more expressely signifying his meaning: and because the principall partes of the world, *perpetua sunt*, are continued and joyned together, *Tolet*: yet vnder the continent, may be insinuated the things contained: and so all creatures in the continent of the world do communicate with vs in this groning.

Quest. 33. Whom the Apostle vnderstandeth, v. 23. *we which haue the first fruits of the spirit.*

1. We neither vnderstand with *Origen, primitias spiritus*, the first fruites of the spirit, to be the spirit it selfe, which is called the *first fruites*, that is, the cheefe and more excellent spirit about all other: for the spirit is one thing, and the fruits, that is, the gifts of the spirit an other.

2. Nor yet with *Augustine*, by the creature is vnderstood the soule, and the bodie, wherein man communicateth with other creatures, and by the spirit, the spirituall part of man, which is offered as the first fruits vnto God; *Augustine lib. 83. quest. c. 67.* for the Apostle speaketh here of man sanctified by the spirit, diuerse from the creatures before mentioned.

3. Nor yet are the Apostles here vnderstood onely, which had receiued the excellent and miraculous gifts of the spirit: as *Origen* also hath this other exposition, which *Ambrose* followeth, *epist. 22. Anselme, Lyranus, Thomas, glass. interlin. Gorrhan, Perer. disput. 15. Haymo, Gualter.*

4. But the common exposition is to be preferred, which *Chrysostome* and *Theodoret* follow: that the faithfull are here insinuated which haue receiued the grace of iustification: so also *Calvin, Martyr, Beza, Pareus, Osiander*: for though the Apostles had more excellent gifts then others, yet here they are not compared with other faithfull, but the other faithfull are compared with the creatures before spoken of: that if they sigh and grone, then we much more, that haue receiued the first fruits of the spirit: which doe shew that as we haue but the beginning now, so we shall haue the perfection and accomplishment afterward in the kingdome of God, *Gryneus*: as the first fruits in the law, *spem faciebant futuræ messis*, did giue certaine hope of the haruest to come, *Pareus*.

5. And whereas the Apostle addeth, *waiting for the adoption*, euen the *redemption of our bodies*, he must be vnderstood to speake of the perfection of our adoption, and redemption, now begunne in our soules, and bodies in part, but then perfited, when our bodies shall be freed from corruption: And *Origen* giueth a good satisfaction here, because the Apostle saith, *we are saued by hope*: we are now then adopted, redeemed, in hope: but when these things shall be perfited and finished, we shall haue *rem*, not *spem*, the thing, not the hope: And another doubt also may be answeared, that although saluation, and sighing cannot stand together: for a man cannot sigh for that he hath, yet because he saith we are *saued in hope*, we may sigh for the accomplishment of that, which we hope for: *Gryneus*: so then the Apostle speaketh of our adoption and redemption, as it shall be perfited and consummate in the next life, not as it is inchoate and begunne here in this: for we are now redeemed, and now are we the sonnes of God by adoption, as the Apostle said before, v. 15. But yet we haue not full possession of our inheritance, as Saint Iohn saith, 1. epist. 3. 2. *We are now the sonnes of God, yet it appeareth not what we shall be*: our adoption is taken three waies in Scripture, 1. one is of our election, as the Apostle saith, Ephes. 1. 3. *We are predestinate to be adopted in Christ*. 2. the second is of our *vocation*, whereof the Apostle spake before, v. 19. 3. and there is an adoption in our *glorification*, when we shall haue a full and perfect fruition of eternall glorie, which the Apostle meaneth in this place: *Pareus*.

6. *Origen*, by the bodie here vnderstandeth the Church: but the Apostle, the *redemption of our bodie*: now the Church is not our bodie, but Christs: The Apostle meaneth then, that when our mortall bodie shall be deliuered from corruption, then shall our adoption be perfect, which now the Saints doe sigh and long for.

Quest. 34. *That no liuing creatures shall be restored in the next world but onely men.*

v. 23. Because the Apostle saith of the faithfull, *waiting for the adoption, the redemption of the bodie*: here it may be inferred, because other creatures are not partakers of adoption, therefore neither of the redemption of their bodies to immortalitie: for the more explication hereof, three things shall be breefely touched, 1. what creatures shall remaine after the resurrection, 2. to what vse, 3. what creatures shall not be restored.

1. Con-

1. Concerning the first, it hath beene shewed before, qu. 28. 6. that the creatures which shall be restored into the glorious libertie of the Sonnes of God, shall be the heauens and earth, and the elements betweene them: for so the Lord promiseth by Isaiah, 65. 17. Saint Peter beleeueth the same according to Gods promise. 2. ep. 3. 13. S. Iohn in vision seeth the same accomplished, Reuel. 21. 1. what shall be the forme and fashion of the new heauens and earth is not expressed in Scripture, and it were curiositie for vs to enquire: but new heauens, and earth, we are certaine by the Scriptures that there shall be: which *Chrysostome* well expresseth by this similitude, *quemadmodum nutrix regium puerum educans, &c.* like as a nurse, that bringeth vp a Kings sonne, when he commeth to his kingdome, she also is made partaker of his preferment: so the creatures, as the heauens and earth, which are now our preseruers and nourishers, after that man is brought to his glorie, shall be glorified also with him.

2. Concerning the vse: first for the heauens. 1. they shall not then serue for mans necessitie, as now, for he shall not need the Sunne to giue light, nor the clouds to raine. 2. neither to informe and instruct man touching his creature, for we shal then know, as we are knowne, 3. nor yet shall the Sunne then runne his course as now: for there shall be no time, Reuel. 10. 6. which is measured by the course of the Sunne: neither any more generation of things, which is now procured by the heate and motion of the Sunne. 4. yet though it be probable that the Sunne shall haue neither heate, nor motion, the light thereof shall be encreased seuenfold: Isay. 30. 28. for many things are in this world lightsome but giue no heate: as the glistring and shining precious starres. 5. and the heauens shall serue then to be an habitation and seate of the blessed: as the Apostle saith, *They shall be caught vp in the clouds, and meete the Lord in the ayre.* 1. Thes. 4. 17. and the Saints by the continuall sight of great glorie of the heauens shall be stirred vp to praise and magnifie their glorious Creator.

Concerning the earth it shall serue also to be the seate and habitation of the blessed: for although now the heauens onely are the seat of the blessed soules, where *Christ sitteth at the right hand of the throne of maiestie*, Heb. 8. 1. yet both the new heauens and new earth shall be then the habitation of the righteous: as Saint Peter euidently speaketh, 2. epist. 10. 13. *We looke for new heauens and a new earth, wherein dwelleth righteousnesse*, that is the righteous, as *Bucanus* well interpreteth, *Bucan. loc. 39. qu. 17.* And *Origen* collecteth as much out of our Sauiours words, Matth. 5. *that the meeke shall inherite the earth: sed & terra sperandaest, non haec, quae arida dicitur, sed illa erit mansuetorum terra, &c.* but an earth is to be hoped for, not this, which is called the drie land, and is seene of the eye, but the earth of the meeke, which the eie hath not seene, &c. And this seemeth to be the meaning of Christ, because he there speaketh of blessednesse, which is not to be found in this earth: *Augustine* also seemeth to be of the same opinion, *lib. 20. de ciuitat. Dei. c. 16.* where he affirmeth, that then the elements, as they had here corruptible qualities meet for our corruptible bodies, so they shall put on incorruptible qualities agreeable to incorruptible bodies: But this agreement needed not, if the bodies of the Saints should not conuerse, where the new earth and new elements are; Reason also giueth as much; that the Saints should there triumph, and praise God, where before they were persecuted and afflicted, and God was dishonored: But *Pet. Martyr* obiecteth that place, 1. Thes. 4. 17. that the bodies of the Saints shall be caught vp in the clouds, and therefore he thinketh they shall not liue in the earth: to this we answer that not the earth onely, but the heauens and earth shall be the place and seate of the blessed: that the Saints following the Lambe, whethersoeuer he goeth, Reuel. 14. 4. shall visite the earth also, and shall goe and come, as it pleaseth God, as before hath beene touched, qu. 32. 5. But herein we must not be too bold to wade without ground: how the Saints shall be disposed of, whether some to heauen, some to the earth, whether the same shall be sometime in heauen, sometime in earth, or how else as it pleaseth God, we leaue these as great misteries not reuealed: but that the Saints shall then be vpon the earth, we are certaine out of Scripture, as hath bin shewed.

3. Now it remaineth to be shewed, what creatures are not like to be restored in the next world: and here we affirme this as most probable, though thereof there be no certaintie, that the vnreasonable creatures, as foules, beasts, fishes, shall then cease, and be no more: of which assertion these are the reasons.

1. *Non sunt ad immortalitatem condita*, these creatures were not created for immortalitie: as the rest, which shall then remaine, the heauens, the earth, Sunne and Moone: not

that

that they were *ad immortalitatem facta*, made by their constitution apt vnto immortalitie, as schoolemen giue instance of the heauens, which are a simple bodie without qualities one repugnant to another: for as *Pet. Martyr* well obserueth, immortalitie is the franke gift of God, and it dependeth not *à vi naturæ*, from the force of nature: for naturally the heauens and earth, as they had a beginning, so they must haue an end: But in this purpose of God these creatures, which shall remaine, were created of God to immortalitie, so were not the vnreasonable creatures: *Bucan. loc. 37. qu. 8.*

2. Those creatures onely beside man shall be glorified, which shall immediately passe from their corruptible state into the glorious libertie of the sonnes of God, v. 21. and therefore the creature is likened to a woman trauailing with child, till she be deliuered, v. 22. but the vnreasonable creatures, after they are dissolued, do not enter to glorie, they fall vnto corruption, and their life and spirit is extinguished with them: but the heauens and earth which continue the same, shall in the same instant, when they are deliuered from corruption, receiue a glorious libertie: wherein appeareth the equitie also of God, that those creatures which from the beginning of the world vnto the end thereof, were subdued vnto vanitie for mans cause, as the heauens and earth shall be restored to libertie with man, rather then those creatures which are but a while vnder this seruitude of corruption, because their time in the world is but short they beeing renewed and multiplied by continuall generation.

3. If the vnreasonable creatures, should be restored, then either the same that were before, as the same bodie of man, shall rise againe, or some other of the same kind newly created, but not of the first, for the partes of those creatures die with them, and therefore their bodies shall not be restored to life: *Bucan. loc. 37. qu. 8.* nor the second; there shall then be no new creation: for it is called the day ἀποκαταστάσεως, of the restitution and restoring of all things (not of creation,) Act. 3. 21. So *Pet. Martyr* defineth, *solos homines excitandos à mortuis*, that men onely shall be raised from the dead: though he will not determine of the other, whether any of those kinds of creatures shall still continue.

4. *Pet. Martyr* hath this saying, that no kind of creatures shall remaine, *nisi opus aliquod habuterâ sunt*, vnlesse they shall haue some seruice or worke: for it is against nature to constitute any thing, *quod omnino sit otiosum*, which should be altogether idle, &c. then seeing there shall be no vse of these creatures, which now serue for the vse of man, as for his profite in feeding, clothing, carrying, labouring, or for his pleasure, it followeth, that they shall not be at all.

5. And further, *nulla promissio facta est, &c.* no promise in the Scriptures is made concerning those creatures, as there is of the heauens and earth: therefore it is probable, that they shall not then remaine, *Gualter*: But because the Scripture is silent herein, certainely as a point of faith it cannot be determined: and we may here safely professe with the Master of sentences, *se nec scire, quod in scripturis sacris se non meminerit legisse*, that he is ignorant of that which he remembreth not to haue read in the sacred Scripture, &c. yet in this question, what is most probable, and commeth neareſt to the truth, the former reasons may demonstrate to any of vnderstanding.

Quest. 35. *How we are said to be saued by hope, v. 24.*

1. For the coherence of these words, 1. *Chrysostome* thinketh the Apostle maketh mention of hope, because he had spoken before of the excellent graces of the spirit, which he called the first fruits, *ne omnia in hoc tempore quæreremus*, lest we should make accoũt of all things as present. 2. some make this as a reason of the sighing and longing of the faithfull, because they haue onely yet things in hope: *Tolet.* 3. *Martyr* thinketh the Apostle answeareth an obiection how it may stand with the condition of children to sigh and grone, because yet they haue their saluation but in hope. 4. some make the obiection this: how can it be said that we waile for our adoption, seeing we are alreadie the adopted sonnes of God in Christ: and so the answer shall be, that we haue these things onely in hope; *Rolloch. Piscator.* 5. But it is rather an other argument of consolation, to moue the faithfull patiently to beare their tribulations from the nature of hope. *Pareus, Grynæus.*

2. Hope is taken three waies in Scripture. 1. it signifieth generally the doctrine of faith, as 1. Pet. 3. 15. *be readie to giue an answer to euery man, that asketh a reason of that hope, which is in him.* 2. hope is taken for the obiect of hope, the thing hoped for, as Gal. 5. 5. *we wait for the hope of righteousnes through faith:* & afterward in this place, *hope that is seene,*

(that is the thing hoped for) *is no hope.* 3. it betokeneth that godly affection of the mind, in hoping for that which is promised and beleeued. *Gryneus.*

3. *Saluation* is taken sometime for iustification in this life: Tit. 3. 5. *Not by the workes of righteousnesse, &c. but according to his mercie he saued vs:* But here it signifieth the perfection and happie estate both of soule and bodie in the kingdome of heauen. *Pere. disp.* 16.

4. But these words of the Apostle must not be so taken, as though we had onely things in hope, and nothing in possession: for we are now iustified by faith, and sanctified by the spirit: but the perfection and accomplishment of these things we haue onely in hope: *Martyr.*

5. And two conditions are considered in the things hoped for, that it is both difficult, for if it were easie and in our owne power, we would not hope for it: and beside, though it be hard, and difficult, yet is it not impossible: for then we should despaire altogether, and neuer hope for it: *Martyr:* and hereunto adde a third qualitie required in hope it selfe, that it is not wauering and doubtfull, for that is contrarie to the nature of hope, but it is certaine and firme, and therefore is it called the ankor of the soule, Heb. 6. 19.

6. We are saide to be saued by hope, not *efficienter*, not as though it were the cause of saluation, but *consequenter*, in respect of the sequele and consequent: that after we haue patiently waited and expected by hope, that the thing hoped for will certainely follow.

Quest. 36. *Of the difference betweene faith and hope.*

They differ three waies. 1. *ordine*, in order and priotitie. 2. *operatione*, in the worke and operation; and *obiecto*, in the obiect.

1. Faith goeth before hope, and begetteth hope: as the Apostle defineth hope, Heb. 11. 1. it is the ground, *hypostasis*, or foundation of things hoped for: for first we beleeue the things promised, then we hope for them, and in the third place followeth our loue and delight in them: yet faith is not the efficient cause of hope: the spirit of God is the author, efficient, and working cause of all these graces: but the way and manner of working them is according to this order: that first we haue faith, then by faith the spirit bringeth vs to hope.

2. The operation of them is diuerse: for it is the proper effect of faith to iustifie vs, and assureth vs of remission of sinnes in Christ: but hope doth not iustifie vs: it doth by patience vphold and support the soule in the expectation of the finishing of that, which is begunne in vs by faith.

3. The obiect of them both doth differ 3. waies, *modo, gradu, tempore*, in the manner, the measure or degree, and the time: 1. in the manner, for faith relyeth vpon the promise it selfe, hope resteth in the thing promised. 2. in the measure, *initium salutis fide habetur, complementum spe*, the beginning of saluation is had and obtained by faith, the complement and perfection thereof by hope. 3. *in the time*, for faith apprehendeth the promise of remission of sinnes and iustification as present, hope is exercised in the expectation of eternall life to come.

Quest. 37. *Whether things hoped for cannot be seene.*

It will be here thus obiected, 1. we looke for heauens and earth in the next world, but they are seene: *Origen* answeareth, that they are not these heauens and earth which are now visible, which we looke for; but other heauens and earth: as Saint Peter saith, we looke for new heauens and new earth, 2. Pet. 3. 13. for as touching these visible heauens and earth, they shall passe away, Matth. 5. 18.

2. *Obiect. Stephen* saw the heauens open, and Iesus sitting at the right hand of God, Act. 7. he saw that which he hoped for: *Gorrhan* answeareth, he saw indeed *gloriam Christi non suam*, the glorie of Christ, but not his owne glorie: hope is of those things which belong vnto a man himselfe: he saw the glorie of Christ, which shall be communicated to his members: but his participation of that glorie he saw not, but hoped for it.

3. *Obiect.* Saint Paul was taken vp into the third heauen, and heard things not possible to be vttered, and beeing there he likewise saw the glorie of Christ. *Ans.* This was not any corporall sight, but a spirituall vision and sight: for Saint Paul determineth not whether his spirit were then in the bodie, or out of the bodie, when he was so taken vp.

4. *Obiect.* A man running in a race may set his eie vpon the price which he runneth for, & hopeth to obtaine: *Caietan* answeareth, that there are two things considered in that which is hoped

hoped for: *materiale*, the materiall part, the thing it selfe, and *formale* the formal part, which is the possession and obtaining of it: the first may be seene, the second is not seene, but onely hoped for.

Quest. 37. *What spirit is said to helpe our infirmities.*
v. 26.

1. *Chrysostome* by the spirit vnderstandeth the spirituall gift of prayer, that whereas the Church was in heauines, and much perplexed, then he which had the gift of praier did rise vp, and by framing of a praier shewed the people how, and what they should pray for: But thus it may be be excepted against this sense. 1. the spirit is not thus taken throughout this Chapter: and diuersely in the same place to vnderstand the same word is not so fit. 2. this spirituall gift of prayer, which *Chrysostome* vrgeth, was not generall, but giuen vnto few, bur here the Apostle speaketh of the generall supplie and helping of the infirmities of Gods children. 3. and this is a perpetuall consolation of Christs Church to haue their infirmities supported in their praiers: whereas that gift was miraculous, and was to continue but for a time.

2. *Lyranus* expositon is more vnfit, who vnderstandeth the spirit to be the Angel, which is giuen vnto euery one for his keeper, which directeth him in his prayers; but Angels are not the searchers of the hearts, as this spirit is.

3. Neither doe we with *Ambrose* take the spirit here *pro gratia spirituali*, for the spirituall grace: *lib. de spirit. sanct. c.* 12. the spirit here mentioned is the author and efficient cause of our comfort and helpe: the spirituall grace is onely an effect of the spirit.

4. Wherefore by the spirit here is better vnderstood, the holy Ghost himselfe, as *Origen* interpreteth, and *Ambrose* in an other place, *epistol. ad Herantion.* so also *Martyr*, *Beza*, *Pareus*, *Tolet*, *Pererius*. And though the spirit be said afterward to make request for vs, that must not be so taken, as though the spirit were our mediatour vnto God; but he is said to make request, because he stirreth vs vp to make request, as the spirit is said to crie *Abba, father*, Gala. 5. 6. that is, the spirit maketh vs to crie Abba, father, as the Apostle said before v. 15. *whereby we crie abba, father.*

Quest. 38. *What infirmities the spirit helpeth in vs.*

1. The spitit helpeth our infirmities of our vnderstanding: for of our selues we know not, what is good for vs, what otherwise: what to be followed, what to be auoided. 2. the infirmitie of our will is helped, which is not of it selfe so setled on the desire of heauenly things, as it ought to be. 3. the infirmitie of our memorie is succoured, to remember Gods benefits receiued, iudgements inflicted, precepts enioyned, and our sinnes remitted. 4. there is an infirmitie in our concupiscence in rebelling against the spirit. 5. an infirmitie of impatience in murmuring against God, when affliction is sent. 6. there is a spirituall slouthfulnesse, in beeing vnwilling to take in hand any difficult or laborious worke of vertue. 7. And inconstancie beside in beeing wearie of weldoing, and in not continuing and perseuering to the end. 8. A speciall infirmitie in our prayer, is to pray either *ante tempus*, for things before the time, or to aske *contraria*, things contrarie to the will of God, or *modo indebito*, in asking them in vndue manner: all these infirmities, and specially the last are helped by the spirit.

Quest. 40. *How we are said, not to know how to pray, as we ought.*
v. 28.

Augustine epist. 121. *ad. Probam.* mooueth this question, how the Saints are said to be ignorant how to praie, seeing they cannot be ignorant of the Lords prayer, which containeth a perfit rule of all things meete to be praied for.

1. *Augustine* answereth to this effect, that the Lords prayer indeed prescribeth in generall what good things are to be desired, and what euill things to be declined: but the Apostle here is to be vnderstood to speake of temporall things, as the desire of prosperitie, and the turning aside of aduersitie, which are in themselues indifferent: and herein one may erre in his desire, as he giueth instance in Saint Paul, who desired the pricke of his flesh, wherewith he was buffeted to be taken from him, which was not graunted, as not beeing meete for him: and some haue their desire in temporall things to their hurt, as the Israelites, when they longed for flesh: to this purpose also *Pet. Martyr* and *Pererius*, that the Lords prayer is a rule not generall, but yet in *specialibus erramus*, we may faile and erre in the particu-

particulars and the Lords praier is of things simply good to be praied for, or simply euill to praied against: but the Apostle speaketh here of things indifferent, as of temporall blessings, or temporall afflictions.

2. But more particularly, herein appeareth our ignorance in our praier, 1. when we craue any temporall blessing, which may be to our hurt, as Sathan had his desire in afflicting of Iob, but it was to his further confusion. 2. when we pray against any affliction, which is for the triall of our faith, and so for our spiritual good: as Paul would haue been deliuered from that strife and combate, which he had with his flesh, 2. Cor. 12. 3. when a good thing is asked, but of an ambitious mind, as the sonnes of *Zebede* ambitiously desired of Christ the chiefest places in heauen. 4. so some thing may be craued of a preposterous zeale, as Iames and Iohn would haue had fire come downe from heauen vpon the Samaritants, Luk. 9. 15. 5. some thing may be asked vnseasonably and out of time, as Marie spake to Christ to supplie the defect of wine, before his houre was come, Ioh. 2. 6. yea we may faile in the desire of life eternall, in respect of the manner, though not for the thing; because we know not whether it be better for vs through prosperitie, or aduersitie to enter into Gods kingdome.

Quest. 41. *How the spirit is said to make request with sighes that cannot be expressed.*

1. The spirit is said to make request for vs, but in an other sense then Christ is said to make request for vs, v. 34. for Christ maketh intercession, *vigore meriti*, by the vigor and vertue of his merite; but the spirit is said to make request, *interpellare faciendo*, by causing vs, and stirring vs vp to make request: *Parens: vnctione docet*, the spirit by the annointing teacheth vs how to frame and direct our praiers, *Gryneus*.

2. *With sighes.* 1. *Augustine epistol.* 121. *c.* 23. expoundeth it causally, because the spirit maketh vs to sigh: and he giueth instance of that place, Deu. 13. *the Lord tempteth you*, that he may know whether you loue him, that is, *vt scire vos faciat*, to make you to know: so also *Gregorie lib.* 2. *moral. c.* 22. 2. *Ambrose epist.* 23. doth not expound it causally but figuratiuely, as God is said in Scripture to be greeued, to be angrie, and such like things are ascribed vnto God, which agree not to the diuine nature. 3. some adde further that the spirit is said to sigh, not onely causally because he maketh vs sigh, but instrumentally, because the spirit is said to doe that, which he worketh by his instruments. *annot.* 26. but the first sense is most apt, because to sigh, and grone, can no wise agree vnto the spirit in his person, but in respect of the worke, which is by the spirit effected in vs.

3. They are called *gemitus inexplicabiles*, sighes which cannot be expressed. 1. *Origen* referreth it to the spirit it selfe: *quomodo enarrari potest, &c.* how can that be vttered, which the spirit speaketh vnto God: so also *Ambros. epist.* 23. saith they cannot be vttered, *quia sunt gemitus spiritus sancti*, because they are the sighes of the spirit. 2. *August. epist.* 121. *c.* 15. saith they cannot be expressed, because we desire that we know not; so also *Anselme*, and the ordinarie *gloss.* that cannot be expressed, which we know not. 3. *Lyranus* referreth it to the vnspeakeable desire of the Angels concerning mans saluation. 4. some giue this sense, they are vnspeakeable, in respect of the obiect, because they are *de re inenarrabili*, of a thing not to be vttered, that is eternall life, *Gorrhan.* 5. *Pererius* vnderstandeth it of the vnspeakable worke of the spirit in the heart of man, which is such, as cannot be vttered. 6. *Tolet* thus, *annot.* 27. because the spirit after an vnspeakeable manner praieth for vs with sighes, when we seeme to aske the contrarie: as when Ieremie and Iob complained and were impotent in their praiers, and in their heate and passion seemed to aske one thing, yet the inward intention, meaning, sighing, and groning of the heart obtained an other. 7. But we needs not goe farre for the meaning of these words: they haue relation to the greatnes of the troubles and afflictions of the Saints, which are such, as cannot be vttered and expressed by words, but onely by inward sighes and grones, *facit gemere plus, quàm dici possit, &c.* the spirit causeth to sigh and grone more then can be expressed: *gloss. ordinarie:* when as the tongue *verbum proferre nequit*, cannot bring forth a word, but the heart sigheth within. *Pareus.*

Quest. 42. Of these words, v. 27. *He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.*

1. *Chrysostome* vnderstandeth it as before *de corde spirituali*, of the spirituall heart endued with the gift of praier, not of the holy Ghost; for then the Apostle would haue said, he that knoweth the spirit, not he which searcheth the heart; But if the Apostle should speak here of spiritu-

all man that hauing the gift of prayer, prayeth for the congregation, his ſighs are not ſuch, as cannot be expreſſed, for he vttereth them by prayer. 2. the Apoſtle maketh mention of the heart, becauſe the ſpirit immediatly maketh not requeſt, but by the mouing, and ſtirring of the heart.

2. *Origens* expoſition alſo is ſomewhat ſtrange, who interpreteth theſe words, *he maketh requeſt according to God*, of the diuine nature: that the ſpirit maketh requeſt, not according to the fleſh, but according to God: whereas Chriſt died, not according to God, that is, as he was God, but according to the fleſh, and he maketh an other difference betweene the interpellation of the ſpirit, and our redemption by Chriſt: for Chriſt died for the vngodly, as Saint Paul ſaith, but the ſpirit maketh requeſt onely for the Saints: Theſe are dangerous, and violent expoſitours: *according to God*, here ſignifieth nothing elſe but according to the will of God, as *Haymo* ſaith, *ea facit nos poſtulare, quæ Deo placent*, the ſpirit maketh vs to aske thoſe things which are pleaſing vnto God.

3. Here then are three reaſons couched together to aſſure vs of the efficacie and fruite of our prayers: 1. from the nature and propertie of God, who although the inward ſighes of the heart, cannot be expreſſed by vs, nor made knowne vnto man, yet God knoweth the meaning of the ſpirit which mooueth vs to ſigh and make inward requeſts; from the manner and matter of our praiers, that are according to the will of God, as the ſpirit teacheth and directeth vs: 3. from the obiect of our prayers, which are made for the Saints, for ſuch as are ſanctified by the ſpirit of God, and ſo acceptable vnto him in Chriſt.

Queſt. 43. *Of the nature, condition, and propertie of a true and liuely prayer, out of v. 27.*

In this one verſe are expreſſed 1. the efficient cauſe of prayer, which is the ſpirit of God, which is ſaid to make requeſt, that is, to ſtirre vs vp vnto prayer. 2. the obiect of our praiers, to whom they muſt be directed, onely to God the ſearcher of the heart.

3. The forme of our prayer, which muſt be made according to the will of God.

4. The inſtrument and organe of the ſpirit, is the inward meaning, ſighing, and ſobbing of the heart and inward man, although there be no vow at all expreſſed.

5. The helping and vnderworking cauſes, are the Saints: ſo then impious and prophane perſons cannot truly pray: for they are not guided by the ſpirit of grace, who is the author of praier in vs, and the mouer of vs to euerie good worke: *Grynæus*.

Queſt. 44. *How all things make together for the beſt to thoſe that loue God.*

1. *Caietanus*, becauſe the Greeke word συνεργεῖ, *worketh together*, is in the ſingular number, he referreth it vnto God, and putteth πάντα, all, in the accuſatiue, not in the nominatiue caſe: that it is God, which worketh all things for the beſt vnto his ſeruants: But the vſuall reading is better, *that all things worke together, &c.* for God is not ſo fitly ſaid to worke together with his creatures.

2. And they are ſaid to worke together, 1. either among themſelues, as *Origen* ſaith, *collaborant*, they labour together. 2. or in reſpect of the Saints themſelues, which aske theſe things of God, they worke together with them, *Haymo*. 3. or rather they doe concurre or worke together, *cum cauſa piorum ſalutem operante*, with the cauſe, which worketh their ſaluation, namely God; *Pareus*, and before him *Haymo: cooperatur Deus*, God worketh together in fulfilling all things belonging to their ſaluation. 4. but *Pererius* ſenſe we refuſe; they are ſaid to worke together, *quia concurrere debet bonus vſus liberi arbitrij*, becauſe the good vſe of our freewill muſt concurre, &c. for what is mans freewill without the ſpirit of grace, it is able to doe no good thing of it ſelfe: as the Apoſtle ſaid before, *v. 26. that the ſpirit helpeth our infirmities, for we know not what to pray as we ought.*

3. *All things.* 1. which is either to be taken ſo generally, as *Origen* comprehendeth euen the ſpirit alſo that helpeth our infirmities: for the Apoſtle would not ſo ſhuffle together the Creator and the creature. 2. neither yet is *Auguſtines* expoſition ſo fit, that extendeth it vnto the ſins of the Saints, which alſo profit vnto their ſaluation, *quia inde humiliores redeunt & doctiores*, becauſe after their repentance and riſing againe they returne more humble, and better inſtructed: *lib. de corr. & grat. c. 9.* ſo alſo *Lyran.* who addeth further, that the remembrance of their former ſins maketh for their glorie, as the ſcarre of the ſoldiers wound ſetteth forth his valure: But this is not agreeable to the Apoſtles mind, who ſpeaketh not here of the ſinnes, but of the ſufferings of the Saints. 3. As theſe make the Apoſtles words too general, ſo

Haymo doth too much restraine them to the prayers of the Saints, that if they chaunce to aske vnaduisedly, yet God turneth it to their good, either in not graunting that they aske, or in enaunging it for some better thing. 4. Wherefore the Apostle specially meaneth, that all things, that is, all afflictions and tribulations shall be turned to the good of the Saints: as *Chrysostome* interpreteth, *omnia, etiam tristia includit*, in saying all, he includeth also, heauie things, &c. so *Calvin*, *Martyr*, *Pareus*, with others: though it be verie true, that not onely afflictions, but all things whatsoeuer shall fall out for the best: And here *Bernard* well obserueth, that all things so worke together, *vt inter hac omnia, etiam qua nihil sunt, numerentur, &c.* that among all these things, euen those are numbred, which are indeed nothing, as sickenes, death and such like, which haue no nature of their owne, but are *naturæ corruptiones*, corruptions of nature.

Bernard serm. de fallac. pres vitæ.

4. *To those which loue God:* 1. the Apostle rather saith, *which loue God*, then which beleeue in God, for these causes. 1. for that the loue of God doth most shew it selfe in affliction, when a faithfull man is willing to endure all things for the exceeding loue of God. 2. and hereby Saint Paul doth distinguish a true faith working by loue, from a fained faith which hath no such loue, *Mar.* 3. and least any should thinke, that by the merite of their loue toward God, this benefit is obtained, for all things to worke for the best, the Apostle addeth, *which are called*, to shew, that God first loueth them in calling of them, before they could loue God, *Calvin*: and so the *ordinarie gloss*, well noteth, because the Apostle addeth, *which are called, non aliunde est, quàm à predestinatione, &c.* it is not from any other cause, that all things worke together to their good, then of predestination, it is not of their merit: 2. *Origen*, whereas *all things are said to worke together, &c.* to them that loue God, inferreth, that to them, which are not yet so perfit to loue God, but reteine still the spirit of feare, some things may fall out for the best, but not all: But though there may be diuerse degrees in the loue of God, and so some more or lesse are made partakers of this benefit, yet not onely some things but all to such, as loue God, shall fall out for the best, so long, as they remaine in the loue of God: But if they haue not the loue of God at all, then nothing shall be for the best, but euen the good things shall fall out vnto their hurt: as *Chrysostome* well collecteth, that as to those which loue God, *etiam qua nocitura videntur*, euen those things, which seemed hurtfull, are for their profite, so to them which loue not God, *qua profutura videntur, damna sunt*, things which seemed to profite, are hurtfull.

5. *Called of this purpose:* 1. *Chrysostome, Origen, Theodoret, Oecumenius* doe vnderstand this not of the purpose of God, but of man, that God called those whom he foresaw to haue a purpose to consent vnto their calling: But this is a very erroneous interpretation: God in Scripture is said to call men not according to the purpose of men, but according to his owne purpose, as c. 9. 11. *that the purpose of God might remaine according to election.* 1. Tim. 1. 9. *Who hath saued vs according to his owne purpose and grace.* Ephes. 1. 5. *Who hath predestinate vs according to the good pleasure of his will:* in these and such other places, this purpose is interpreted to be the purpose of God, not of men: and herein *Tolet annot.* 31. and *Pererius numer.* 107. doe well concurre together in giuing testimonie to the truth, in reiecting the erroneous interpretation of the Greeke expositors. 2. so then here the Apostle insinuateth a distinction of callings: some are onely externall, and not effectuall, some are internall by the efficacie of grace according to the purpose of God: so our Sauiour in the Gospell, *many are called, but few chosen:* he speaketh of the externall calling onely, but the Apostle here mentioneth the other effectuall calling, which alwayes and onely followeth election.

Quest. 45. Of the meaning of these words, v. 29. *Those whom he knew before he also predestinate, &c.*

1. They are deceiued, which here doe vnderstand this foreknowledge of God, of the foresight of their faith, which should beleeue: as *Haymo, quos præscinit credituros, &c.* whom he foresaw should beleeue, them he predestinate: so also *Osiander*, with other Lutherans, who doe hold election to depend *ex prouisa fide*, of the foresight of faith: whereas faith is the fruit and effect of predestination, not the cause thereof: whereof more followeth to be handled among the controuersies.

2. And as we make not Gods prescience here the cause of predestination, so neither with *Caietane* doe we make predestination the cause of Gods prescience: *ratio quod sciat illa fore, est quod volendo decreuit illa fore*, the cause that God knoweth things to come, is because

cause he willed and decreed them to be: and *Origen* before had the like conceit, *in eo, quod futurum sit id, quod nondum est, in hoc voluntas magis est, quam præscientia conditoris*; in this, that, what yet is not, shall be, therein the will rather of the Creator, then his prescience is seene, &c. for in the order of nature, first the knowledge of a thing, which is in the vnderstanding, goeth before the determination and decree which is in the willl.

3. Neither here doe we admit their distinction, who would haue the foreknowledge of God onely to concerne the reprobate, and predestination the elect: and so they set *præscitos*, they which are foreseene or foreknowne against the predestinate: for the Apostle here saith, that *God predestinate whom he knewe before*, then are not the wicked onely said to be foreseene of God, but the elect also, *Beza*: nay, *Origen* well obserueth that in the Scripture, the wicked are not said to be foreseene of God at all, not that any thing can escape Gods knowledge, *sed quia omne quod malum est, scientia eius & præscientia habetur indignum*, but because whatsoeuer is euill is counted vnworthie of the knowledge or foreknowledge of God.

4. Some doe take this foreknowledge of God, *pro verbo elegendi*, for the word of electing, as 1. Pet. 1.2. *Elect according to the foreknowledge of God*, *Calvin*: but here election and foreknowledge are distinguished: foreknowledge goeth before election.

5. Wherefore by *prescience* here, we vnderstand not simply the foreknowledge of God, but his foreacknowledging, which is a knowledge with approbation: the word is not προῆδε, he knewe before, but προέγνω, *præcognovit*, he acknowledged before: in this sense it is said, *The Lord knoweth who are his*, 2. Timoth. 2.19. and Rom. 11.2. *Hath God cast away his people, whom he knewe before*, that is, loued, approoued, for they had no good workes which the Lord did foresee: thus *Martyr*, *Bullinger*, *Pareus*, with others: and *Pererius*, *significat scientiam approbationis*, it signifieth the knowledge of approbation: *disput.* 21. *num.* 100. wherein he crosseth the iudgement of his fellowe Iesuite *Tolet*, who denieth, that this word doth belong at all vnto *approbation* and *dilection*, which are the acts of the will, but onely vnto the knowledge in the vnderstanding.

6. So then here the Apostle setteth forth these three mysticall acts of the Blessed Trinitie before the world was created: the purpose of God, which is generall to saue some, and condemne others: then the foreknowledge and approbation of God, in electing of some, and refusing of others: thirdly, predestination, in appointing vnto the elect, both the ende of eternall life, to the which he decreed to bring them, and in ordaining the way and means thorough faith in Christ to atchieue that ende, *Gryneus*.

Quest. 46. *Wherein our conformitie to the image of Christ consisteth.*

v. 29. *To be made like to the image of his Sonne*: 1. *Caietans* observation is somewhat curious, that in the originall, the word image is put in the genitiue, εἰκόνος, *of the image*, not *to the image*, to shewe that this our conformitie is not mediately referred to Christ, immediately to his image, but that we must directly imitate Christ, in bearing his similitude and image: for the Greeke construction of the word signifying, *similitude*, requireth a genetiue case: and it is all one in effect, to say, *conformes imaginis*, as the Latine interpreter readeth, or *conformes imagini*, as *Beza*, *likenesse of the image*, *or to the image*.

2. *Athanasius epist. ad Serapion: Basil lib. 5. cont. Eunom.* doe take the spirit of God, to be the image of the Sonne: to the which image we are made conformable in holinesse and puritie.

3. *Origen* referreth it to the soule of Christ, which was endued with all graces of the spirit, wherein consisteth our conformitie: to imitate those vertues and spirituall graces which were in Christ.

4. *Theodoret* placeth this conformitie in beeing made like vnto the glorious bodie of Christ.

5. *Chrysostome*, *Theophylact*, herein will haue this conformitie to consist, because, that as he is the Sonne of God, so we are by grace the adopted sonnes of God: so also *Lyranus*, *filiatio adoptiva est quadam similitudo filiationis naturalis*, the adoptiue sonneship, is a similitude of the naturall sonneship of Christ.

6. But to speake more distnictly: this conformitie to the image of Christ, is not in the essence of the divine nature, but in diuine qualities and graces, in which sense S. Peter saith, *we are partakers of the diuine nature, in fleeing the corruption which is in the world*, 1. Pet. 1.4.

that is, in holines and puritie we must be like vnto God: This conformitie is either inchoate and begunne in this life, or perfect in the next: in this life, it is either a principall conformitie vnto Christ in holines and righteousnesse, as Ephes.4.23. *We must put on the newe man, which after God is created in righteousnesse*: or it is accidentall in beeing made partakers of Christs suffrings, 1. Pet.4.13. our perfect conformitie in the next life, is to be made like vnto Christ in glorie, 1. Ioh. 3. 3. *When he shall appeare, we shall be like him, Gryneus.*

Quest. 47. *How Christ is said to be πρωτότοκος, the first borne among many brethren.*

1. This is added by the Apostle, as a limitation of our conformitie vnto Christ: though there be a likenes in vs and a similitude vnto Christ, yet not an equalitie, he still retaineth the dignitie of the first borne: so this conformitie vnto Christ is not an authenticall proportion, in making vs equall, but in a geometricall, reseruing the preheminence vnto Christ the naturall Sonne of God.

2. Christ is called the first borne two wayes, first *equivoce*, improperly, as he is the Sonne of God by nature, but we are onely sonnes by grace, and so we are sonnes as he is, but in the same kind: then *vnivoce*, more properly he is called the first borne as he is man, who hath receiued in his humane nature the plenitude and fulnesse of grace, and communicated it vnto the faithfull, whom he vouchsafeth to call his brethren, *Dominic. Sotus in hanc epist.*

3. *Haymo* sheweth how Christ may be said to be *vnigenitus*, and *primogenitus*, the *onely begotten, and first begotten Sonne of God*, both in his diuine and humane nature: in the diuine he is the *onely begotten*, because he is onely the sonne of God by nature, and so hath no brethren: he is also the first begotten, because he was *ante omnem creaturam non factus sed natus*, he was before euerie creature not made, but borne: and so S. Paul calleth him the *first borne of euerie creature, Coloss.* 1.15. As he is man, he was the onely begotten Sonne of Marie, and the first begotten, because he first arose from the dead, first ascended into heauen: and so he is called the first borne of the dead, Coloss. 1.18.

4. Yet to speake more properly and distinctly, he is said to be the onely begotten Sonne as he is God, and the first begotten as he is man, *Chrysost. Theophyl.*

5. Now herein consisted the prerogatiue of the first borne. 1. in the preheminence of birth, they were the first. 2. in their office and authoritie, they were the rulers of the house after the father, and the Priests of the familie, before the Leviticall orders were established, 3. in their inheritance, they had a double part to the rest of their brethren, and they did keepe and nourish the familie, as Ioseph did who had Rubens birthright: So Christ is more excellent then his brethren. 1. in his nature, both diuine, wherein none of his brethen can partake with him, and humane, which he onely tooke without sinne. 2. in his offices he exceedeth, beeing anointed both to be our Prophet, to reueale vnto vs his fathers will, and our Priest, in offring vp himselfe in sacrifice for vs, and now in beeing the Mediator of our prayers, and our king in gouerning vs by his holy spirit, and by the scepter of his word. 3. he also hath the preheminence in his glorious inheritance, he is glorified aboue all creatures, and is of all euen of the Angels adored: which glorie he imparteth vnto his faithfull members in measure.

Quest. 48. Of certaine doubts out of the 30. verse, *whom he predestinate, them also he called.*

Origen here noteth certaine doubts. 1. *Obiect.* Whereas it is said, *whom he knewe before he predestinate*, hence it wil followe, that God did not foreknowe or foresee those whom he did not predestinate. *Answ. Origen* here giueth good satisfaction, shewing that according to the phrase and vse of Scripture, God is said to knowe or foreknowe some, that is, *in affectum recipere, & sibi sociare*, to affect them, and associate them to himselfe: as in this sense Adam is said to haue knowne his wife, that is, ioyned her in societie vnto him: And thus only they are foreseene and foreknowne of God, that is, beloued, approoued, whom he predestinate vnto life.

2. *Obiect.* The Apostle saith, whom *he calleth he iustifieth*, and yet there are many called which are not iustified, nor ordained vnto salvation.

Answ. Origen here propoundeth a good answear, *videtur mihi vocationis quædam differentia, &c.* there seemeth vnto me to be a certaine difference of callings, &c. but *Origen* proceedeth not well in the explication of this distinction: some (saith he) are called, *secundum propositum boni*, according to their good purpose, but some are called, that haue no such

good

good purpose at all: whereas the difference of callings is not in the purpose of the heart, but in the grace of God, which maketh vnto some their calling effectuall, which some wanting that grace doe resist and disobey: so *Haymo* interpreteth well, *quos vocauit per gratiam*, whome he called by grace. There is then an externall calling onely, without the inward worke of grace, and with this, election is not alway ioyned, there is beside an inward effectuall calling by grace, concurring with the outward, and this necessarily followeth predestination, and this the Apostle speaketh of here.

3. *Obiect. Whom he calleth he iustifieth, &c.* Hence it will followe, *nihil culpæ habere, &c.* that there is no fault in them which are not iustified, because they are not called. *Ans. Origen* answeareth, that iustification, *non ex sola vocatione pendet*, doth not depend onely of vocation: but from the desire which men haue vnto their saluation, whereby their vocation is made effectuall: but this is dangerous, to make the efficacie of ones calling to depend vpon his owne will and desire: and it is contrarie to the Apostle, *it is not in him that willeth, or in him that runneth, but in God that sheweth mercie*, Rom. 9. 16. The better answear is: 1. that no man that is called outwardly by the preaching of the word, and yet thereby is not conuerted vnto God, can excuse himselfe, seeing he resisteth the grace of God offered. 2. in that God giueth more grace vnto some, then to others, whereby their calling is effectuall, no other reason can be giuen thereof then the good pleasure of God, and we must not dive too deepe into Gods secrets, to knowe a reason of his doings.

4. *Obiect.* But why doth the Apostle omit *sanctification*, ioyning vnto iustification, glorification: the answear is, that sanctification must be vnderstood, and it is here by a *synecdoche* included in iustification, as the more principall: yet otherwhere the Apostle expresseth them both, as 1. Cor. 6. 11. *But ye are sanctified, but ye are iustified, Parens.*

5. *Obiect.* But why doth the Apostle speake as of a thing alreadie past and done, *he hath glorified*, whereas the glorification of the Saiuts is yet expected. 1. *Origen* answeareth that there is a double kind of glorie, one, *quam iustificati in vita præsenti, &c.* which the iustified doe enioy in this life present, an other, *quæ speratur in futura*, which is hoped for in time to come. 2. some answear that it is true of many of the Saints, that they are now glorified in heauen: But the Apostle speaketh in generall of all that are iustified by Christ, not of some onely. 3. therefore I preferre *Haymo* his solution, who saith it is the manner of Scripture, *se narrare futura, tanquam præterita*, to speake of things to come, as alreadie done and past because of the certaintie of them.

Quest. 49. *Of the difference betweene the purpose or counsell of God, his prescience and predestination.*

Seeing the Apostle here mentioneth these three together, v. 29. 30. it shall not be amisse briefely to shewe the difference betweene them.

1. The purpose of God, προθεσις, 1. hath other names beside in Scripture, as his determinate counsell, Act. 2. 23. the good pleasure of his will, Ephes. 1. 4. and the counsell of his owne will, Ephes. 1. 11. 2. the purpose of God and his prouidence differ: for the one is generall concerning the gouernement and disposition of all things in the world, the other specially concerneth the state and condition of men: but more distinctly the purpose of God is taken three wayes: 1. generally it signifieth the counsell of God for the administration of all things in generall, as Ephes. 1. 11. *He maketh all things according to the counsell of his owne will:* and in this sense the prouidence and generall purpose of God, are all one. 2. it is taken for the counsell of God in electing of some, and reiecting of others: as Rom. 9. 11. *That the purpose of God might remaine*, where the Apostle speaketh of the election of Iacob, and the reiection of Esau. 3. it more specially signifieth the counsell of God touching the saluation of the elect: as it is taken here, v. 28. *called of his purpose.*

2. Concerning the prescience of God, προγνωσις. 1. this difference there is betweene the knowledge of God and his prescience or foreknowledge: the knowledge of God is not onely extended to the things which are, haue beene, or shall be, but euen vnto the things which neuer were, neither shall be: but his prescience is onely of those things which shall haue a beeing. 2. Gods prescience is taken two wayes, either for his generall foresight not onely of those things which the Lord himselfe intendeth to doe, but euen of the euill, which he decreeth to suffer to be done: and thus as well the reprobate are foreseene of God, as the elect: in this sense the Apostle saith, Act. 15. 18. *From the beginning of the world to the end, the Lord knoweth all his workes:* secondly, it signifieth, not the simple and absolute know-

ledge

ledge of God, but his liking and approbation of that which he knoweth, as 2. Tim. 2.19. *The Lord knoweth who are his:* and thus S. Paul vnderstandeth Gods prescience here, *those which he knewe before he predestinate*, v.26. 3. out of this prescience and approbation of God proceedeth his election: that vpon whom he casteth his loue and affection, he electeth and selecteth them from the rest, whom he leaueth to themselues as S. Peter ioyneth them together, 1.Pet.1.2. *Elect according to the foreknowledge of God.*

3. Concerning predestination, called προόρισμος. 1. it is taken either generally for the determination of God, touching the saluation of the elect, and the condemnation of the reprobate: as *Fulgentius* defineth predestination, *est præparatio operum Dei, &c.* it is a preparation of the workes of God, which in his eternall counsell he decreed to doe to shewe his mercie or his iustice in: in this sense it is found in Scripture, *Parens:* though there be other words equiualent, as some are said to be προγεγραμμένοι, *foreordained to damnation*, *Ind.* 4. and the vessels of wrath are said to be *prepared to destruction*, Rom. 9.22. *Grynæus.* Or predestination is taken more specially for the decree and appointing of such as are elected vnto euerlasting saluation: as *Augustine* defineth it to be *præparatio beneficiorum Dei, &c. The preparing of the benefits and mercies of God, whereby they are most certainly deliuered, that are deliuered:* and the ordinarie glosse defineth predestination, to be *præparatio gratiæ*, a preparation and appointing of grace. 2. Predestination is not onely of the ende, but of the meanes tending thereunto: as the elect are predestinate to be called, iustified, adopted in Christ, and to be in the ende glorified: as Ephes. 1. 4. *He hath chosen vs in him, &c. that we should be holy:* and v. 5. *he hath predestinate vs to be adopted thorough Iesus Christ:* but this part of predestination, which decreeth the meanes to bring the elect to saluation, is properly called ordination, as Act. 13.48. as many as were τεταγμένοι, *ordained to euerlasting life, beleeued:* the meanes vnto eternall life, which is faith, falleth vnder the ordinance of God.

4. Concerning election ἐκλογή, 1. Some thinke that it followeth predestination in order, in respect of vs, for with God there is no distinction of time, and order in these things: as *Bucanus loc.* 36. *quæst.* 3. but it rather goeth before as the Apostle first saith, Ephes. 4.1. 4. *he chose or elected vs in him, &c. that we should be holy*, then he saith, v. 5. *who predestinate vs, &c.* and v. 11. *in whom also we were elected beeing predestinate:* for first the persons are elected, and then the thing is decreed, which is predestinate vnto the elect, namely, eternall life, with such things as doe accompanie it: By election then such as shall be saued are sorted out: which word the Apostle vseth, Ephes. 1. 11. *we were sorted out*, ἐκληρώθημεν. 2. This then is the order: first, there is the purpose of God in generall to glorifie his name in sauing some. 2. then he foreseeth, liketh, and approoueth a certaine number according to his good pleasure, whom he chooseth out, electeth, and separateth from the rest; then he doth predestinate them vnto euerlasting life, and ordaineth the way and meanes, whereby they are brought vnto life.

Quest. 50. Of these words, v. 31. *If God be on our side, who can be against vs?*

1. This word *if*, is not *dubitantis*, but *ratiocinantis*, a word of doubting, but of reasoning, inferred out of the premisses: as *Augustin. serm.* 16. *de verbis Domini*, hath reference here to the next verse before, whom God hath predestinated, called, iustified, glorified, with them he must needes be: *Origen* whom *Parens* followeth putteth this backe to all before aleadged in this chapter: as that the spirit of God dwelleth in vs, that we haue the spirit of adoption, and are the heires and sonnes of God, and so rehearseth the rest: if God be thus with vs, how can we miscarrie: so also the ordinarie glosse following *Augustine*, God is with vs, *prædestinando non existentes, vocando aversos, mortificando peccatores, glorificando mortales*, in predestinating vs, when as yet we were not, in calling of vs beeing strangers, mortifying vs beeing sinners, in glorifiying of vs beeing mortall.

2. *Origen* here also well obserueth, that where the Apostle saith, *who can be against vs?* he denieth not, but that we haue many aduersaries, but they cannot preuaile against vs: so also *Chrysostome, contra nos est ipse orbis*, the world is against vs, people, tyrants, yea our owne kindred: but they are so farre from hurting vs, that will, they nill they, *causa sint nobis coronarum*, they are vnto vs a cause of a greater crowne.

Chrysostome here further noteth the great priuiledge of the faithfull, *quam non habere poterit, qui diademate conspicuus*, which yet he cannot haue that weareth a crowne of his

head:

head: for he hath many that rise vp against him, barbarous and others, yea many of his owne rebellious subiects: but against the faithfull none can stand or preuaile.

Quest. 51. Of those words, v. 32. *Which spared not his owne Sonne.*

1. *He spared not his owne Sonne:* His onely Sonne by eternall generation, not any of his adoptive sonnes: such as the faithfull are, whom the Apostle before called the sonnes of God by adoption, *Origen:* and this setteth forth the vnspeakable loue of God, in that he spared not the most precious and dearest thing vnto him, as Abrahams obedience was commended, in that he was willing at Gods commandement to haue offred vp in sacrifice his onely sonne Izaak, *Martyr.*

2. And it is more to say, *he spared not*, then he gaue, to shewe the greatnesse of the loue of God, that spared not his greatest treasure for our redemption, *Bucer:* as *Mauritius* the Emperour, would not spare his treasure to redeeme the Christians, captives with the Persians, which turned to his ruine.

3. *But gaue or deliuered him:* 1. God gaue his Sonne, and the Sonne also gaue himselfe for vs, and both of loue: Iudas also deliuered him vp in betraying him, but of malice: *habebit ille mercedem malitiæ, Christus laudem gratiæ,* he shall haue the reward of his malice, and Christ the praise of mercie, *gloss. ordinar.* 2. and this setteth forth the loue of God the more *quod non simpliciter, sed occisioni tradidit,* that God gaue not his Sonne simply, but vnto slaughter, *Chrysost.* 3. and he gaue him for vs all, *non solum pro sanctis & magnis, sed & pro minimis, &c.* not onely for the Saints and great ones, but euen for the lest, *Origen: etiam pro vilibus, ingratis, quin & inimicis,* yea for vile persons, vnthankefull, yea his enemies, *Chrysost.* but the Apostle putteth in this limitation, *for vs all,* that is which beleeue: Christs redemption is sufficient *mille mundis redimendis,* to redeeme a thousand worlds, if they had grace to beleeue, but it is onely availeable for the faithfull: *Pareus:* as *Origen* saith he was giuen, *pro minimis qui sunt in ecclesia,* euen for the lest that are in the Church.

4. *How shall he not with him giue vs all things.* 1. the word is χαρίσεται, *freely giue,* which sheweth that all things are giuen vs freely of God, without any merit or desert of ours, *Pareus.* 2. all things are giuen vs with Christ, both because in him are all the treasures of wisedome and knowledge, so that he which hath Christ, hath all other spirituall graces, he that hath Christ hath all things: as also because Christ is made heire and Lord of all, we together with him are also heires of all things, *Origen: quid de opibus dubitas, cum herum habeas,* what needest thou doubt of riches hauing the master and Lord himselfe, *Chrysost.* all things *superiora ad fruendum, æqualia in futuro ad conviuendum, inferiora ad dominandū,* both things superiour, as the Blessed Trinitie to behold, and enioy things equall, as the Angels to liue with, and inferiour, to haue rule ouer them, *gloss. ordin.* in the present righteousnesse, and in the time to come life euerlasting, *gloss. interl.* 3. and as Christ with all his treasures and graces, is giuen vnto vs, so we are giuen to him: as the Apostle saith, 1. Cor. 3. 22. *Things present, things to come, are all yours, and ye Christs:* but here is the difference, Christ is giuen vnto vs freely without any merit of ours, but we are not giuen vnto Christ freely, he hath purchased vs with his blood.

Quest. 52. *How nothing can be laid to the charge of the elect.*

1. *Lyranus* referreth this to the finall iudgement, when none shall dare to lay any thing to the charge of Gods chosen, but the consolation is more generall, euen in this life is the comfort of Gods children, that no accusation laid in against them, can doe them hurt: though Sathan accuse them, the lawe condemne them, yet God is greater, that doth iustifie them.

2. *Augustine lib. 3. de doctrin. Christian. c. 3.* whom *Haymo* followeth, doth reade all with an interogation: *Who can lay any thing to the charge, &c. God which iustifieth?* and then the answear must be supplyed, *no:* so also the next clause, *who shall condemne? shall Christ?* but the better reading is in both clauses onely to read the first part interrogatiuely, and then the answear followeth containing the reason, why none can accuse the Lords elect, because God doth iustifie them, nor any can condemne them, because Christ died for them, so *Chrysostome* and *Hilarie lib. 10. de Trinitat.*

3. Two reasons are giuen why no accusation can take place against the elect: because they are elected, and so Gods purpose cannot alter, or change toward them: and Christs redemption

demption is sufficient to deliuer them: which is set forth in fowre degrees: he died for the expiation of our sinnes, rose againe for our righteousnes, is ascended and sitteth at the right hand of God, from whence he sent his spirit, and he maketh intercession for vs, whereby his merits are effectually applyed vnto vs.

4. But *Origen* giueth here a corrupt glosse vpon this word *elect*, *nisi electus fueris, nisi in omnibus te probabilem exhibueris, &c.* vnlesse thou be an elect and choise one, and approoue thy selfe in all things, thou shalt haue thine accuser: and *Chrysostome* likewise interpreteth this election of the present state of integritie, which euerie one is found in; and he vseth this similitude, like as a breaker of horse, *pullos eligit, &c.* maketh choise of the best colts which he seeth to be meetest and fittest to runne, so God maketh choice of soules: true it is, that God electeth none, but holinesse and integritie of life doth follow and accompanie them: yet is it not their owne integritie, but the righteousnesse of Christ, which doth free them from accusation in this world, and from condemnation in the next, as the Apostle sheweth, v. 34. that none can condemne vs, seeing Christ hath died for vs.

Quest. 53. *How Christ is said to make request for vs.*

1. *Chrysostome* vnderstandeth this interpellation and making of request, of the loue of Christ toward vs, and the care of his Church which he still hath, and otherwise he thinketh he maketh not intercession: so also *Theophylact*, the Apostle hereby sheweth nothing else *quàm summam eius in nos charitatem*, then his exceeding great loue toward vs.

2. *Theodoret* and *Oecumenius* interpret it of the representation of Christs humanitie, and the exhibiting of his glorious bodie in the sight of his father: so also *gloss. interlin.* he maketh intercession, *representatione humana*, by the representing of his humane nature: the sight whereof is a continuall postulation or request for vs.

3. *Rupertus lib. 9. de diuin. offic. c. 3.* referreth this intercession to the sacrifice of Christ vpon the crosse, the efficacie and vertue whereof still remaineth and cryeth vnto God for mercie for vs: to this purpose also *Haymo: Lyranus* addeth further, yet speaking therein without any good warrant, that Christ doth make request for vs, *ostendendo latus & vulnera*, by shewing his side and wounds; *Calvin* saith, that Christ is not to be imagined to be as a suppliant petitioner for vs, but he appeareth by the vertue of his death and resurrection, *quæ viuæ orationis efficaciam habent*, which haue the efficacie of a liuely prayer.

4. *Ambrose* thinketh that Christ doth still *preces fundere*, powre out prayers vnto God as he is man, euen in the proper signification of the word: so also *Gregor. Nazian. orat. 4. Theolog.* and *Origen* he thinketh further, that Christ still offereth prayers, *cum luctu & lachryma*, with wayling and teares, *hom. 7. in Lev.* which are not seemely for that place of glorie: And that Christ still offereth vp vocall prayers, *Tolet* is of opinion *annot. 35.* whose reason is, because euen the Saints beeing in glorie doe now offer vp prayers: *Pet. Martyr* also thinketh that Christ doth now *fundere preces*, powre out his prayers for vs, because he still is our high Priest for euer.

5. *Cyril*, cited by *Oecumenius*, taketh this making of request for vs to be that vehement and earnest prayer, which our Blessed Sauiour made in the daies of his flesh, the force, effect, and efficacie whereof remaineth still.

6. Now then out of all these, to take somewhat: this interpellation or request, which our Sauiour maketh, is performed, 1. both by *appearing now in the sight of God for vs, Heb. 9.24.* 2. by the euer enduring force and efficacie of his blessed sacrifice once offred vpon the crosse, Heb. 10.19. *with one offring hath he consecrated for euer, them that are sanctified.* 3. by his will and desire, that the elect should be alwayes acceptable to his father in him, Heb. 10.10. *by which will we are sanctified.* 4. by the vnchangeable loue of God toward Christ beeing well pleased alwayes in his Sonne, and assenting vnto his holy will and desire, *This is my beloued Sonne in whom I am well pleased, Matth. 3.17. Pareus.*

7. But that it is not necessarie, that Christ should make any vocall or formall prayers, it may be thus shewed. 1. *Chrysostome* thus reasoneth, *si eadem cum patre potestate, &c.* if he by one and the same power with the father, doth raise and quicken the dead, and doe all other things, *quomodo precatione opus habet, &c.* how hath he neede of praying to helpe vs? 2. an other reason he taketh from the greater to the lesse, that seeing Christ hath *propria potestate, &c.* by his owne power deliuered vs from condemnation, made vs the Sonnes of God, and performed all other necessarie things for our redemption, *naturamq; nostram in regali*

regali throno constitutam ostentat, &c. and now sheweth in heauen our nature placed in a Princely throne, *ad facilia illa & minuta*, hath he now neede of prayer to finish those small things which are behind? 3. As the Sonne is said to make request for vs, so God is said to entreate and beseech vs, 2.Cor.5.10. and the holy Spirit also maketh request for the Saints, Rom.8.27. yet neither God the Father, nor the holy Spirit do these things otherwise then by their instruments and effects: we must not imagine any formall prayers to be made, we must not conceiue any thing to be done, *quod maiestate illa sit indignum*, which is vnmeete and not beseeming the diuine maiestie: so Christ is said to make request, by the merit and efficacie of his death, and the continuall demostration of his loue: to this purpose *Chrysostome:* though it must be confessed, that Christ beeing God and man otherwise maketh intercession for vs, then either God the father, or the holy spirit, which tooke not our nature vpon them. 4.that Christ vseth no formall or interstinct prayers it is euident by that place, Ioh.11.41. *Howbeit thou heares me alwayes, but because of the people that stood by I said it, that they may beleeue that thou hast sent me:* hence two reasons may be gathered, that if Christ pray, he alwayes prayeth, he alwaies is heard: his intercession then is his continuall will and desire which is heard: Christ spake in his prayer, that others hearing might beleeue, but now there is no such cause in heauen, therefore nowe no such occasion is of formall and distinct prayers. 5. *Tolets* argument is nothing, for the Saints now make no formall prayers in heauen, but by their voices and desires; Reuel. 6. 9. the soules vnder the altar crie vnto God: and Christ is a Priest for euer after the order of Milchisedech, in that the fruits of his passion and mediation continue for euer, though such distinct and and formall prayers be not powred out.

Quest. 54. *Whether Christs intercession and interpellation for vs, do extenuate the merit of his death.*

1. *Obiect.* This doubt may be mooued, because that seemeth not to be of sufficient merit, which needeth a further supply: now if Christs mediation for vs, be a supply vnto his death and passion, then was not that alone sufficient.

Answ. 1. The intercession of Christ is not to merit our redemption, which is purchased by his death, but to apply vnto vs, ratifie, and confirme our saluation merited by Christs death: so that the worke of our redemption is perfited by Christs death, and in respect of the worke it selfe nothing can be added: but on our part, because we are weake and doe often fall into sinne, our saluation had neede continually to be confirmed and applyed vnto vs, to which ende Christs mediation helpeth. 2. like as other meanes, as the hearing of the word, prayer, the receiuing of the Sacraments doe not argue any imperfection and insufficiencie in the worke of our redemption, but in vs that haue neede of such helpes and supplyes, whereby Christs death is applyed. 3. And whereas Christs mediation is grounded vpon the merit of his death and passion, it is so farre from detracting to the merit thereof, that it rather amplyfieth and setteth forth the dignitie of it.

Quest. 55. *What charitie the Apostle speaketh of, from which nothing can separate vs.*

1. *Chrysostome, Oecumen. Theophyl. Origen*, and most of the Greeke and Latine expositors, as *Augustine, Amb.* do vnderstand this of the actiue loue which we beare toward God: but it is better referred vnto the passiue loue, wherewith we are beloued of God: for 1. this is more agreeable to the Apostles scope, who hitherto hath vrged the loue and mercie of God toward vs, in our predestination, vocation, iustification, in giuing his owne Sonne for vs, *Mart.* 2. the Apostle so expoundeth himselfe, v.39. *the loue of God which is in Christ Iesus*, *Gryn.* so also is it taken c.5.5. *the loue of God is shed abroad in our hearts, by the Holy Ghost*, *Par.* 3. and our loue toward God, *sepenumero fluctuat*, doth oftentimes waver and fadeth in vs, as in Dauid, 2. Sam.11.4. and so it were a verie vnstable foundation for vs to stay vpon, *Pellic.* The Apostles meaning then is, that no kind of trouble or affliction which the world taketh to be signes of Gods anger, can yet separate vs from the loue of God, and make vs lesse beloued of him.

2. Then the Apostle rehearseth sixe seuerall kinds of affliction, which are incident to the children of God: the vulgar Latine numbreth seuen, adding one more, namely persecution, which is not in the originall: *Lyranus* sorteth them into this order: these passions and sufferings of the Saints, are either death it selfe, signified by the sword: or dispositions to death, either *nearer*, or more *remote*, and further off: the *nearer*, are either in respect of the thing, as *danger*, or in the apprehension thereof, *anguish:* the more remote, are either in *substraction-*

ne necessarij, in the substracting of necessarie things, as of food in famine, of rayment in nakednesse: or *in illatione nocumenti*, in the offring and bringing in of some hurt; as in *tribulation*: But the sorting out of these into their seuerall places doth invert the order wherein the Apostle hath placed them, which it is safest to followe.

3. The Syrian translator readeth, for *vs*, who shall separate *me:* which reading *Beza* seemeth to approoue, because thereby the Apostle sheweth how euerie one should make particular application of his faith to himselfe, and the Apostle was not so secure of other mens faith, as so to pronounce of them: But the Greeke text is more authenticall, which readeth, *vs:* and *Osiander* verie well obserueth thereupon, that the Apostle speaketh not of his owne person alone, but of all the faithfull in generall, to shewe this certaintie of saluation, to belong vnto all that beleeue.

Quest. 56. Of these words, v. 36. *For thy sake are we killed all the day long.*

1. *Calvin* obserueth, and *P. Martyr* noteth the same, that the 44. Psalme from whence this testimonie is alleadged, describeth rather the persecution of the Church of God vnder *Antiochus*, then vnder the Chaldeans: for they were carried into captiuitie, and afflicted by the Chaldeans for their idolatrie: but vnder *Antiochus* they suffred for giuing testimonie to the lawe: and therefore it is said, *for thy sake are we killed, &c.*

2. *For thy sake:* Simply to be killed or put to death is not commendable, but it is the cause, which maketh the suffrings of the Martyrs glorious and honourable: and there are three things requisite in true *Martyrdome:* first the cause, they must suffer for Christs sake, Matth. 5. 11. then their person, that they be righteous and innocent, men of integritie, not offenders and euill liuers, for then they cannot suffer for righteousnesse sake, Matth. 5. 10. lastly the ende must be considered, that they doe it not for vaine glorie, but in loue to God, and his Church: as the Apostle saith, *If I giue my bodie to be burned, and haue no loue, it profiteth me nothing, Martyr.*

3. *All the day:* 1. *Chrysostome* referreth it to the minde which is alwayes readie and prepared to suffer for Christ. 2. *Origen, omni vitæ tempore*, all the time of the life: so also *Haymo: iugiter*, continually, *Pellican: sine intermissione*, without intermission, *Parem. 3. Pet. Martyr* vnderstandeth it of the continuall expectation of death in the time of persecution, so also *M. Calvin.* 4. *Osiander* applyeth it to the number of those which are persecuted to death: the tyrants are not content with the death of some few, *sed grassantur in quam plurimos*, they rage against many. 5. *Gryneus* vnderstandeth, by all the day, all the time of the world, since the persecution of *Abel:* but the second sense before seemeth to be the fittest.

57. Quest. *Wherein the faithfull are compared vnto sheepe: We are counted as sheepe for the slaughter*, v. 36.

1. *Gorrhan* here obserueth eight seuerall points, wherein they are resembled vnto sheepe. 1. for their innocencie. 2. their patience. 3. their immolation and offering vp in sacrifice. 4. their doctrine is as the milke. 5. their godly conuersation as the fleece. 6. the tyrants and persecutors are toward them as wolues. 7. they are fruitfull, in bringing forth many children vnto God, as sheepe that bring out twinnes. 8. they are obedient to Christ our chiefe shepheard, as the sheepe heare the voice of the shepheard.

2. But these resemblances are somewhat farre fetched, and concerne not the scope of the Apostle here: herein therefore this similitude consisteth. 1. as *Chrysostome, Theophylact, Haymo, quia occiduntur sine reluctatione*, they are slaine without any resistance. 2. *sunt simplices*, they are simple as beseemeth the flocke of Christ. *Martyr.* 3. like as butchers draw out the sheepe to be killed at their pleasure, so tyrants vpon euery occasion make slaughter of Gods seruants, euen as butchers slay their sheepe: as it happened in France in the great massaker, at *Paris, Lyons, Orleans*, and other places. *Gryneus.* 4. like as sheepe are killed for their flesh and fleece, so *tyranni bona martyrum rapiebant*, did ceaze vpon the goods of the Martyrs. 5. herein appeareth the conformitie betweene Christ and his members, who was as a sheepe lead to the slaughter, Isa. 53. 7. *Bucer.* 6. adde hereunto, they are counted *sicut oves morbidæ*, as specked and diseased sheepe, and so killed. *Gorrhan.*

58. Quest. *How the faithfull are said to be more then conquerours.*

1. The vulgar Latine readeth onely *superamus*, *we ouercome*, so also *Haymo*, and the

the Syrian translator so interpreteth; but the word in the originall is ὑπερνικῶμεν, we doe more then ouercome.

1. Which is diuersly expounded. 1. *Basil in Psal.* 114. giueth this sense, he ouercommeth which giueth not place to those troubles which are necessarily inflicted vpon him, he doth more then ouercome, *qui vltro accersit molestias, &c.* which willingly doth offer himselfe to endure more, then is laid vpon him: as *Origen* giueth instance in Iob, who beside the plagues which were laid vpon him by the malice of Sathan, did of himself adde vnto his sorrowes, as in renting his garments, and scraping his sore wounds with a potsheard, &c. but this obseruation seemeth somewhat curious. 2. *Chrysostome* and *Theophylact* better referre it, both vnto the afflictions which they suffer, the persons which doe suffer, and the persecutors which procure their suffrings: in the first, which are tentations to trie them, they are more then conquerors, triumphyng in those things, *in quibus insidias patimur*, wherein we are songht to be supplanted: and concerning the persons of the sufferers, they ouercome with great facilitie, *sine sudore & labore*, without sweat or labour: and concerning the persecutors, *flagellati flagellatores vicimus*, we beeing whipped ouercame the whippers: the patience of the Saints, which is invincible, vanquisheth and wearieth the tormentors. 3. But the fittest sense is, that we are more then conquerours, because the Saints are nor only not broken and terrified with their manifold suffrings, but doe also glorie and reioyce in their tribulation: *Beza:* and are brought vnto an heauenly kingdome, wherein the excellencie of the victorie appeareth, *Osiand.*

Quest. 59. Of the diuerse interpretations in generall of the 38. 39. vers. *I am perswaded that neither life nor death, &c.*

1. *Hugo Card.* here obserueth that the Apostle rehearseth an eleuen seuerall impediments, which might hinder the certaintie of our saluation, which is *numerus transgressionis*, the number of transgression, because it exceedeth the number of the commandements by one: and so hereby he thinketh whatsoeuer to be meant, whereby a man may be seduced or induced to transgresse: but this obseruation, beside that it is curious, is builded vpon a false ground, for there are but onely tenne particulars named by the Apostle, the eleuenth *virtus, fortitudo*, nor strength, is inserted by the Latine translator, not beeing in the originall: and *Augustine* omitteth it, in citing of this text *lib. de grat. & liber. arb. c.* 17. though it be found in the allegation of *Hierome, epist. ad Algas. qu.* 9. yet seeing neither the Greeke originall, nor the auncient Syriake translation hath it, it is better omitted.

2. *Gorrhan* setteth out this enumeration of the Apostle in diuerse heads: as all kind of actions doe either tend *ad esse*, or *bene esse*, to the beeing of man, or his well beeing: the beeing of man is either preserued, and that is by *life*, or destroyed by *death:* that which tendeth vnto mans well beeing, is either by the spirituall creature onely, or by the corporall onely, or from the creature partly spirituall, partly corporall, which is man: the spirituall creature is expressed by 3. names, Angels, principalities, powers: the corporall is distinguished in respect of things present or to come: the creature both spirituall and temporall, is set forth with three diuerse actions, as of violence, signified by *fortitude or strength:* of craft and subtiltie, called *depth*, or of prosperitie, called here *height:* But this curious diuision agreeth not with the simple and plaine enumeration, which the Apostle vseth, and beside he groundeth this conceit vpon the Latine text, which addeth one word *fortitude*, more then is in the originall, he fayleth also in the particular explication, of things present, things to come, *height, depth*, as shall be seene afterward.

3. *Origen* obserueth well that as the Apostle had rehearsed before *omnes humanas tentationes*, all humane tentations, v. 35. as famine, nakednesse, the sword, and such like, nowe he reckoneth vp tentations, *maiores humanis*, greater then humane tentations: as he speaketh of Angels, principalities, powers: But that other note of his is not so good: that whereas before the Apostle spake, *confidenter*, confidently, saying, *in all these we are more then conquerours:* yet here *valde tenuiter ait*, he saith somewhat slenderly or faintely, not *that we are more then conquerours*, as before, but *nothing can separate vs, &c.* whereas in truth, the Apostle saying, *I am perswaded*, speaketh no lesse confidently then before.

Quest. 60. *Of the diuerse interpretations in particular.*

1. *Death nor life.* 1. *Origen* vnderstandeth *by death*, the death of the soule, which is a separation from God, and by life, the life of sinne. 2. *Chrysostome* applyeth it to euerlasting death, and an other immortall life: that though they could promise vnto vs an other immortall life, to separate vs from Christ, we ought not to giue consent. 3. *Osiander* interpreteth *mors horrenda, vita erumnosa*, an horrible death, and a miserable life. 4. *Lyranus* vnderstandeth, *amor vitæ*, the loue of this life, and the feare of death, the one threatened by persecutors, the other promised. 5. But it may be more generally taken, for *omnia discrimina*, all perills which put the life in danger: *Mart. omnia extrema, secunda & aduersa*, and all exceeding great prosperitie or aduersitie.

2. *Angels, principalities, powers.* 1. *Origen* vnderstandeth onely the euill Angels, and aduersarie powers, so *Osiander* also. 2. *Chrysostome* onely the good Angels, and *Hierome*, so also *Lyranus*, and they vnderstand it by way of supposition, that if the good Angels should seeke to withdraw vs from Christ, which is impossible, yet we should not giue eare vnto them: so the Apostle hath the like supposition of the good Angels, Galat. 1. 8. *Calu.* 3. But we may better vnderstand the Angels good and bad, *Mart. Gryn. Parens*, who by principalities and powers vnderstandeth the kingdomes and commanders of the world: but they are titles rather giuen to the Angels, as Ephes. 1. 21. *Gryneus* following *Chrysostome*.

3. *Things present, nor things to come.* 1. Not in this world and the next, as *Origen* here hath a speculation of the passage of the soule out of the bodie, which in that instant is many times seduced and deceiued by the euill spirits. 2. But he meaneth the dangers of this life present, or to come, *Mart. Par.* 3. he maketh no mention of the things past, for they are ouercome alreadie, *Lyran.* and as for our sinnes past, they are forgiuen vs in Christ, *Gryn.*

4. *Neither height nor depth.* 1. *Origen* vnderstandeth it of the spirits in the ayre, and in the deepe. 2. *Lyranus* of the depth and profunditie of Sathan. 3. *Gorrhan* of the height and depth of humane wisedome: so also *Mart.* 4. *Osiander* of the diuerse kinds of death, as by hanging aloft, and beeing drowned in the deepe. 5. *Chrysostome* and *Theophylact* better vnderstand things in heauen and earth: the elements aboue and belowe, *Parens: res supremas & infernas*, things aboue and beneath, *Bulling.* 6. *Theodoret* vnderstandeth heauen and hell. 7. *Oecumenius*, prosperitie and aduersitie.

5. *Or any other creature.* 1. not beside those which are visible, *Origen:* for he had spoken of inuisible things before. 2. nor a newe creature beside those which God made, as *Ambrose*, as *equus bipes*, an horse with two legges, and such like, *gloss. ordinar. Hugo. Gorrhan.* 3. But the Apostle, *absolvit inductionem*, doth make an ende of his induction: becaus it had beene infinite to reckon vp all the creatures, *Martyr:* so *Chrysostome*, if there be any other creature of what manner soeuer, how great soeuer.

4. Places of Doctrine.

Doct. 1. *How the same worke may be both good and sinnefull as it proceedeth from God, the deuill, and man.*

v. 3. *Sending his Sonne, &c.* God in sending his Sonne, and giuing him vp vnto death, onely intented his owne glorie, and the salvation of man, but Sathan stirred vp the Iewes of envie and malice to put that holy and Iust one to death: so the same action, as it proceeded from God was good, as it came from Sathan & man was euill: So that God is no way the author of euill, though he be author of that thing which is abused vnto euill: *Mart.* This further is euident in the affliction of Iob, which, as God was the author & worker of it, tended to Gods glorie, and the triall of Iobs faith, but as Sathan had his finger in it, he would thereby haue supplanted the faith of Iob.

Doct. 2. *Of the causes of saluation.*

v. 3. Here all the causes of our saluation are expressed. 1. The author and efficient cause is God, who sent his Sonne to redeeme vs. 2. the materiall cause is Christ, who came in the similitude of sinful flesh, not that he had not true flesh, as Marcion the heretike said, but it was true flesh yet without sinne, & so in that behalfe like vnto sinfull flesh, as hauing the true nature of our flesh, but not the sinfull qualitie thereof. 3. the forme is also set forth, *he condemned sin in the flesh*, that is, suffred the punishment due vnto our sinne in his flesh. 4. the impulsiue or motiue cause, was the imbecillitie & weaknes of the law: for if the law could haue saued vs, Christ needed not haue died. 5. the finall causes were these two. 1. *for sin*, that is, he came

came to expiate, purge, and take away sinne. 2. and that the lawe might be fulfilled, and the righteousnesse of the lawe fulfilled by Christ imputed to vs by faith, v. 4.

Doct. 3. *That the holy Ghost is God.*

v. 9. *The spirit of God dwelleth in you:* Hence *Didymus* inferred well, that the holy spirit is God, because he dwelleth in all the faithfull: this infinitenes and immensitie of the spirit sheweth that he is God, for who but God can dwell in so many temples at once: and beside, in that he is called the spirit of God, that also prooueth him to be God: for the spirit of God is of the same nature and substance with God.

Doct. 4. *That the three glorious persons of the Blessed Trinitie are of one efficacie and power.*

v. 11. The raising vp of the dead is a worke of Gods omnipotencie: but God the Father, the Sonne, and the Holy Ghost, doe all raise vp the dead: as God is said to raise vp our dead bodies, because his spirit dwelleth in vs, God the father then raiseth, and his spirit also raiseth and quickeneth the dead, and Christ also raiseth the dead, because the same spirit is here called the spirit of God, and of Christ: so Ioh. 6. 54. *He that eateth my flesh, &c. I will raise him vp at the last day.*

Doct. 5. *Of euerlasting glorie.*

v. 18. *Not worthie of the glorie, which shall be reuealed in vs: Thomas Aquin.* obserueth 4. necessarie points out of these words concerning euerlasting life: 1. it is called glorie, to shew the excellencie of it: for in this life noble wittes are desirous of nothing more then glorie: it is set forth by the name of that thing which is most desired. 2. *it shall be*, which sheweth the eternitie of it: for that which is now present is but short and momentarie. 3. *reuealed*, the glorie to come then is of it selfe invisible, but God shall so illuminate our minds, as that he himselfe will be seene of vs. 4. this glorie shall be shewed *in vs*, which signifieth the stabilitie of this glorie, it shall not depend of externall things, as riches, honour, but within vs it shall be, and possesse and repleniſh both our bodies and soules.

Doct. 6. *Of the nature and properties of hope.*

v. 24. *Hope that is seene is no hope.* 1. the author and efficient cause of hope, is God, Rom. 15. 13. *The God of hope, &c.* 2. the subiect, is the faithfull heart. 3. the obiect, things which are not seene. 4. the forme thereof is with patience to abide. 5. the effect thereof is ioy in the spirit, Rom. 11. 12. reioycing in hope. 6. the ende is our saluation, *we are saued by hope.* 7. the contrarie to all is despaire, and diffidence, *ex Gryneo.*

Doct. 7. *Of true prayer that consisteth not in the sound of the voice, but in the sighes of the heart.*

v. 26. *The spirit maketh request with sighes:* The meaning is this, that many times when the children of God are ouerwhelmed with griefe, and knowe not themselues what they pray, but onely sobbe and sigh, that the spirit vnderstandeth their meaning, and euen those sighs and groanes, which come of the spirit doe pray for them: *Augustine* writeth excellently hereof, *epist.* 121. that the brethren in Egypt, are said *crebras habere orationes, sed eas breuissimas, & raptim iaculatas*, to make often prayers, but the same verie short, and as it were of a sudden cast out, &c. whereupon he thus inferreth, *hanc intentionem, sicut non est obtrudenda, si perdurare non potest, ita si perduraverit, non esse cito rumpendam*, the intention of prayer, as it must not be forced, if it doth not continue, so if it hold still, it must not suddenly be interrupted and broken off: and so he concludeth, *ab sit ab oratione multa locutio, sed non desit multa precatio*, in our prayer let there be absent much speach, but let there not be wanting much praying, &c. for as long as the intention and devotion holdeth, the prayer cannot be too much, but to goe on still in words the intention beeing slacked, is much babling and talking, not praying.

5. Places of controversie.

Controv. 1. *That concupiscence remaining euen in the regenerate is sinne and in it selfe worthie of condemnation.*

v. 1. *There is no condemnation:* *Bellarmine* hence inferreth the contrarie, that in these words the Apostle doth not so much shewe that there is no condemnaion to those that are iustified, as that there is no matter of condemnation in them, *nihil condemnatione dignum*, nothing worthie of condemnation: *l. 5. de amiss. grat. c. 7. arg.* 3. and consequently concupiscence in them is not sinne.

Contra. 1. The contrarie rather is inferred out of the Apostles words, that concupiscence is in it selfe worthie of condemnation, of the which the Apostle treated before in the former chapter, but it is not vnto damnation, neither it, nor any other sinne vnto those, which are iustified by faith in Christ. 2. and the Apostle expresseth the verie cause, *they are iustified in Christ*, and therefore though sinne remaine in them, yet it is not imputed: therefore it is great bouldnes to denie that which the Apostle in so direct words expresseth, that vnto those which are (iustified) in Christ, there is no condemnation: not for that there is nothing worthie of condemnation in them, for then, they should be altogether without sinne, but because they are iustified. 3. the Apostle saith not, *there is no sinne*, but no condemnation, *Melancth.* not that the same sinnes remaine in those which are iustified, which were in them before, as *Pererius* slaundereth *Calvin* to say, *disput. 1. numer. 5.* but there be still some imperfections and reliques of sinne remaining, but not raigning, which notwithstanding are not imputed vnto the faithfull, neither are able to condemne them: and *Calvin* saith no more, but that the Apostle ioyneth three things together, *imperfectionem*, the imperfections which are alwayes in the Saints, *Dei indulgentiam*, Gods indulgence, whereby their sinnes are forgiuen, and *regenerationem spiritus*, the regeneration of the spirit, for *carni sua indulgens*, he that is giuen to the flesh, doth flatter himselfe in vaine to be freed from his sinne, *Calvin:* then cannot the same sinnes remaine, seeing in the regenerate the flesh is mortified, and sinne subdued.

Calvin slaundered by Pererius.

Controv. 2. *That none are perfect in this life.*

Origens ouersight is here to be noted, who thinking that the Apostle spake in the former chapter of those which partly serued the lawe of God in the spirit, and partly the Lawe of sinne in the flesh, saith that now he speaketh of those which *ex integro in Christo sunt*, which wholly are in Christ, not partly of the spirit, partly of the flesh: but are perfect.

Contra. 1. First *Origen* confoundeth iustification and sanctification: for the faithfull are indeed wholly graft into Christ by faith, and yet they may haue some infirmities of the flesh remaining. 2. there neuer liued any of that perfection, neuer to be tempted of the flesh, but onely Christ: but yet they which are in Christ doe not walke after the flesh, that is, *non carnem ducem sequuntur*, they doe not followe the flesh as their guide, though they be sometime tempted of the flesh: but they follow the guiding and direction of the spirit, *Beza in annot.* 3. and it hath beene sufficiently shewed before, quest. 36. of the former chapter, that the Apostle there speaketh in his owne person as of a man regenerate: and so in this place he meaneth the same, whom in his owne person he described before.

Controv. 3. *That regeneration is not the cause, that there is no condemnation to the faithfull.*

The Romanists doe make this the cause why there is no condemnation to those which are in Christ, because they walke not after the flesh but after the spirit, *Tolet. annot. 1. Bellarm. 5. de amission. grat. c. 10. respons. ad obiect. 7.* so likewise *Stapleton. Antidot. p. 435.* who thus obiecteth.

1. *Ob.* He vrgeth the Apostles words here, *there is no condēnation, &c. which walke not after the flesh*, therefore for that they walke not after the flesh, there is no condemnation to such.

Contra. The Apostle saith not there is no condemnation, because they walke not, but to them that walke not: regeneration is required as a necessarie condition annexed to iustification, not as the cause: so that here is an answear to two questions together: how we are iustified, namely, by faith in Christ, and who are iustified, they which bring forth good fruits: the one is internall, their iustification, the other externall, namely sanctification, *Beza.*

2. *Ob.* The Apostle saith that the *lawe of the spirit*, (which *Beza* interpreteth to be the grace of regeneration) doth free vs from the lawe of sinne, and death, v. 2. *Ergo*, it is the cause of iustification.

Contra. 1. This interpretation beeing admitted, that followeth not, which is inferred, for the words are not *from sinne*, but from the *lawe of sinne*, that is, from the dominion of sinne: and so indeede the grace of regeneration freeth vs, that sinne hath no more dominion ouer vs. 2. but it is better with *Ambrose* to vnderstand by the law of the spirit, *legem fidei*, the lawe of faith, whereby we are freed from sinne and death.

3. *Ob.* If righteousnesse beeing present, do not iustifie vs, then beeing absent it condemneth not.

Contra. 1. It followeth not: for a thing may be insufficient to a worke beeing present,

and

and yet if it be remooued it is sufficient to hinder the worke: as good diet in a sicke man may hinder his recouerie, and yet if he vse it, it is not alwayes sufficient to helpe him. 2. and yet here is a difference in this example: for good diet is an helping cause vnto health, but good workes are no cause of saluation, but onely a condition necessarily required and annexed.

4. *Obiect.* The Apostle saith, v. 15. *If ye liue after the flesh, yee shall die, but if ye mortifie the deedes of the bodie, ye shall liue:* therefore mortification is the cause of life and saluation.

Contra. 1. Hence followeth that mortification is necessarie vnto saluation, yet not as a cause, but as a necessarie condition, without the which there is no faith, and consequently no saluation. 2. eternall life is the gift of God, c. 6. 23. therefore not due vnto our merits; euill workes are the cause of damnation, because they iustly deserue it: but it followeth not, that good workes are the cause of saluation: for they are both imperfect, and so vnproportionable to the reward, and they are due otherwise to be done, and therefore merite not.

Controv. 4. *Against the Arrians and Eunomians concerning the deitie of the holy Ghost.*

v. 2. *The law of the spirit of life, &c. hath freedome: Chrysostome homil. de adorand. spirit.* from this place prooueth the deitie of the spirit against the Arrian and Eunomian heretikes, who made great difference in the persons of the Trinitie: the Sonne they affirmed to be a creature and much inferiour to the Father, and the holy Ghost they made *seruum & ministrum filij*, a seruant and minister of the Sonne: *Chrysostome* confuteth them by this place: for if the spirit be the author of libertie and freedome to others, then is he most free himselfe, and not a minister or seruant: as the Apostle saith, 2. Cor. 2. 17. where the spirit of the Lord is, there is libertie.

Controv. 5. *Against the Pelagians, that a man by nature cannot keepe and fulfill the law.*

This error is confuted by the expresse words of the Apostle: who saith that the law was weake by reason of the flesh, and so not able to iustifie vs: by the flesh the Apostle vnderstandeth not, *substantiam carnis*, the substance of the flesh, as the Maniches were readie to catch at these and the like places to confirme their wicked opinion, who held the flesh of man to be euill by nature: nor yet the carnall rites and obseruations of the law, which were not able to cleanse the obseruers of them, as *Origen* here interpreteth, and *Lyranus* following him: But by the flesh we vnderstand with *Chrysostome*, *carnales sensus*, the carnall affections: *carnalitatem quæ rebellabat*, the carnalitie of man which rebelled against the spirit: *gloss. ordinar. concupiscentias carnis*, the concupiscence of the flesh, *Haymo: prauitatem naturæ*, the pravitie of nature, *Martyr:* which hindereth, that none can keepe the law to be iustified by it. This then manifestly conuinceth the *Pelagians*: for if the flesh make the law weake and vnable to be kept, then none by the strength of their nature and flesh can fulfill the law.

Controv. 6. *The fulfilling of the law is not possible in this life, no not to them which are in the state of grace.*

1. The Romanists, out of these words of the Apostle, v. 4. *That the righteousnesse of the law may be fulfilled in vs, which walke not after the flesh*, doe inferre that they which walke not after the flesh may fulfill the law: so that either it must be denied, that none in this life, walke after the spirit, or it must be graunted, that by such the law may be fulfilled, *Pere. disput.* 5. *Bellarmine* addeth, that if the law cannot be fulfilled, *Christus non obtinuit, quod voluit*, Christ hath not compassed or obtained that which he intended, for therefore he died, that the iustice of the law might be fulfilled.

Contra. 1. Indeed *Origen*, whose errors, and erroneous interpretations our aduersaries themselues will be ashamed of, sauing where they serue their turne, first deuised this interpretation: who by the law here vnderstandeth the law of the mind, which is fulfilled, *quando lex peccati in membris, &c.* when the law of sinne in the members resisteth it not: and *Haymo* hath this glosse, that we beeing redeemed by Christ, might spiritually fulfill the workes of the law, *per cuius impletionem possumus iustificari*, by the fulfilling whereof we may be iustified: But this place is better vnderstood of the obedience of Christ who fulfilled the law, which is imputed vnto vs by faith: and thus doe not onely expound our new writes, *Melancthon, Bucer, Hyperius, Calvin, Beza*, with others; but some of the auncient expositors, as *Theophylact, quæ lex facere nitebatur, ea Christus nostri gratia executus est*, those

things, which the law endeuoured Christ hath performed for vs; so also *Oecumenius, scopus & finis legis per Christum partus est & exhibitus*, the scope and end of the law is obtained & exhibited by Christ: yet we must endeuour to keepe those things, which are deliuered, *per conuersationem bonam & fidem*, by a good conuersation and faith.

2. And that this is the meaning of the Apostle, 1. the phrase sheweth, *that the law might be fulfilled in vs*, he saith not, *by vs, Beza.* 2. because there is none so perfect in this life, that neither in thought, word, nor deed transgresseth not the law.

3. The law was weake through the infirmitie of the flesh: but the infirmitie and weakenes of the flesh remaineth still euen in the regenerate: therefore neither in them the righteousnesse of the law can be fulfilled.

4. To the contrarie arguments thus we answer. 1. the Apostle saith not, that they which walke after the spirit fulfill the law: but the law is fulfilled in them, that is, imputed vnto them by faith in Christ. 2. though the faithfull cannot fulfill the law, yet Christ performed what he intended, that he might keepe the law for them, and they be iustified by faith in him. 3. this clause then, *which walke not after the flesh*, is added to shew who they are, for whom Christ hath fulfilled the law, and to what end, namely to such, as walke in newnes of life.

5. Some doe thinke that the Apostle speaketh here of two kinds of fulfilling the law, one *imputatione*, by imputation of Christs obedience, which is our iustification: the other *inchoatione*, by a beginning onely, which is our sanctification, begunne in this life, and perfited in the next, when it shall be fulfilled: *Martyr, Pareus:* But the other sense is better: for the Apostle speaketh of a present fulfilling of the law in them which walke according to the spirit, not of a fulfilling respited, and excepted in the next life: which is most true, but not agreeable to the Apostles meaning here.

6. So the Apostle in this place setteth forth three benefits purchased vnto vs by Christ, 1. remission of our sinnes, in that Christ bare in himselfe the punishment due vnto our sins. 2. then the imputation of Christs obedience and performing of the law. 3. our sanctification, that we by the spirit of Christ doe die vnto sinne, and rise vnto newnes of life: which our sanctification is necessarily ioyned with our iustification, but no part thereof: 1. because it is imperfect in this life; it is perfect after a sort *perfectione partium*, by the perfection of the parts, because regeneration is both in the bodie, and soule, but not *perfectione graduum*, by the perfection of degree; for so it is onely begunne here, and shall be perfited in the next life: 2. and sanctification followeth after iustification, and so is no part of it; for first we are iustified, then sanctified,

Controv. 7. *That not the carnall eating of Christs flesh is the cause of the resurrection, but the spirituall. v.* 11.

1. The Apostle sheweth the cause of the resurrection of the Saints, to be the inhabiting and dwelling of the spirit of God in them; so that the spirituall communicating with the flesh and blood of Christ by faith is that, by the vertue and power whereof our bodies shall be raised againe at the last day, it is not the carnall eating of Christs flesh in the sacrament, as the Romanists hold (wherwith to the same end they housle the sicke) that is in our bodies the seede of the resurrection; for there may be a spirituall eating and drinking of Christs flesh and blood euen without the sacrament, which is both necessarie and sufficient vnto life; whereof our Blessed Sauiour treateth, Ioh. 5. 4. *Whosoeuer eateth my flesh and drinketh my blood, hath eternall life, and I will raise him vp at the last day:* Christ speaketh not here of the sacramentall eating and drinking, but of his spirituall; for the sacrament was not yet instituted.

2. And that the carnall and corporall receiuing of Christs flesh is not possible, neither yet requisite or necessarie to the resurrection of our bodies, doth euidenly appeare by these two reasons. 1. because the Fathers that died, before Christ was incarnate, could not in that manner eate and drinke Christ, and yet they died in the hope of the resurrection. 2. infants are not admitted to the sacramentall eating, and yet they shall rise againe at the latter day; *Martyr.*

Controv. 8. *Against merites.*

v. 12. *We are detters not to the flesh, &c.* hence it followeth, that we are detters to the spirit, which part the Apostle suppresseth, as beeing euident enough of it selfe out of the other. 1. It is manifest then, that whosoeuer seruice we doe performe vnto God, it is *ex debito*,

bito, a due debt: we are endebted to God, 1. by reason of our creation, that he hath giuen vs these bodies and soules, to the end that we should set forth his praise in the world. 2. we are bound vnto God, for our redemption by Christ, our regeneration and sanctification by his spirit: all which the Lord hath wrought for vs, that we should performe him faithfull seruice. 3. and likewise we are bound vnto God for the hope of our resurrection, and glorification promised in his kingdome, which the Apostle touched in the former verse.

2. If then, whatsoeuer seruice we doe vnto God, we doe but our bounden dutie: then there is no place for merits for our selues, much lesse for works and merites of *supererogation* for others, as the Romanists hold, and teach: for *debitum & meritum*, debt and merite doe one take away another, as the Apostle sheweth Rom. 4. 5. And whatsoeuer workes we do, they are either according to the flesh or the spirit, if after the flesh, they are sinfull, if according to the spirit, they are of dutie.

3. But they will thinke here to helpe themselues by a distinction, that though our works merite not in the rigour of Gods iustice, yet they merite *ex acceptatione diuina*, through the diuine acceptance, &c. God indeed accepteth of our good workes in Christ, yet not as merits, but of grace, and so in mercie rewardeth them.

Controv. 9. *Whether in this life one by faith may be sure of saluation.*

v. 16. *The same spirit beareth witnesse with our spirit, that we are the children of God:* Though this be an euident place to prooue the certaintie of saluation in the perswasion of the faithfull, because the testimonie of the spirit is vnfallible: yet the Romanists are not ashamed to denie, that any such certaintie may be gathered from hence: they say this testimonie of the spirit is nothing else, *but the inward good motions, comfort, and contentment of spirit, which the children of God doe daily feele more and more, &c. Rhemist. annot.* And *Pererius*, it is but *gustus quidam spiritualis præsentiæ*, a kind of tast of the spirituall presence of grace: and he consenteth vnto *Thomas*, who thus interpreteth this testimonie of the spirit to be *coniecturalem perswasionẽ*, a coniecturall perswasion: but *infallibilis certitudo*, an infallible certaintie cannot be had, *citra specialem Dei reuelationem*, without the speciall reuelation of God: their reasons are these.

1. *Thomas* thus argueth: a thing may be knowne either by speciall reuelation from God, and so it may be reuealed vnto some, that they are saued: or a man may know somewhat in himselfe, and that two waies, *certainely*, or *coniecturally*: a thing is certainely knowne by the principles thereof: as God is the beginning of grace: but because God cannot perfitely be knowne, none can attaine vnto this certaintie: the coniecturall knowledge is by signes and effects; as when a man doth perswade himselfe, that because he feareth God, and contemneth the world, he is in Gods fauour, but this knowledge is imperfect, as S. Paul saith, *I know nothing by my selfe, yet am I not thereby iustified.*

2. *Pererius* addeth this reason: fowre waies may a thing certainely be knowen, *per lumen naturale, &c.* by the naturall light of the vnderstanding: by the light of the Catholike faith, by speciall reuelation: *per lumen fidei infusæ*, by the light of faith infused: but by none of these can one be assured of his saluation: not by the first, for it is a supernaturall light: nor by the second, for then all, that beleeue the Catholike faith should haue this assurance: neither hath euery Christian the third, which is by special reuelatiõ: neither by the fourth can it be attained vnto: for that perswasion riseth of two propositions, the one apprehended by faith, the other collected out of that by some naturall euidence and experience: as faith teacheth vs, that all which are truely contrite and penitent, shall be saued: then one out of his owne experience inferreth: but I am contrite and penitent. *Ergo:* But this experience is vncertaine, because that many actions proceeding from a man himselfe may carrie some semblance of those, which are wrought by the spirit: and a man may haue many sinnes, which he knoweth not, and so cannot repent him of them.

Contra. 1. To *Thomas* argument we answer, 1. that two waies is a faithfull man perswaded, and made certaine of his saluation: both by the efficient cause the spirit of God, which giueth such testimonie and assurance vnto them, and by the signes and effects, which are wrought in them. 2. though God cannot here be perfitely knowne, yet so much is knowne of God, as may make a man sure of his saluation: as we know by the Scriptures the great loue and mercie of God towards vs in Christ, and his constancie and immutabilitie, that whom he loueth, he loueth to the end: all which tend to make vs sure of our election

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and saluation in Christ. 3. Saint Paul did not thinke himselfe to be iustified by the peace of his conscience: for that is a fruite of iustification, not the cause thereof: But Saint Paul knew himselfe to be iustified by faith, and thereof was assured: the testimonie of the conscience, which ariseth of our good fruits, is an argument of our liuely faith, whereby we are iustified. 4. we confesse, that none in this life can attaine to a perfect assurance without some doubting: but there is difference betweene an infallible and certaine assurance, and a perfect assurance: this sheweth the degree, the other the kind and manner.

2. To *Pererius* we answer, that we are assured by the light of faith infused, that we are saued, and his exceptions we except against: 1. it is not naturall sense and experience, that assumeth, *I am saued*, but this is the particular act or sense of faith relying vpon Gods promises: there is a generall assent vnto, and apprehension of Gods promises, which maketh the proposition: *he that beleeueth in Christ, shall be saued:* then is there a particular application, which is the speciall act of faith: *but I beleeue*, which a man is assured of by his workes: then the conclusion followeth, *I shall be saued:* the *proposition* beeing grounded vpon the promise of God is, the obiect of faith: the *assumption* inferred out of the proposition, is the act of faith. Therefore that is a friuolous obiection, that the assumption, *I doe beleeue*, is not *de fide*, of faith, and it hath not the expresse word of God: for *fides non creditur, sed sentitur*, faith is not beleeued, but it is felt and perceiued: it apprehendeth the generall promises of God, and particularly applieth them. 2. It is vntrue, that the actions proceeding of the spirit, and such as come from man himselfe, are alike: for there is no good thing in vs, which the spirit worketh not: naturall ciuill workes haue a semblance indeede and shew of goodnes, but there is not any true goodnes in them. 3. but this is not to the purpose, for though a man haue many sinnes, which he knoweth not, and his workes be imperfect, this in a faithfull man hindreth not the assurance of his saluation, which is not grounded vpon his workes, but vpon his faith: indeed if a man were iustified by workes, he could neuer attaine vnto any securitie or certaintie of saluation: but it is faith that layeth hold on the perfect obedience, and righteousnesse of Christ that bringeth vs to this assurance. 4. And as for their speciall reuelation, whereby they pretend, that Saint Paul and other holy men were made sure of their saluation, the Apostle taketh away this pretext, in making his case common herein with other faithful men, saying that there was not a crowne of righteousnesse laid vp onely for him, but for all them, *that loue his appearing*, 2. Tim. 4. 8. a more excellent degree of assurance the Apostle had, but the diuersitie of degree taketh not away the truenes of the thing: a true assurance of saluation all the faithfull haue, though not in the like degree & measure. Now on the contrarie side, that it is possible for a Christian by faith to assure himselfe of his euerlasting saluation, and that *de facto*, in very deed euery faithfull man is so assured, we proue it by these testimonies of Scripture: As, Rom. 7. 16. *The spirit beareth witnesse with our spirit, that we are the children of God:* 1. Cor. 2. 12. *We haue receiued the spirit of God, that we may know the things, that are giuen vs of God.* 2. Cor. 13. 5. *Know ye not your owne selues, that Iesus Christ is in you vnlesse ye be reprobates:* and such other places many might be produced, which shew, that we haue a certaine knowledge and assurance by faith of heauenly things.

Pererius answereth, 1. that either these places must be vnderstood of a morall, coniecturall, and humane kind of certitude, & assurance, not diuine and infallible, as in the first place, though the testimonie of the spirit be most certaine in it selfe, yet we onely by coniectures gather, that it is the testimonie of the spirit. 2. or the Apostle speaketh of that speciall assurance by reuelation, which the Apostles had in those daies, as in the second place: 3. or he meaneth the knowledge onely of the doctrine and principles of faith, not of beeing in the state of grace, as in the third: *Pere. disput.* 8.

Contra. 1. The Apostle speaketh not simply of the testimonie of the spirit, as it is in it selfe, but as it is to vs, *it beareth witnesse with our spirit*, that we are the children of God, and thereby we crie *Abba father:* like as then children doe call vnto their fathers, with a confident assurance, not a coniecturall opinion, the like certaintie haue the faithfull, that they are the sonnes of God, and that he is their father. 2. the Apostle speaketh not of the Apostles and teachers onely of those times, but generally of all the faithfull, which haue not receiued the spirit of the world, but the spirit of God. 3. And the Apostle in the third place expresselie mentioneth such a knowledge, which the reprobates haue not, and they which haue it, are not reprobates: but the knowledge of the doctrine of faith euen the reprobates haue, but it

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is not sanctified vnto them.

4. Now then to conclude this point: there is a threefold kind of certitude, there is one in opinion onely, when a man deceiueth himselfe in his perswasion, and thinketh that to be, which is not; there is an other certaintie in the truth of the thing, as the Deuils know the truth of the articles of faith, though they haue no comfort in them: and there is an assurance as well of the truth of the thing, as in perswasion and assent of him, which beleeueth; such is the assurance of faith; the first is onely in the will and affection without any ground, the second in the intellectuall part onely, the third is in both; So then in a faithfull man both his vnderstanding is illuminate to perceiue celestiall things, and his heart and affection is inclined, firmely to beleeue, and applie them to himselfe.

5. Some of the Romanists doe not much differ from vs in this point of the certaintie of saluation: as *Pererius disput. 9.* alleadgeth *Vega*, and *Ricardus Tapperus*, who affirme, that a man may be so certaine of grace, *vt omni careat formidine & hæsitatione*, that he may be without all feare and doubting: See further of this Controuersie, *Synops. Centur. 4. cr. 20.*

Controv. 10. *Against the inuocation of Saints.*

v. 15. *Whereby we crie Abba father:* Hence *Bucer* well obserueth, that the spirit of God teacheth vs to call vnto God, and crie in our hearts *Abba, father:* the spirit sendeth vs not vnto Saints: the prodigall child comming home to his father, went not to any of his fathers seruants, to make them his Mediators, but he came to his father, and humbled himselfe vnto him, Luk. 12. and so our Blessed Sauiour teacheth vs to pray; *Our Father, &c.* and here the Apostle saith, that by the spirit we crie *Abba father:* See further of this matter, *Synops. Centur. 2. cr. 30.*

Controv. 11. *That a strange tongue is not to be vsed in the seruice of God.*

v. 15. *Abba father:* It followeth not, because that certaine straunge words are reteined in the Scriptures, as *Messias, Cephas, Maranatha, Rabbi, Osanna, Alleluia, Abba,* which words were naturally knowne vnto the Iewes: that hence it followeth, that the scriptures and prayers may be read, and rehearsed in a strange language: for these words, by reason of the neere coniunction betweene the Gentiles and Iewes conuerted to the faith, were well knowne, and vnderstood of the Gentiles: euen as the word Amen, is now vsed and vnderstood of all: from the vse of one or two words which are strange, and yet vnderstood, the argument followeth not for the vsing generally of a strange language, and the same vnknowne: See further also hereof, *Synops.*

Controv. 12. *That euerlasting glorie cannot be merited.*

v. 18. *The afflictions of this present time are not worthie of the glorie, &c.* notwithstanding the euidence of this place, which ouercommeth the Popish doctrine of the meriting of heauen: yet our aduersaries with tooth and naile, as they say will hold their owne: and thus take vpon them to prooue the merite of the actions and sufferings of the Saints.

1. *Stapleton* thus reasoneth, it is required as a condition of vs, that if we suffer with Christ, we shall be glorified with him: but the condition performed, the reward of necessitie followeth.

2. The sufferings of Christ did merite vnto him heauen, Phil. 2. 7. therefore our sufferings also doe merite heauen for vs: *Staplet.* 486. 489.

3. The *Rhemists* here vrge that place, 2. Cor. 4. 17. *Our light affliction worketh for vs an exceeding weight of glorie:* whence they inferre, that our tribulations are meritorious.

4. And whereas the Scripture setteth forth the mercie of God in the saluation of man, which excludeth merit; *Stapleton* answereth, that the free mercie of God is seene in the remission of sinnes, and about the first iustification, not in giuing the reward of glorie. *Staplet. ibid.*

5. And to this place of the Apostle they make this answer: 1. *Lyranus* saith, that as our works proceede from our free will, they merit not, but as they are wrought in vs by the spirit, so they merit of condignitie. 2. to the same purpose *Bellarmine* saith, that they are not meritorious of themselues, *ex natura sua*, of their owne nature, *sed ex dignitate principij*, of the worthines of the cause, that is the grace of Christ, which worketh them: *lib. 5. de iustific. c. 14. ration. 1.* And the Rhemists are bold to adde further, that the sufferings of Christ in themselues, in respect of their greatnes, were not meritorious, but in respect of the worthines of his person. 3. *Thomas* saith, that although there can be no merit in men toward God,

God, *secundum absolutam equalitatem*, in an absolute equalitie: yet there may be *secundum præsuppositionem diuinæ ordinationis*, the diuine ordinance beeing presupposed. 4. *Tolet annot.* and *Pere. disput.* 10. answer that the Apostle here speaketh not of the dignitie and merit of the sufferings of the Saints, but sheweth that they being in themselues compared with the celestiall glorie, are not proportionable, either for the continuance, or in the sense of sorrow now, and of ioy afterward.

Contra. 1. The condition performed assureth vs of a reward, but of grace, not of merit: for like as adoptiue sonnes among men, are admitted to the inheritance by the grace and fauour of the adoptor, not by their merit, so much more is the euerlasting inheritance giuen by the grace of adoption.

2. Concerning Christs meritorious sufferings. 1. he merited not for himselfe, but for vs: for as he was not borne for himselfe, so neither died he for himselfe, as he did not rise for himselfe, as *Ambrose* well saith, *si nobis non resurrexit, vtiq; non resurrexit, &c.* if he rose not for vs, he rose not at all: for he had no reason to rise for himselfe: *de fide resurrect. c.* 24. And the Apostle Phil. 2. sheweth not the merit, but the order and way how Christ after he had suffered, was to enter into glorie: as our Sauiour saith, Luk. 24.26. *Ought not Christ to haue suffered those things, and enter into his glorie?* 2. Christs sufferings were vnlike ours: for they were perfit, and the redemption for sinne: ours are either chastisements for our sinne, or trials of our faith, and so part of our obedience: and therefore they cannot merit, as Christs did.

3. Our light and momentarie afflictions are said to worke our glorie, not as meritorious causes, but as preparatiues, and as the way which God hath appointed vs to walke in: And so *Origen* rehearsing here that place of the Apostle, expoundeth it: *ex momentaneo & leui tribulationum nostrarum labore semina quædam collecta, immensum nobis gloriæ pondus præparabunt:* certaine seeds gathered by the light and momentarie labour of our tribulations, doe prepare for vs an exceeding weight of glorie, &c. but *Origen* in the same place vtterly reiecteth all meriting, *nihil dignum inueniri vel comparari ad futuram gloriam potest*, there can be nothing found worthie, or to be compared vnto the glorie to come.

4. The Scripture includeth merit not onely from the beginning, but from the whole worke of our saluation: as Tit. 3. 4. *Not by the workes which we had done, but by his mercie he saued vs:* and seeing the reward and inheritance dependeth of our adoption, and adoption of our election, both which are of grace; how is not the inheritance also of grace?

5. None of these answers are sufficient to obscure the euidence of this place; 1. seeing good workes proceed not of free will, but are wrought by the spirit, they therefore merit not: for he that meriteth, must merit of his owne: 2. neither can good workes merite of grace: for these are opposite one to the other, that which is by workes cannot be by grace: for then worke were no more worke: neither that which is by grace, can be by worke, for then grace were no more grace: as the Apostle reasoneth, Rom. 11.6. therefore they vnskilfully confound them together, grace and workes, which the Apostle distinguisheth: And to say that Christs passions were not meritorious in themselues, is a blasphemous speach: for his actions could not be seuered frō his person: for otherwise they were not Christs actions, therefore they were in themselues, as they proceeded from Christ, meritorious. 3. It is Gods ordinance indeed, that man should doe workes, and suffer with Christ to shew their conformitie and obedience, but not that they should merit thereby: for as the same *Thomas* saith, *compensatio meriti est actus iustitiæ, &c.* the rewarding and compensation of merit is an act of iustice: and iustice is a kind of equalitie: where there is no equalitie, there is no iustice, and so no merit. *Thom. in.* 1. *secund. qu.* 114. *ad.* 1.

4. If the sufferings of this life are neither in quantitie nor qualitie proportionable to the glorie, which shall be reuealed, then can they not be meritorious, for betweene the merite and reward there must be a proportionable equalitie, and an equall proportion: Notwithstanding then all these cauillous answers, this place of the Apostle, *that the sufferings of this time present are not worthie of the glorie*, is verie pregnant to ouerthrow the merite of the sufferings and other workes whatsoeuer of the Saints, in respect of the reward of euerlasting life.

Controv. 13. *That hope iustifieth not.*

v. 24. *We are saued by hope:* by this place both the Rhemists here in their annotations and *Pererius numer.* 82. doe inferre, that faith doth not onely iustifie, but that hope and charitie

charitie doe iuſtifie, as well as faith, as here the Apoſtle ſaith, we are ſaued by hope.

Contra. This cauill may diuerſely be remooued. 1. by beeing ſaued, the Apoſtle vnderſtandeth not to be iuſtified, for our iuſtification is preſently had and poſſeſſed: but by ſaluation, he ſignifieth the perfection and accompliſhment of our redemption and adoption in Chriſt: therefore they would deceiue vs by the *homonymie*, and diuerſe takings of the word: to be ſaued ſometime ſignifieth to be iuſtified, Tit. 3. 5. but ſo it is not here.

2. We muſt vnderſtand the Apoſtle to ſpeake of hope, as ioyned with faith, *hope hath relation to faith, by the which we are iuſtified freely, D. Fulk.* And when as theſe things, as our iuſtification, ſaluation, are aſcribed to hope or charitie, we muſt ſo take it, that the manner of our iuſtification is ſhewed, not by the cauſes, but by the effects: like as then in the will, we looke to the foundation, in a tree to the roote: ſo when the Scripture ſetteth forth any commendation of hope and loue, we muſt looke vnto faith, from whence they ſpring, and without the which they cannot ſtand, *Mar.*

3. The Apoſtle doth not here treat of the cauſe of iuſtification, *ſed quo fultro in ea iuſtitia ſuſtentemur, quæ nobis per fidem obtingit*, but by what prop we are ſuſtained and vpheld in that righteouſneſſe, which happeneth vnto vs by faith: *Gualter:* ſo that hope is not the cauſe of ſaluation, but it is as the way and meanes, whereby ſaluation begunne in vs by faith, is brought vnto perfection.

Controv. 14. *Whether hope doth relie vpon the merite of our workes.*

The Maſter of the ſentences affirmeth *lib. 3. ſperare ſine meritis, non ſpem eſſe, ſed præſumptionem*, that to hope without merits, is not hope, but preſumption: ſo alſo *Gorrhan, illud quod ex meritis patienter expectatur, &c.* that which is patiently expected by merits, is moſt certainely had and obtained of God: they reaſon thus.

Argum. 1. S. Paul affirmeth, that patience bringeth forth experience or triall or probation, and experience hope, Rom. 5. 4. if hope then ariſe of our patience and experience, it hath dependance of our workes.

Anſ. 1. It is euident, that Saint Paul doth not in that place make his gradation by the cauſes: for tribulation is not the cauſe of patience, ſeeing many by tribulation are driuen to deſpaire: but the Apoſtle onely ſetteth downe the order of thoſe inſtruments, which the ſpirit of God vſeth, to worke hope in vs thereby. 2. and properly hope cauſeth patience, not patience hope: for the Martyrs, if they were not thereto enduced by hope, could neuer endure ſuch vnſpeakeable torments: like as the Marchant would neuer put himſelfe into ſuch daungers by Sea, if the hope of gaine mooued him not thereunto: and ſo S. Iames ſheweth, that the probation and triall of our faith bringeth forth patience. c. 3. faith beeing tried and prooued by affliction worketh patience, and faith bringeth forth hope. 3. yet we denie not, but that as hope originally cauſeth patience, ſo by our patience and experience our hope is alſo the more ſtrengthened and confirmed.

Now on the contrarie, that it is but a weake, and indeed a falſe hope, which dependeth vpon workes, it is thus euident: 1. becauſe by this meanes hope ſhould be contrarie to faith, which iuſtifieth a man freely without relation to his workes: if hope then ſhould be tied to the condition of workes, it ſhould be oppoſite to faith. 2. our workes are imperfect, if hope be built vpon an imperfect and vncertaine ground, it can haue no certaintie in it ſelfe. 3. Some are conuerted to God, hauing no good workes, as the theefe vpon the croſſe, yet he had hope in Chriſt, praying vnto him to be remembred in his kingdome.

Controv. 15. *Againſt the naturall power and integritie of mans will.*

v. 26. *We know not what to pray, as we ought:* this ouerthroweth that error of the Pelagians, who aſcribed vnto man power by nature to keepe the law of God: but how can this be, ſeeing a man cannot tell how to pray as he ſhould, if he be not ayded by the grace of Gods ſpirit: he muſt needes come ſhort of keeping the law, that faileth in this principall part of Gods ſeruice, namely prayer: for if a man know not of himſelfe how to pray, and ſo cannot ſerue God, as he ought, he faileth in a cheef part of the law of God: And wheras there are three degrees in the proceeding of euery action, the thought conceiueth, the wil conſenteth, the act & work perfiteth, none of al theſe are in mãs power: not the firſt: we are not able of our ſelues to thinke any thing: and it is God which worketh both the other, namely the will and the deed, Phil. 1. 13. And as theſe places doe exclude this hereſie of the Pelagi-

ans, who extoll the power of nature altogether; so also they ouerthrow the error of the *Semipelagians* the Papists, who ioyne freewill and grace as workes together.

Controv. 16. *That predestination dependeth not vpon the foresight of faith or good workes.*

v. 16. *Those whom he knew before he also predestinate: Chrysostome*, and other Greeke expositors following him, as *Theophylact*, *Theodoret*, *Oecumenius*, hence inferre, that Gods prescience is the cause of predestination: *praeuidet Deus, &c.* God first foreseeth who are meete and worthy to be called, and then he doth predestinate them: so also *Ambrose* and *Heirome* in their Commentaries vpon this place, doe interpret that to be the purpose of God, whereby he decreed to call vnto the faith those whom he foresaw would beleeue: *Lyranus* saith, that Gods prescience is *praeambulum ad praedestinationem*, a preamble, and as an inducement to predestination: The Lutherans doe somewhat incline vnto this opinion; as *Osiander* in his annotation here, *quos antequam nascerentur, &c. praeuidit, &c.* whom in his infinite wisedome he foresaw, such as should please God, &c. The moderne Papists are not here all of one opinion: The most learned among them doe affirme election by grace, *ante omnium operum prouisionem*, before the foresight of any workes: *Bellar. lib. 2. de grat. c.* 10. and *Pererius* is of the same iudgement, *disput.* 22. 23. vpon this chapter: but our Rhemists are more grosse in this point: they say that Christ hath not *appointed men by his absolute election, &c. without any condition or respect of their workes:* Hebr. c. 5. sect. 7. Now this opinion, that predestination is grounded vpon the foresight of faith or good workes, is thus euidently confuted.

Argum. 1. That which is Gods worke in man, is no cause in mans behalfe why he should be elected: but faith and to beleeue is the worke of God. Ioh. 6. 29. *This is the worke of God, that yee beleeue, &c.* Ephes. 2. 8. *By grace are ye saued through faith, not of your selues, it is the gift of God:* therefore the foresight of faith is not the cause of election.

2. *Argum.* That which is the effect of predestination, is not the cause: but faith and good workes are the fruit and effect, as Act. 13. 48. *As many as were ordained to eternall life, beleeued:* he saith not as many as were foreseene to beleeue, were ordained, &c. Eph. 2. 4. *He hath chosen vs, that we should be holy:* it is the end and fruit of our election our holines, therefore not the procuring or inducing cause.

3. *Argum.* There is one and the same reason and manner and cause of election vnto all: but some are saued without prouision or foresight of their workes, as infants, which die in their infancie: for their good workes, which are not, could not be foreseene: it cannot be here answered, that their good workes are foreseene, which they would haue done, if they had liued: for if one may be elected for the foresight of good workes which he might haue done, by the same reason one might be condemned vpon the foresight of euill works, which he might haue committed: but this standeth not with the iustice of God.

4. *Argum.* First the end is propounded, then the meanes are thought of, as tending to that end: the meanes are no inducement to decree or set downe the end of a thing: life eternall is the end, the meanes and way thereunto are faith and vertuous workes: these then foreseene of God could not be a motiue to decree the end.

5. *Augustine* was sometime of opinion, that although God hath not chosen the good workes of men in his prescience, *elegit tamem fidem in praescientia*, yet in his prescience he made choice of faith, *in expositione huius epistol.* But afterward *Augustine* retracteth this opinion, *lib. 1. Retractat. c.* 23. ingeniously confessing, *nondum diligenter quaesieram, &c. quaenam sit electio gratiae*, I had not diligently enquired, nor found out, what is the election of grace, which is no grace, *si vlla merita praecedant*, if any merits goe before.

6. Some Popish writers haue deuised how to reconcile *Augustine* with the rest of the fathers: and they haue found out this distinction, that there are two kinds of predestination, one *ad gratiam*, to receiue grace, and this they say is without any foresight of faith or works, and the other is *ad gratiam*, vnto glorie and life eternall, which proceedeth from the foresight of faith and workes: of this kind of predestination speake the Greeke fathers, and *Augustine* of the other: Thus *Ruard. Tapper. Deyedon, Gabriel Vasquez*, as they are cited and approoued by *Pererius, disput.* 24.

Contra. 1. *Augustine* euidently speaketh of predestination to eternall life, where he deliuereth his first opinion of the foresight of faith: for these are his words, *Quid elegit Deus in eo*, what did God elect in him, whom he did predestinate vnto life eternall? 2. That is a vaine

a vaine and idle distinction: for predestination comprehendeth both the ende and the meanes thereunto: as the Apostle saith, Ephes. 1. 11. *in whom we are chosen when we were predestinate, &c.* that we which first trusted in Christ, should be to the praise of his glorie: here both the meanes, to beleeue or trust in Christ, and the end, euerlasting glorie, are both comprehended vnder predestination. 3. in this distinction there is a vaine and absurd *tautologie*, for who would aske this question, whether the foresight of grace and faith in a man, were the cause that God ordained him to haue grace and faith.

7. *Tolet* to helpe out this matter saith, that the foresight of faith as a motiue vnto election, and the election by grace may well stand together: for here faith foreseene, is not considered as a merit, but as *causa sine qua non*, a cause without the which God hath purposed not to call those, which shall be saued: but notwithstanding, it is *bene placitum*, the good pleasure of God, not the merit of man, *annot.* 31.

Contra. In this question of predestination, we must distinguish betweene the decree it selfe, and the execution of the decree: in the execution, good workes are required, not as a meritorious cause of life eternall, but onely as such a cause, without the which life eternall cannot be had: and this we graunt: but if Gods decree should arise of any such foresight, it is now an inducement and motiue, not a cause onely, *sine qua non*, without the which not: and so Gods good pleasure should not be the first cause, (higher then the which the Apostle goeth not, Ephes. 1. 5.) if the foresight of faith or good workes should induce the Lord to elect: for now election should not stand vpon the will and pleasure of God, but vpon the will and inclination of man.

Controv. 17. *Against the opinion of Ambrosius Catharinus concerning predestination.*

This Popish writers opinion is, that God hath ordained all men vnto eternall life; yet with this difference: Some he hath absolutely appointed vnto saluation without any condition, whose head is Christ, and then the blessed Virgin Marie: the number of those thus predestinate is certaine, and none of them can perish: there is an other sort of men which are ordained vnto saluation, not absolutely, but vnder condition of their obedience, & vpon the foresight of their merits: and some of those come vnto eternall life, some doe not: of this opinion *Sixtus Senensis, Catharinus* scholar professeth himselfe to haue beene, *Biblioth. lib. 6. annot.* 248. and that he preached it for tenne yeares together and in diuerse cheefe cities of Italie, till he saw the inconuenience and manifold difficulties, that would follow vpon that doctrine, and then he gaue ouer.

Contra. This opinion hath diuerse absurdities. 1. it alloweth some to be saued, which are not predestinate vnto life, contrarie to the Scripture, which onely promiseth euerlasting deliuerance and saluation vnto them which are written in the booke of life: Dan. 12. 1. Reuel. 17. 8. c. 20. 12. 2. It maketh Gods ordinance and decree to be vncertaine, that many whom he appointeth to saluation, yet are not saued. 3. it maketh a diuersitie in the ordinance of God to saluation, that some are absolutely elected, some vpon condition onely, whereas there is one end and the same way for all vnto eternall life.

Controv. 18. *That election is certaine and infallible, of grace without merit, and of some selected, not generally of all.*

1. The Apostle ioyning all these together, predestination, vocation, iustification, glorification, sheweth the inseperable coherence of them: that they which are called by grace and iustified, cannot misse of their glorification, because the Lord cannot be deceiued, neither is he murable.

2. Neither is there here any place for merit: for after iustification followeth glorification: if man were to merit his saluation, the Apostle would not here haue admitted it: and if any inferre, that merites are comprehended in iustification: we answer, that God is here said to iustifie, it is his his act: but if mans merits iustifie, then man iustifieth himselfe.

3. And further this place maketh against vniuersall election: for seeing men are predestinate, but they are afterward called and iustified: it followeth, because all are not called, nor iustified by Christ, that therefore all were not elected vnto saluation.

Controv. 19. *That the elect cannot fall away from the grace and fauour of God, and be wholly giuen ouer vnto sinne.*

v. 35. *What shall seperate vs from the loue of Christ? &c.* Notwithstanding this euident testi-

monie of the Apostle, *Pererius* affirmeth, that one which is predestinate, may be *sine gratia Dei*, without the grace of God, and in deadly sinne: his reasons are these.

1. It was *Iouinians* heresie, that he which was once iustified could not fall from the grace of God into deadly sinne: *Hierom. lib. 2. aduers. Iouinian.* 2. He vrgeth the examples of Adam, Aaron, David, the Apostles, which fled from Christ who all lost the grace they had, and fell into grieuous sinnes. 3. If grace could not be lost, then these exhortations of Scripture should be superfluous, *Let him that thinketh he standeth, take heed lest he fall*, 1. Cor. 10. 12. *And worke out your saluation with feare and trembling*, Phil. 2. 13. and such like.

Contra. 1. The error of *Iouinian* was, that one beeing in the state of grace, could not fall into sinne: which opinion the Protestants abhorre: for though we say that the elect cannot fall away from the grace and fauour of God, yet they fall into sinne, and the workes of grace may be intermitted in them: yet wholly giuen ouer vnto sinne, they cannot be, which *Pererius* vnderstandeth by falling into deadly sin: so then *Iouinian* is in one extreame, as also are the Anabaptists, Libertines, family of loue, which hold that a man regenerate cannot sinne at all; and the Papists are in an other, that the elect may be wholly giuen ouer vnto sinne: the Protestants hold the meane betweene both, that as they are not free from sinne altogether, so they are not giuen ouer vnto sinne altogether.

2. These examples doe not shew, that they were wholly giuen ouer to sinne, or that, when they were in sinne, they were excluded from the fauour of God: though they were for the time depriued of the sense and feeling thereof.

3. And these exhortations are meanes to keepe the elect from falling away from God, and a Christian hauing a sollicitous care to please God is a fruit of election; it is an argument of their standing, where such care is, not of their falling.

4. But both these positions are warranted by the Scripture. 1. that they whom God loueth cannot loose the grace and fauour of God; for whom he loueth he loueth to the end, Ioh. 13. 1. *and the gifts and calling of God are without repentance*, Rom. 11. 29. 2. neither can sinne raigne in the elect of God: though they may fall into some sinnes, yet the Lord raiseth them vp againe by repentance; so the Apostle saith, *he that is borne of God sinneth not*, 1. Ioh. 3. 9. which *Augustine* interpreteth, *non debet peccare*, he ought not sinne, *Oecumen. non vult*, he will not sinne, *Caietane* following an other interpretation of *Augustine*, *non ex ea parte*, they sinne not as they are regenerate: *Hierome*, they cannot sinne, as beeing as they remaine the sonnes of God; But the meaning is, he cannot be giuen ouer vnto the studie, and dominion of sinne, but though he sinne, yet it is not either *totally* or *finally*.

August. de nat. & grat. 14. Hierom. lib. 2. contr. Iouin.

20. Controv. *Whether a reprobate may haue the grace of God, and true iustice?*

Pererius, as he denieth constancie and continuance in grace to the elect, so he affirmeth, that some which are ordained vnto euerlasting cõdemnation, may be for a while right good men, *& Dei gratia praditos*, and endued with the grace of God: which he would proue, 1. by the fall of the Angels, who were created with grace. 2. by the example of Saul, and Iudas, who were at the first good men, and had the grace of God. 3. so Salomon had the spirit of God, and yet in the ende was a reprobate and cast-away. *Perer. 27. disput.*

Contr. 1. We must distinguish of grace: there are common graces and gifts of the spirit, which may be conferred vpon the reprobate: as the Apostle sheweth, that *they may be lightened, be partakers of the holy Ghost, and taste of the good word of God, &c.* Heb. 6. 4. 5. and yet fall away: that is, may haue these things in some measure: but there is the liuely sanctifying grace of Gods spirit, whereby we are truly inlightened, which is not giuen to any, but vnto the elect: which grace was promised vnto S. Paul, 2. Cor. 12. 9. *My grace is sufficient for thee*: so then we answer, that the Angels which fell, receiued in their creation an excellent portion and measure of grace, but not the like powerfull and effectuall grace which the elect Angels had.

2. Saul king of Israel, and Iudas one of the Apostles, had many goodly gifts and graces of the first sort, but true iustice, pietie, and grace they neuer had.

3. But concerning Salomon, he is much deceiued, in holding him to be damned: which though some haue affirmed, as *Gregor. lib. 2. Moral. c. 3. Salomon sapientiam non perseueraturus accepit, &c.* Salomon receiued wisdome, but not to persevere: so also *Rabanus in 2. Reg. c. 23.* and *Lyranus 1. King. c. 7.* who vrgeth this reason, that Salomon neuer repented of his idolatrie, because his Idols remained still vnto *Iosias* time, 2. king. 23. 13. which sheweth

Whether Salomon was a reprobate.

that

that he continued in his idolatrie; and *Peterius* concurring doth presse this reason, because no mention is made of Salomons repentance in the Scripture. *disput.* 27.

Contra. 1. As these authors hold Salomon a reprobate, so as graue authors hold the contrarie: *Heirome* vpon the 43. of Ezechiel saith is was the opinion of the Hebrewes, that Salomon made the booke of the preacher, as a testimonie of his repentance: *Hilarie* in Psal. 52. agreeth, that Salomon was elected: and *Paul. Burgens. addition. sup. Nic. 2. 21. Reg.*

2. The text saith not that Iosias put downe the idols, which Salomon had made, but he defiled the high places, which he had built now the high places mentioned in the raigne of diuerse good kings: as it is said of Asa, *that they put not downe the high places, yet his heart was vpright with the Lord all his daies:* yet was he an enemie to idolatrie so might Salomon be, after his repentance: idolatrie could not be purged out all at one time.

3. For matters of fact the argument followeth not negatiuely, it is not in the Scripture mentioned, therefore it was not done, though in matters of doctrine, it concludeth well: for no mention is made of Daniels refusall of Nabuchadnezzers odors and sacrifices; Dan. 2. 46. and yet it is certaine he did refuse them: And yet notwithstanding Salomons repentance may be found in Scripture: the booke of *Ecclesiastes* was made after his fall, as a monument of his repentance: See more hereof, *Synops. Papist.* p. 3.

Controv. 21. *That the elect by faith may be assured of euerlasting saluation.*

v. 38. *I am perswaded, &c.* The Romanists to elude this so euident a place for the certaine and sure perswasion, which the elect haue by faith of their saluation, doe frame vs diuerse answers: 1. that Saint Paul had this by speciall reuelation, it is not generally giuen to all beleeuers. 2. in generall we are certaine, that all the elect shall be saued, but in particular, it is not knowne. 3. the word πέπεισμαι, *I am perswaded*, signifieth a *morall* kind of assurance, not *certitudinem fidei*, a certaintie or assurance of faith: as the Apostle vseth the same word, Heb. 6. 9. *we are perswaded better things of you.* Rom. 15. 14. *I am perswaded of you that you are full of goodnes:* but Paul could not beleeue these things of others, by a certaintie of faith: to this purpose *Bellarmine lib. de. iustificat. c. 9. Pererius disput. 28. 4.* for Paul himselfe was not certaine of his election, thus writing, 1. Cor. 9. 27. *I doe beate downe my bodie, &c. lest when I haue preached to others, I my selfe should be a reprobate. Staplet. Antidot.* p. 503.

Contra. 1. The Apostle, such things as he had by reuelation, saith could not be vttered, 2. Cor. 12. 4. they were ἄρρητα, things not to be spoken: but this thing touching the certaintie of saluation he vttered: it was not therefore any of those secrets which were reuealed: and 2. Tim. 4. 8. the Apostle sheweth how he came to be assured of a crowne of righteousnesse, euen by keeping the faith: and saith it was not laid vp onely for him, but for all other, *that loued the appearing of Christ.*

2. This assurance was not in generall, but in particular: *Christ gaue himselfe for me*, Gal. 2. 10. *and a crowne of righteousnesse is laid vp for me*, 2. Tim. 4. 8.

3. There is a double kind of perswasion: *persuasio fidei*, the perswasion of faith, such as this of the Apostles was grounded vpon Gods promises, which was most certaine: there was *persuasio charitatis*, a perswasion of charitie, which S. Paul had of others: this was not so certaine as the other, yet neither of them was coniecturall: for S. Paul, who had the gift of discerning of spirits, and could pronounce of the election of others, that their names were written in the booke of life, Philip. 4. 4. had more then a coniecturall gesse of their estate: and yet it followeth not, one can not be certainly perswaded of an others saluation, therefore not of his owne.

4. To that place we answer: 1. that S. Paul speaketh not there of his eternall election, or reprobation, but saith in effect, that if his life and doctrine agreed not, which he preached to others, he might be worthily reproued of men. 2. and yet if it were admitted, that Saint Paul should meane his reprobation with God, it followeth not by this speech, that he doubted of his saluation, but was sollicitous and careful to doe nothing, which might hinder it: a godly care bringeth them to a greater certentie: for it is a liuely and proper fruit of their election. 3. *Origen* vpon this place expoundeth it of S. Pauls state in time past, *aliquando metuit, &c.* he sometime feared his flesh: but the former answers are better. 4. howsoeuer, the Apostle doth not there doubt of his saluation, beeing most certainly perswaded here. See more *Synops. Centur. 4. err. 21.*

6. Morall obseruations.

Observ. 1. *Sanctification must not be seuered from iustification.*

v. 1. *There is no condemnation, &c. which walke not after the flesh, &c.* The Apostle here euidently sheweth, that they which walke after the flesh, are not in Christ Iesus, nor iustified by him, and freed from condemnation: although our sanctification be not any meritorious or efficient cause of saluation, yet it is such a cause as *sine qua non*, without the which there is no saluation: 1. because regeneration is inseperably ioyned with iustification. 2. sanctification is a testimonie and euidence of our faith, without the which it is dead. 3. it is a fruite of the spirit. 4. and it doth necessarily follow true repentance.

Observ. 2. *Sinne maketh vs enemies to God.*

v. 7. *The wisedome of the flesh is enmitie:* We see how Sathan hath poisoned the whole nature of man by sinne, not onely the sensuall and carnall parts, but euen the mind, wisedome, and vnderstanding; that euery part of man by nature is rebellious vnto God; so that iustly by nature we are the children of wrath: for how can the Lord else doe, but shew his anger and indignation vpon his enemies, the consideration therefore hereof, should worke in vs a detestation of sinne.

Observ. 3. *The sonnes of God must be like their heauenly father.*

v. 14. *As many as are led by the spirit, are the sonnes of God:* the Apostle vseth this as a forceable motiue to perswade vs to holinesse and pietie, because we are the sonnes of God: as children doe beare the image of their parents, so the sonnes of God must expresse the image of their heauenly father in holines and righteousnesse: their children men are, whose workes they doe: if they doe not the workes of God, but of Sathan, Gods children they are not, but Sathans. Ioh. 8. 44.

Observ. 4. *Of the contempt of all worldly things.*

v. 17. *If children, then also heires, &c.* If we then doe hope for such a glorious inheritance in the kingdome of life, we should contemne, and trample vnder our feete the glorie and pompe of the world, vnlesse onely vsing them as transitorie things for our necessarie vse: as S. Paul counted all things as dung in comparison of Christ. Phil. 4. 8.

Observ. 5. *No suffering in this world can be answerable to the glorie to be reuealed.*

v. 18. *I count that the afflictions, &c.* This difference there is, betweene the sufferings of Christians, and the labours which the heathen endured for their countrie: their labours were greater, then the end, which they propounded: *Brutus* killed his owne sonnes for the libertie of his countrie: *Torquatus* put his owne sonne to death, for transgressing militarie discipline: *Curtius* cast himselfe into the pit for the safetie of his countrie: these by their vtmost daungers onely sought the praise of men, and a terrene libertie of their countrie: much more ought we to endure the like for our euerlasting libertie, which farre exceedeth the weight and measure of all afflictions in this life; yea *Augustine* doubteth not to say *ipsam Gehennam paruo tempore tolerare oportet*, we should for a short time endure hell it selfe, to see Christ in the land of the liuing.

homil. 2. de fest. omnium sanct.

Observ. 6. *Predestination excludeth and remoueth all presumption.*

v. 30. *Whom he iustified, he glorified, &c.* glorification followeth not immediately vpon predestination, but vocation, faith, iustification, sanctification, must come betweene: he that without these presumeth of election, peruerteth the reuealed counsell of God to his destruction.

CHAP. IX.

1. The text with the diuerse readings.

v. 1. I say the truth in Christ *(Iesu. L. ad.)* I lie not, my conscience bearing me witnesse by the holy Ghost, *Be. B. V. (in the holy Ghost. Gr. G. L.)*

2. That I haue great heauinesse, and continuall sorrow in mine heart.

3. For I my selfe would wish to be seperated *(to be an anathema. V. L. S. cursed. B.)* from Christ, for my brethren, that are my kinsmen according to the flesh:

4. Which

4 Which are the Israelites, whose is (*to whom pertaineth. B. G.*) the adoption, and the glorie, and the Couenants, (*testament. L.*) and the giuing of the lawe, (*the lawe that was giuen. B.*) and the worship (*or seruice of God. G. B. inserted for explanation*) and the promises.

5 Of whom are the fathers, and of whom concerning the flesh, Christ *came*, who is God ouer all (*in all. V.*) blessed for euer, Amen.

6 Notwithstanding it cannot be, that the word should be of none effect: (*fall away. Gr.*) for all, which are of Israel (*of the circumcision of Israel. L. of the father Israel. Be. ad.*) are not Israel. (*Israelites. B.*)

7 Neither, because they are the seede of Abraham, *are* all children: but in Izaak shall thy seede be called.

8 That is, not they which are the children of the flesh, are the children of God, but the children of the promise are counted for the seede.

9 For this is a word of promise: In this same time will I come, and Sarah shall haue a sonne, (*to Sarah a sonne. Gr.*)

10 And not onely *shee L.* (*that is, Sarah, he, that is, Abraham. Be. G. thus V. S. B. but it is better referred to Sarah immediately before spoken of, and Rebekah an other mother of Israel is brought in.*) but also Rebekah (*felt this, G. receiued this promise.*) when she had conceiued by one, Izaak our father.

11 For the children not yet beeing borne, neither hauing done good or euill, that the purpose of God might remaine according to election; not of workes, but of him that calleth: (*of the caller. Gr.*)

12 It was said vnto her, the elder shall serue the younger. (*the greater the lesse. Gr.*)

13 As it is written, Iacob haue I loued, and Esau haue I hated.

14 What shall we say then, is there (*any. B.*) vnrighteousnesse with God? God forbid. (*let it not be. Gr.*)

15 For he saith to Moses, I shall haue mercie, on whomsoeuer I will shew mercie: and I shall haue compassion, on whomsoeuer I will haue compassion.

16 So then it is not of him that willeth, (*in him. G.*) or of him, that runneth, (*of the willer, of the runner. Gr.*) but of God that sheweth mercie.

17 For the Scripture saith vnto Pharaoh, For this purpose haue I stirred thee vp, that I might shewe my power in thee, and that my name might be declared thoroughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will he hardeneth.

19 Thou wilt say then vnto me, why doth he (*not of whom or what. S.*) yet complaine? (*blame. B. is angrie. Be. μέμφεται, complaine.*) for who hath resisted his will?

20 But who art thou O man, which pleadest against God? (*disputest with God. G. answerest God. L. V.*) shall the thing formed (*the masse or lumpe. S. the worke. B.*) say to him that formed it, why hast thou made me thus?

21 Hath not the potter power of the clay *Be. S. B. G.* (not *the potter of the clay power. L. V.*) of the same lumpe to make one vessell vnto honour, and another to dishonour?

22 What if God to shewe his wrath (*would to shewe his wrath. G.*) and to make his power knowne, suffred (*or sustained. L.*) with much lenitie. *B.* (*patience L. B. G. longanimitie. V. Gr. μακροθυμία,*) the vessels of wrath fitted. *L.* (*perfited. S. ordayned. B. prepared. G. compounded. Be. Gr. so the word κατηρτισμένα signifieth*) to destruction.

23 And that he might make knowne (*declare. B. G. shewe. L.*) the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie.

24 Whom he hath also called, *euen* vs. *B. Gr.* (euen vs, *whom he hath called. G. which are we that are called. S. but here the order of the words is inverted*) not onely of the Iewes, but also of the Gentiles.

25 As he saith also in Osee, I will call *them* which are not my people, my people: and her, which was not beloued, beloued. (*and she which hath not obtained mercie, as obtayning mercie. L. ad.*)

26 And it shall be (*it shall come to passe. B.*) in the place, where it was said vnto them, ye are not my people, that there they shall be called the children of the liuing God.

27 Also Esaias cryeth ouer Israel, *V. Be.* (*concerning Israel. B. G. for Israel. L. of Israel. S. but the word is ὑπὲρ, ouer*) If the number *Gr.* (*though. Be. G. B.*) of the children of

Israel, were as the sand of the sea, yet shall but a remnant be saued.

28 For the Lord will finish and cut short the count (*or summe*) in righteousnesse. *G.* (*will finish the word. B. V. L.* will *finish the thing, and cut it off. Be. but he spake of a small summe and remainder before, and therefore* λόγον, *may be here interpreted, the count.*) for the Lord will make a short count (*a short word. Be. L. V. a concise matter. Be.*) in the earth.

29 And as Esaias said before, except the Lord of hostes had left vs a seede, (*a remnant. S.*) we had beene as Sodome, and had beene like vnto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not righteousnesse, haue apprehended *V. Be. L.* (*attained vnto. G. obtained. B. S.* καταλαβε, *apprehended*) righteousnesse, euen the righteousnesse, (*which is*) of faith.

31 But Israel, which followed the lawe of righteousnesse, hath not attained (*or come. Be. V. L.*) vnto the lawe of righteousnesse.

32 Wherefore, because *they sought it not* by faith, but by the workes of the lawe (*by the workes. L. det.*) for they haue stumbled at the stumbling stone.

33 As it is written, behold I lay in Sion a stumbling stone and a rocke of offence, and euerie one that beleeueth on him, *Gr.* (*in him. G.*) shall not be ashamed, (*confunded. L.*)

2. The Argument, Method, and Parts.

WHereas the Apostle had made mention before of predestination, c. 8. 30. whereupon iustification by faith is grounded, he in this Chapter doth handle at large this mysterie of Gods free and gracious election: and the Chapter consisteth of three parts. 1. because he was to treat of the reiection of the Iewes, and calling of the Gentiles, he doth first vse a pathetical insinuation, protesting his desire toward the saluation of the Iewes, to v. 6. 2. Then he handleth the mysticall doctrine of election, remooving diuerse obiections, to v. 24. 3. then he declareth the vse of this doctrine in the vocation of the Gentiles, and the reiection of the Iewes.

1. In the insinuation. 1. the Apostle setteth forth his griefe, the truth of it v. 1. the greatnes, v. 2. 2. then his desire, v. 3. euen to be separated from Christ, for the saluation of the Iewes: with the reasons thereof. 1. because they were his kinsmen after the flesh, v. 3. 2. they were the people of God, which he prooueth by fiue priuiledges and immunities, v. 4. 3. of them were the fathers, of whom Christ descended.

2. The mysterie of the doctrine of predestination is handled by remooving certaine obiections, which are three.

1. *Obiect.* Is propounded v. 6. if the Iewes be reiected, and become an *anathema*, to whom Gods promises were made, it would followe, that God should be mutable, and inconstant in his promises.

Answ. 1. He denieth the consequent: it followeth not, if many of the Israelites be reiected, that therefore God should faile in his word, v. 6. 2. he sheweth the reason, the promise was made onely vnto the true seede of Abraham, but all which are carnally descended of Abraham are not his seede, but the elect onely, *Ergo:* this is affirmed, v. 6. 7. then it is prooued, first by the example of Izaak, that he onely was the true seede of Abraham, and not Ismael: which is prooued, 1. by a direct testimonie of Scripture, v. 7. 2. by this argument, the children of the promise are the true seede, v. 8. but Izaak onely was the promised seede, v. 9. *Ergo:* Secondly, the same is confirmed by the example of Iacob and Esau: Iacob onely was the true seede: this is amplyfied, 1. by remooving the supposed causes of this difference betweene Iacob and Esau, which was neither their carnall generation, because they were conceiued by one, and at the same time: nor yet their workes: for when as yet they were vnborne, and had done neither good nor bad, sentence was giuen of them, which he sheweth by two testimonies of Scripture, v. 12. 13. 2. he setteth downe the true causes, the efficient, the election, and vocation of God, the finall, that the purpose of God might remaine firme, v. 11.

2. *Obiection* is propounded, v. 14. and it riseth out of the former: for if God elect some, and reiect others before they haue done either good or euill, he should seeme to be vniust,

Answ.

Answ. 1. He answeareth negatiuely, it followeth not that God should be vnrighteous, 2. then he giueth a reason of his answear, taken from Gods absolute power, and right in the creature, he sheweth mercie and hardeneth whom he pleaseth: this is propounded, v. 18. and it is handled before by parts: first that he hath mercie on whom he will, v. 15. which is amplified by the contrarie, it is not in the willer or runner, but in God that sheweth mercie, v. 16. secondly, the other part is prooued by the particular example of Pharaoh, which is amplyfied by shewing the ende of his reiection, the setting forth of Gods glorie, v. 17. and vlg. *Obiect.* v. 19. If God doth according to his owne will elect some and reiect others, and his will cannot be resisted, nor hindered, it would seeme a cruell and vniust part to condemne those which cannot helpe it.

Answ. The Apostle answeareth negatiuely, not denying that it is Gods will, that some should be elected, some reiected, but that it followeth not hereupon, that God should be cruell or vniust: which he sheweth, 1. by the vnsearcheable wisedome and iustice of God, which man is no more to finde fault with, then the clay with the potter. 2. by Gods absolute power which he hath ouer his workemanship, as the potter ouer the clay, v. 21. 3. by the effects, that howsoeuer Gods decree standeth concerning the reprobate, yet they worthily deserue to be cast off, because of their sinne, wherein God vseth longsuffring toward them, v. 22. 4. by the ende of the reiection of the one, to shewe Gods iustice and power v. 22. and of the election of the other, to declare the riches of his mercie, v. 23.

3. The third part containeth an application of this generall doctrine of Gods election to the present state of the Gentiles and Iewes: wherein 1. he sheweth how the elect and called both among the Gentiles shall be saued, which he prooueth by two testimonies out of the Prophet Osee, v. 25. 26. and among the Iewes, which should not be saued, but onely a selected remnant, which he prooueth by 3. testimonies out of the Prophet Esaias, v. 27. 28. 29. 2. he inferreth hereupon the vocation of the Gentiles, shewing the cause thereof, the embracing of the righteousnesse of faith, v. 30. and the reiection of the Iewes, v. 31. which he amplyfieth by shewing two causes thereof, the following of the workes of the lawe and the stumbling at Christ, v. 32. which he confirmeth by a testimonie of the Prophet, which concludeth the cause both of the reiection of the Iewes, and the taking offence at Christ, and of the vocation of the Gentiles, namely their faith and beleefe, v. 33.

3. The questions and doubts discussed.

Quest. 1. Why the Apostle beginneth this treatise with an oath;

I speake the truth in Christ, &c.

1. *Hugo Cardinal.* referreth it to the former doctrine of the certaintie of predestination, because he had said, nothing could separate him from the the loue of God in Christ. 2. *Origen* and *Chrysostome* haue relation to the Apostles extraordinarie wish, v. 3. that he wisheth to be seperated from Christ for his brethrens sake; which because it might seeme strange and incredible, and contrarie to the Apostles confidence vttered before, that nothing could seperate him from Christ, he therefore vseth this vehement asseueration, to shew, that he spake from his heart. 3. *Gryneus* thinketh, that the Apostle by this vehement speach doth purge himselfe from those cauills and suspitions, which were taken vp of him, as that he was an innouator of the law, a pestilent and seditious fellow. 4. *Haymo* thinketh, that the Apostle hereby doth confirme his loue toward his nation, & sheweth his greefe and sorow for them, as it followeth in the next verse. 5. But the verie occasion indeed, why the Apostle breaketh out into this speach is, because he was to entreate of the reiection of the Iewes, and vocation of the Gentiles; which lest it might seeme to proceed from the hatred of his nation, he protesteth his loue toward them, both by shewing his sorrowe for their hardnesse of heart, c. 9. and by his prayer for their conuersion, c. 10. and in staying the insulting of the Gentiles ouer them, c. 11. *Lyran.* and so he protesteth that he speaketh the truth from his heart as he was bound in conscience, otherwise bearing a most louing affection toward his nation: to this purpose, *Calvin, Martyr, Pareus, Tolet annot.* 2.

Quest. 2. *Of the forme and words of the Apostles oath.*

1. *I speake the truth in Christ, &c. Origen* is here somewhat curious, that there is some truth in Christ, some not in Christ, as the *Pythonisse* that cryed after the Apostles, that they were the seruants of the most high God, Act. 16. and *Caiphas*, that ignorantly spake the truth,

truth, yet did not speake the truth in Christ. 2. but S. Paul here doth nothing els, but call Christ to witnesse, that he speaketh the truth, and so he appealeth to three witnesses, Christ, his owne conscience, and the Holy Spirit, *Theophyl. Pareus.*

2. *My conscience bearing me witnesse, &c. Origen* againe here doth distinguish of the conscience; for the Gentiles also had a conscience, which did accuse or excuse them, Rom. 2. 15. but such a conscience, that is a witnesse both of good and euill, cannot be said to beare witnesse in the holy Ghost: only the Apostles conscience *vbi cogitatio non habet quod accuset*, where the thoughts haue nothing to accuse of, is said to beare witnesse in the holy Ghost; as *Lyranus* interpreteth, a conscience *bene ordinata*, rectified and well setled.

3. *I lie not.* 1. here are these two things seene in Paul, which Aristotle requireth in a wise man, which are *non mentiri*, not to lie, and the other, *mentientem manifestare*, to be able to detect a lyar, and to manifest the truth: as here S. Paul toucheth both, *Gryneus.* and this is added, because one may lie in telling the truth, supposing it to be false: so the Apostle ioyneth both together, veritie in his words and sinceritie in his minde, *Pareus.* and further it is the manner of the Hebrewe speach, for more certaintie, to denie the contrarie to that which is affirmed, as 1. Sam. 3. 18. *Samuel told him euerie whit, and hidde nothing from him:* and Ioh. 1. 20. *He confessed, and denied not:* and so is it here: *Tolet. in commentar.*

Quest. 3. *Whether it were lawfull for Paul to grieue for the Iewes, whose reiection was according to Gods appointment.*

v. 2. *I haue great heauinesse, &c.* 1. That it is lawfull to mourne for the calamities, that fall vpon those, whom we wish well vnto, appeareth 1. by the example of holy men, that haue so mourned: as Samuel for Saul, Dauid for Absalom, Ieremie for the captiuitie of his people, our Blessed Sauiour for Ierusalem. 2. Christians are not without naturall affection, as to reioyce for prosperous things, so to mourne for the contrarie: and griefe ariseth *à læsione rei amatæ*, from the hurt of the thing beloued.

2. But for the solution of this doubt, two things are to be considered in respect whereof the minde is diuersly carried: for in our griefe, as we respect the calamitie which is befallen, we doe mourne, but looking vnto Gods prouidence we are well apayed, and do moderate our passions, submitting them to the will of God: like as naturall men among the heathen did preferre the publike state of the commonwealth before their priuate calamities: as *Crassus* when his sonne was slaine, encouraged the souldiers to fight manfully, for that chance onely concerned him: And as a iudge, in the execution of offenders, though as a man he grieueth, that they should be put to death, yet he is well resolued and contented in the contemplation of iustice, that the equitie of the lawe for the example of others should take place: yea as God himselfe delighteth not in the death of any, yet is well pleased in the punishment of the wicked, according to the rule and course of his iustice: So S. Paul here doth put on as it were two affections, one was naturall of humanitie, in pitying the fall of his nation, the other was supernaturall in submitting himselfe and his will to the will and purpose of God.

Quest. 4. *Of the meaning of the word ἀνάθεμα, which the Apostle vseth, v. 3.*

1. Concerning the two Greeke words ἀνάθημα, with the Greeke letter η, and ἀνάθεμα, with ε, *Budæus* maketh this difference betweene them: he would haue the first to signifie the things themselues, which are dedicated to sacred vses, the other the persons, that were deuoted to destruction: and he deriueth them both from the word ἀνατιθέναι, of hanging or setting vp: that as the one were set vp in the temples, so the others names were set vp in places of execution, in hatred and detestation of them: But *Beza* verie well obserueth, that in the Scriptures they are both vsed in the same sense: so also *Tolet. annot.* 3.

2. *Chrysostome* interpreteth *anathema, separatum, separated*, from the common vse: and it first was vsed of such things, as for honour sake were separated, and not to be touched: then secondarily of such things as were separated and accursed, and worthie to be detested of all: and this sense of the word is agreeable to the words of the Apostle, as the preposition ἀπὸ signifieth, *from Christ*: as *Beza* well noteth here: so then, that was *anathema*, which was so separate from common vse, as it was not lawfull to be redeemed, but it must be killed: and some things were so separated for honour sake, as the sacrifices: some for horror and dete-

detestation, as the leprous persons, which were separated from the congregation, *Pareus*: and in this sense doth the Apostle vse the word *anathema* here, which answeareth to the Hebrew word *cherem*, which signifieth to bequeath to destruction.

3. Whereupon *Hierome* will haue this word to signifie to kill: and so he thinketh the Apostle speaketh of the killing of his bodie: but *cherem* simply signified not killing, but with horror and detestation: as of a thing accursed.

4. Some take the better sense of the word, as it signifieth some precious thing and treasure: whose opinion *Chrysostome* maketh mention of with some derision: but that it cannot be so taken here, it shall be shewed in the next question.

Quest. 5. *Whether the Apostle did well in desiring to be separated from Christ, from whome he knewe he could not be separated.*

1. *Hierome* to avoide the difficulties, that might be here obiected, thinketh that the Apostle speaketh onely of a temporall separation by death, *volunt perire in carne, &c.* he would die in the flesh, that others might be saued in the spirit. *epist. ad Algas. quest. 9. epist. ad Hedib. qu.* 10. so also *Haymo:* But *Chrysostome* misliketh this sense, vpon these reasons. 1. both because S. Paul had made mention twice before of death that it could not separate him from Christ, it had beene therefore superfluous, and beside no great matter to speake of the same here againe. 2. the death of the bodie for Christ doth not separate from Christ, but ioyneth more surely vnto Christ.

2. Likewise *Chrysostome* derideth their conceit which take here *anathema*, in the better part, and interpret it, to be *χειμήλιον*, a treasure laid vp: for this had beene no great matter for the Apostle to haue so wished, *quis delicatulorum hominum sic non optaret*, the most nice and daintie man might haue so wished: *Chrysostome:* and againe in this sense the Apostle woul not haue said, *à Christo*, from Christ, but *coram Christo*, before Christ, *Mart.*

3. Some referre this wish of the Apostle vnto the time before his conuersion, and here are three opinions: 1. Some giue this sense, that for the zeale of the Iudaicall law, he wished then to be separate from Christ, and choose to be a persecutor of his disciples: *Lyran.* and the *ordinar. gloss.* following *Ambrose.* 2. the commentarie going vnder the name of *Hierome* saith, that the Apostle doth now lament and bewayle his sinne, for that before his conversion he wished to be separate from Christ for his brethren sake, *ex Pareo:* 3. *Tolet* preferreth this sense, I wished to be an *anathema*, from Christ, that is, to be a knowne persecutor of the Christians, and to be held of them accursed for my brethrens sake, *Tolet. in commentar.*

But these interpretations faile diuersly. 1. this had beene no great matter for Paul yet being an enemie to Christ, to haue wished for the loue vnto his brethren so to continue still, *Perer. disput.* 3. 2. neither had this beene to the Apostles purpose, who intendeth by this his wish to shewe his loue vnto his brethren: but if he had onely spoken of his desire before his conversion, it might haue beene answeared, that howsoeuer he might stand well affected to his brethren then, his minde was altered now, *Mart. Perer.* 3. The Apostle had taken a vaine oath herein, for there was none which doubted of his hatred to the name of Christ, before his calling, that he needed not to haue confirmed it by an oath, *Pareus.* 4. neither doth he lament here for his owne sinne, but for the present condition and state of his brethren, as is euident v. 4. where he reckoneth vp the auntient priuiledges of his nation, which they had now depriued themselues of, *Mart. Pareus.*

4. Some thinke that the Apostles meaning is, that he could haue wished his calling had beene deferred yet, and that he for a time had beene separated from Christ, and not to haue beene yet called, but that his brethren might haue come to Christ before him: but the same difficultie remaineth still, for if S. Paul might haue wished before to be an *anathema* from Christ, for the glorie of God, why not also nowe? *ex Mart.*

5. Some thinke that by an *anathema*, is vnderstood onely, *dilatio visionis & fruitionis Christi*, a deferring of the vision, and enioying of Christ: that S. Paul to conuert his brethren to the faith, wished still to remaine in the flesh, and to be absent from Christ, as see the like, Philip. 2. 23. so *Oecumenius, Lyranus:* But this is not to be an *anathema* from Christ, onely to haue the fruition of glorie deferred, *Perer. numer.* 12.

6. Some vnderstand this separation from Christ, to be indeede depriued of the glorious vision of Christ: but they will haue it limited for a time, *volebat ad tempus priuari fruitione Christi,*

Christi, he would for a time be depriued of the fruition of Christ, for the good of his brethren, *Thomas in comment.* But he that is once separated, and standeth as accursed from Christ, cannot but alwaies so remaine.

7. Some thinke that S. Paul spake thus, *impetu quodam charitatis*, wishing himselfe to be damned for his brethren, by a violent passion of charitie, and not well considering what he wished: But then S. Paul had sinned, if he made such a vowe or wish *quadam incogitantia*, without any consideration or bethinking himselfe: it had shewed great rashnesse, *ex Mart. Pareo.*

8. Some thinke that the Apostle vseth an hyperbolicall speach, when one speaketh more then he intendeth, as the Prophet Dauid saith, *They that hate me are more then the haires of mine head, Psal. 69. 4.* so here the Apostle, the more to expresse his loue toward his brethren, doth vse this hyperbolicall speach, as though euen for their sakes he wished to be a castaway; *Dyonis. Carthusian.* But thus they will onely make this a colourable and flourishing speach of the Apostle, which was no doubt a zealous and serious wish and desire in him.

9. *Pareus* maketh mention of an odde interpretation, which he heard deliuered by one *ann.* 1568. that afterward played the Apostata from Christ: who by Christ in this place vnderstood the anoynted Priests, alleadging for his authoritie *Eusebius*, who in that prophesie Dan. 9. so vnderstandeth the word Messiah, Christ: But beside that the word Christ, beeing absolutely put without any addition, is not so taken in Scripture, and *Eusebius* interpretation is therein distasted and misliked of the best interpreters: this had beene a vaine and superfluous wish in S. Paul, for in the beginning of his conversion he was odious to the high Priests, and euen then, they tooke counsell to kill him, Act. 9. 23.

10. There remaine then two expositions, which may be ioyned both together in one: *Chrysostome* saith, that S. Paul desired, *priuari fruitione & gloria Christi*, to be depriued of the glorie and fruition of Christ: *Oecumenius* goeth yet further, that he wisheth, *vt per meam perditionem glorificaretur Christus*, that Christ by my vtter perishing may be glorified in the saluation of the Iewes: and *Cassianus c. 6. collat. 23.* interpreteth, to be an *anathema* from Christ, *aternis addictus supplicijs*, to be addicted vnto euerlasting punishment: Both these doe hang one vpon another, for he which is depriued of euerlasting ioy, is cast downe to euerlasting punishment: This then is the Apostles desire, *aterni boni fruitione priuari*, to be depriued of euerlasting happinesse, *Martyr: excludi ab omni salutis expectatione*, to be excluded from all hope and expectation of saluation, *Calvin*: he wisheth *aternam abiectionem à Christo*, to be cast off for euer from Christ, *Pareus: abijci in aternos cruciatus*, to be cast into euerlasting torment, *Osiander.* And that this was the Apostles meaning, appeareth by the like zealous desire in Moses, who also wished to be blotted out of the booke of life, rather then God should haue beene dishonoured in the destruction of Israel: both of these were readie, *suo exitio aliorum saluti subvenire*, by their destruction to haue helped forward the saluation of others, *Gryneus, Mart.*

But against this interpretation it is diuersly obiected. 1. *Obiect.* S. Paul could not wish to be separated from Christ; but he must desire also to be alienated from his loue and fauour: which thing to desire it had beene sinne.

Answ. *Chrysostome* answereth that the Apostle would not by any meanes be separated from the loue of Christ, *nam propter Christi amorem tantopere hoc ardet desiderio*, for the loue of Christ he is so much inflamed with this desire: it followeth not therefore, he desireth to be separated from Christ, therefore from his loue: he wisheth not to be depriued *amicitia Christi, sed fructu amicitiæ*, of the friendship of Christ, but onely of the fruit of his friendship, which was euerlasting felicitie, *Parens.*

2. *Obiect.* If S. Paul herein respected the glorie of God in the saluation of the Iewes, why did he not likewise wish to be separated for the saluation of the Gentiles? *Answ.* S. Paul no doubt was readie to doe the like for them: but there was not the like occasion, for the Gentiles flocked to Christ, and receiued the Gospell, but the Iewes were stubborne, and euerie where resisted their calling: and therefore for them he maketh this vowe: *Mart.*

3. *Obiect.* But S. Paul knewe, that he could not indeede be separated from Christ, as he professed before, c. 8. 38. that nothing could separate him from the loue of God in Christ. *Ans.* 1. *Lyranus* thinketh that this vowe of Paul, as likewise that of Moses was *secundum dispositionem inferioris partis animæ*, according to the disposition of the inferiour

part

part of the mind, where the affections are: for loue *nec mensuram scit nec modum*, knoweth neither measure nor manner, not in the deliberate and reasonable part of the minde. 2. But the better answear is: that it was *votum conditionale*, a conditionall, not an absolute vowe, if it were the will of God, as Christs petition was for the passing away of the cuppe of his death, if it were his fathers will, *Pareus*: so the Apostle speaketh *κατά τι*, after a sort, and with condition, *if it might be*, *Grynæus*: And to the same purpose before them *Oecumenius*, *non absolute hæc dixit tanquam possibilia, sed sub conditione*, he spake not these things absolutely, as if they were possible, but with a condition: for if Paul for the loue of Christ could haue beene separated from Christ, he should againe haue beene so much the more firmely ioyned vnto Christ: for if loue be the cause of vnion, then so great loue of the Apostle would haue caused so much nearer coniunction.

4. *Obiect.* Though a man be bound by the rule of charitie to giue his temporall life for an others spirituall life, yet he is not bound to giue his soule euerlastingly to perish, if it were in his choice, that others should not so perish: like as one is not bound to redeeme an others bodily life by the losse of his, so neither the spirituall life of the soule, by the losse of his owne: *Tolet* thus obiecteth *annot.* 4. and therefore he inferreth that in this sense, it had beene an inordinate and vaine desire in the Apostle.

Answ. 1. Some thinke, that euery man is bound to redeeme the saluation of others, by the losse of his owne, sauing that fewe can attaine vnto such perfection of charitie: for the rule of charitie is this, that we should doe that for others, which we would haue done for our selues: now a man had rather, that an other should giue himselfe to ransome him, then he should perish: and Christ was enflamed with such charitie, that he became a curse for vs: and the like minde should be in Christs members to wish to be accursed for their brethren: as *Origen* inferreth, *Quid mirum, si cum Dominus pro servis sit factus maledictum, servus pro fratribus anathema fiat?* what maruell is it, when the Lord was made a curse for the seruants, if a seruant become an *anathema* for his brethren? *Pareus* also giueth instance in Christ, who was made a curse for vs, *dub.* 1. *Contra.* 1. That saying of our Sauiour, *whatsoeuer you would that one should doe vnto you, doe vnto them: Augustine* well vnderstandeth, *directa & iusta voluntate*, of a right and iust minde, not otherwise: for if a man could be content vpon a lewde mind, that his wife should commit adulterie with an other, it followeth not, that the other should yeeld his wife to his wicked desire: so for a man to wish, that an other would giue his soule for his, were no iust or equall desire. 2. Christ, though he did beare the punishment due to vs, and did beare the curse of the lawe, yet he was neuer *avulsus à Deo*, separated or pulled away from God, *Mart.* and there is great difference between the person of the Redeemer, and his exceeding loue, and those which are redeemed, who herein cannot be imitators of Christ.

2. As these doe iustifie Pauls desire, hauing relation onely to the loue of his brethren: so *Chrysostome* aymeth onely at the glorie of God, that in respect thereof, Paul made no account of his saluation: but he expressely maketh not mention thereof, for modestie sake, lest he should seeme to boast too much of his loue toward Christ: But *Tolet* sheweth the insufficiencie of this reason, because Paul had professed before that nothing could separate him from the loue of Christ: he might also as modestly haue wished here to be an *anathema* for Christ.

3. I preferre therefore *Caluins* solution, that neither Saint Paul had here respect vnto the glorie of God alone, or vnto the saluation of his brethren alone, *sed charitatem hominum in studio gloriæ Dei coniunximus*, but we ioyne the loue of men with a desire of the glorie of God, &c. he wisheth the saluation of his brethren with respect vnto the glorie of God: as Moses in the like case in making request for his people, therein desired the promoting of Gods glorie: Now the Apostle saith, for his brethren, *vt inserviret causæ*, to apply himselfe to the cause in hand, which was to testifie the great desire that he had to their saluation, yet as ioyned with the glorie of Christ: as is euident v. 5. where he addeth, *who is God ouer all, Blessed for euer, Mart.*

So then notwithstanding these or any other such like obiections, I preferre *Chrysostomes* interpretation of these words of the Apostle, who in the zeale to Gods glorie, & loue to his brethren, wisheth that he were cut off from Christ, so they might be saued: according to that saying in the Gospell, *that it were better that one of the members should perish, then that the whole body should be cast into hell*: for the Apostle had herein respect vnto the glorie of God, Matth. 5. 19.

should haue more appeared, in the saving of the multitude of that nation, as the whole bodie, he beeing cut off but as one member; then that he should be saued, and the whole bodie perish: to this purpose *Chrysost.* vpon that place in the Gospel.

Anselme likewise vpon this place saith, that Paul *optabat perire*, desired to perish, so the rest might be saued: and this sense he confirmeth by the like desire of two great Prophets Moses and Micah, this latter, c. 2. 11. wisheth thus, *I would I were a man not hauing the spirit, and that I did speake lies, voluit se alienum esse à spiritu, &c.* he wisheth to be a straunger from the spirit, and to be a false Prophet, so that his people might escape all those plagues which were foretold, as S. Paul here wisheth to be estraunged and separated from Christ: In like manner, *Moses obiecit se exitio*, Moses did offer himselfe to destruction for the people sake: thus *Anselme*.

But 1. though we allow *Anselmes* interpretation, he is deceiued in his first proofe: for though the vulgar Latine doe so read that place of Micah, yet it is truely according to the originall translated thus, *If a man walking after the mind, and lying falsly, &c.* that is, if there were one, that were giuen vnto lies, which would propheſie of prosperous things vnto the people, he should be a meete Prophet for them: And the Prophet was not to wish vpon any occasion, to commit sinne, in telling of lies. 2. Concerning the other example of Moses, it is rightly alleadged, but because there is some question about Moses manner of wish, how it is to be taken, though elsewhere it be handled at large, it shall not be amisse breefely to touch it here: for it is a great hinderance to the studious reader, in a point wherein he expecteth present satisfaction, to make reference to another booke, which it may be is not so readie at hand.

Hexapl. in Exod. in c. 32. v. 31.

Quest. 6. *How Moses wished to be blotted out of the booke of life, for Israels sake.*

Moses words are these, Exod. 32. 31. *If thou wilt not (pardon their sinne,) blot me out of the booke which thou hast written*: Because that desire of Moses, and this of Paul here are verie like, as *Hierome* saith, *If we consider Moses voice making request for his people, we shall see, eundem fuisse Mosi & Paulo erga creditum gregem affectum, &c.* that both Moses and Paul had the same affection toward the flocke committed to them: it shall not be amisse to insert somewhat here touching Moses wish. Two things doe here breede question, the manner of Moses wish, and the matter, and sense thereof. 1. for the manner, Moses vseth that bouldnes of speach that a subiect will scarcely vse speaking to his Prince, *non solum clamat apud Deum, sed reclamat*, he doth not onely crie vnto God, but he reclaymeth and crieth as it were against his minde: But *Philo* remooueth this doubt, because the Scripture saith, that God talked with Moses as with his friend: he speaketh therefore freely and boldly as to his friend: this libertie then and freedome of his speach is not to be attributed vnto his arrogancie, but vnto his friendship and familiaritie: *arrogantis est audacia, amici est fiducia*, boldnes and rashnes sheweth arrogancie, but confidence is in friendship. 2. But there remaineth a greater doubt as touching the matter and meaning of Moses vowe and desire: for whereas Gods booke of life signifieth his ordaining of some vnto eternall life: which is of two sorts, either *secundum predestinationem*, according to the decree of predestination which cannot be altered: or *secundum præsentem iustitiam*, according to mens present iustice: in the first sense it would seeme to be *stulta petitio*, a foolish request, to desire that which was impossible to be blotted out of Gods decree of predestination, and in the other it would be thought to be *impia*, an vngodly desire, to wish to fall from the present state of iustice: now for the solution of this doubt there are diuerse answears framed.

lib. quis rerum divinarum sit hæres.

1. *Rabbi Salomon* taketh this to be the booke of Moses law, that it should haue no denomination from him, but that his name might be taken out thence: but it appeareth in the Lords answer, *I will blot out of that booke him that sinneth*, that this booke belonged vnto more then Moses onely.

2. *Rab. Moses Gerundens.* thinketh, Moses *extra se captum*, to haue beene as it were beside himselfe, and in his great zeale to his people to haue spoken he knew not what: But seeing Moses prayer was so well accepted of God, it is not to be thought that he offended in making so rash and inconsiderate a prayer.

3. *Paulus Burgensis* varieth not much from the first interpretation, he taketh the booke here, for the historicall narration in Scripture of the acts and doings of the Saints: and so he thinketh, that Moses onely desired, that the great workes, which God had wrought by his

his hand, ſhould not be written of him. But this had beene to pray againſt the ſetting forth of Gods glorie, which was manifeſted in thoſe great workes.

4. *Caietan* vnderſtandeth it, *de libro principatus*, of the book of *principalitie:* that whereas God had appointed Moſes to be gouernour of a greater nation and people, if he ſhould deſtroy Iſrael, Moſes deſireth rather to be no gouernour at all, then that Iſrael ſhould periſh: But the words of the Lord, *I will blot out him that ſinneth*, ſhewe that Moſes ſpeaketh not of a perſonall writing in any ſuch booke, which concerned him alone, but of ſuch a booke, wherein others were written as well as himſelfe.

5. *Auguſtine* maketh this ſenſe, *qu.* 147. *in Exod.* as thou haſt made it certaine, that I can not be raced out of the booke which thou haſt written, ſo let me be as ſure and certaine, that thou wilt remit the ſinne of this people: But Gods anſwear, *I will blot out, &c.* ouerthroweth this ſenſe, for there the Lord anſweareth negatiuely, vnto Moſes, that he ſhould not be blotted out: then Moſes wiſh was to be blotted out.

6. *Lyranus* ſaith, that Moſes did thus wiſh *ſecundum deſiderium partis inferioris animæ*, according to the deſire of the inferiour part of his minde, not in the ſuperiour part, which was his iudgement and vnderſtanding: as Chriſt prayed that the cup might paſſe from him: but yet there is a more ſufficient anſwear then this, ſee *anſw.* 6. following.

7. *Thoſtatus* qu. 44. in 32. Exod. thinketh, that it is an *hyperboricall* ſpeach, as that of Rachel, *giue me children or elſe I die*, and yet ſhee had rather haue had no children, then to haue died: yet in ſuch paſſionate ſpeeches, they ſhewe their feruent and exceeding great deſire: But in this ſenſe Moſes ſhould haue had no ſuch meaning to be blotted out of Gods booke: the contrarie whereof appeareth in the Lords anſwear.

8. *Oleaſter* will haue this to be the meaning: *blot me out of thy booke*, that is, *obliniſcere mei perpetuo*, forget me for euer: for as we vſe to commit thoſe things to writing, which we would remember, ſo the things which we deſire to forget we blot out: But it is more then a metaphoricall ſpeach, as is euident by the Lords anſwear to Moſes.

9. *Heirome epiſt.* 151. *ad Algaſ.* and *Grego. lib.* 10. *Moral. c.* 7. *Euthym. in Pſal.* 68. vpon theſe words, *let them be blotted out of the booke of the liuing*, doe take this booke to be the decree onely of this temporall life, and thoſe to be blotted out, which are depriued of life: ſo Moſes in their opinion wiſheth onely to be depriued of this mortall life: ſo alſo *Pererius.* But this cannot be ſo, for the Lord ſaith, *he will blot out him which ſinneth*, now not onely ſinners, but righteous men are taken away out of this life.

10. But *Chryſoſtomes* expoſition is beſt, who *lib.* 3. *de prouident.* doth interpret theſe words of Moſes, as the other of Paul, of the finall ſeperation from Chriſt, and of beeing depriued of the viſion of God, and fruition of Chriſt: ſo alſo *Bernard, Moſes noluit introduci in gaudium Domini, &c.* Moſes would not be brought into the ioy of the Lord, the people remaining without. *Bernar. in ſerm.* 12. *in Cantic.* the reaſons for the confirmation of this, ſee in the end of the former queſtion: and the ſolution of this doubt, how Moſes could deſire an impoſſible thing of God, ſee alſo there in the anſwer to the 3. obiection.

Queſt. 7. *Whether in matters of ſaluation, one kindred after the fleſh ought to haue any prioritie before others.*

v. 3. *My kinſmen according to the fleſh.* 1. *Baſil regal. brev. reſ.* 190. deliuereth this doctrine, that in ſpirituall matters none ought to haue more reſpect vnto their kindred after the fleſh, then vnto others, that are not neere in blood: And that ſaying of Saint Paul, may ſeeme to confirme this opinion, 2. Cor. 5. 16. *Hence forth know we no man after the fleſh, yea though we had knowne Chriſt after the fleſh, yet henceforth know we him no more. Contra.* In this place the Apoſtle oppoſeth himſelfe againſt theſe falſe teachers, which ſtood vpon carnall prerogatiues, and the legall and carnall ceremonies, and the generation of Chriſt onely after the fleſh: theſe things Saint Paul would no longer know, that is, truſt vnto: before his calling he ſtood vpon ſuch outward priuiledges, as that he was circumciſed, an Hebrew, of the tribe of Beniamin, and ſuch like, Phil. 3. 5. But he counted all theſe things as droſſe and dung in compariſon of Chriſt: and he wil not know Chriſt onely according to the fleſh, in reſpect of his outward ſtate in the world, for our Sauiour himſelfe ſaith, Ioh. 6. 13. *It is the ſpirit that quickneth, the fleſh profiteth nothing. Mar.*

2. But that euen ſpirituall things may by the rule of charitie be firſt wiſhed vnto our kinred, it may thus appeare. 1. becauſe our naturall affection is not deſtroyed by religion, but perfected; pietie doth qualifie and moderate naturall compaſſion, it doth not extinguiſh

it. 2. charitie must be *ordinata*, ordered: it proceedeth in degrees: first a man may expresse his loue toward his owne, 1. Tim. 5.4. *Let them first learne to shewe godlinesse toward their owne house.* 3. S. Paul giueth this as a reason of his heauinesse and griefe for the Israelites, because they were his kindred after the flesh: where though he vseth a limitation: that after the flesh they were onely his brethren, but otherwise they were not, beeing vnbeleeuers and contemners of the Gospell, yet it much mooued him for them, because they were his kinred after the flesh.

Quest. 8. *The causes which made the Apostle to be so much grieued for the Iewes, v. 4.5.*

He recounteth diuerse priuiledges and immunities of the Iewes, which made him the more to desire their conversion. 1. in respect of himselfe, they were his *brethren*, not so properly called, but they were his kinsmen after the flesh: though in other respects they were not his brethren: this phrase after the flesh, is afterward, v. 5. beeing spoken of Christ taken in an other sense: it sheweth him to be of an other nature, then that which he had after the flesh: here it sheweth not a diuersitie of nature, but a differēce of brotherhood in Paul & thē.

2. Then he reckoneth vp their priuiledges with relation vnto God. 1. they are the Israelites: they are rather called by that name of Iacob, then by the name of Abraham and Izaac, for that these had sonnes, which belonged not to the people of God, but all Iacobs sonnes were the fathers of the Lords people, and they are named of Israel rather then Iacob, because it was the more worthie name, both for that the Lord imposed it, and for the more excellent signification: *Israel* signifieth one prevailing with God. 2. *Theirs was the adoption*, that is, they were adopted to be a peculiar people vnto God, selected from all the world: and therefore they are called, Exod. 4.22. *the Lords first borne:* there is an other adoption, when we are adopted to be the sonnes of God by grace, Rom. 8.15. but the Apostle speaketh here of the outward adoption and calling to be the people of God. 3. the *glorie* which *Chrysostome* vnderstandeth, in that they were the peculiar people of God, so also *Haym. Ger. gloss. interl. Theodoret*, of the miracles and great works whereby they became famous and glorious: *Lyranus* of the diuine visions and apparitions: but it is better referred vnto the Ark of the couenant, which is called the glorie of God, 1. Sam. 4.21.22. *Gryn. Calv. Mart. Tol. Pareus.* 4. *The couenants, giuing of the law, the seruice of God: Origen* by the couenants or testaments vnderstandeth the diuerse renewing of Gods couenant with his people, so *Mar. Osian. Hier. in epist. ad Algas. qu. 9.* of the old and newe Testament, so *Haymo*, but the new testament is afterward expressed in the word *promises:* the couenants were rather the two tables of couenant, as the Apostle calleth them, Heb. 9.4. and so here the Apostle reckoneth vp three kind of lawes which Israel had, the *morall*, contained in the tables of the lawe, the *iudiciall*, called here νομοθεσία, the giuing of the lawe, and the *ceremoniall*, which consisted of the priesthood and sacrifices, called here *the seruice.* 5. the *promises:* which were of two sorts, either temporall, as touching the inheriting of the land of Canaan, or spirituall of the Messiah, *Gryn.* both legall promises and Euangelicall, *Mart.* both of this life and the next, *Pellican.* these promises first belonged vnto them, and vpon their reiecting, they were fulfilled vpon the Gentiles, *Osiander.*

3. The third sort of priuiledges are with relation vnto the *fathers, thence were the fathers*, that is, of that nation were the honourable patriarkes, of whom they are descended: and God promised to be their God, and of their seede, Gen. 7.4. yea to a thousand generations, Exod. 20.6. though they were degenerate children, yet vnto them belonged the promise made vnto their fathers.

4. The forth kind of priuiledge is with relation to Christ: *and of whom Christ came:* some leaue out the coniunction *and*, and vnderstand the fathers of whom Christ came, so *Orig. Haymo, Lyran.* following the vulgar Latine: But the better reading is with the coniunction, *and of whom*, that is, of the Israelites came Christ: so *Chrysost. Theophyl. Tertul. l. de Trinit. Iren. l. 3. c. 8. Hilarie lib. 8. Trinit.* with others: according to the Greeke originall: for it is a commendation of the whole nation of Israel, and an excellent prerogatiue that Christ came of them according to the flesh.

Quest. 9. *Of the excellencie of the Israelites, and of true nobilitie.*

1. The nobilitie of the Israelites diuersly appeareth. 1. one thing that maketh a nation noble, is to haue *genus purum & impermixtum*, to come of a pure and vnmingled stocke: as the *Athenians* boasted that they came of themselues, without the mixture of any other nati-

nation, but it was most true of the Hebrewes, they were descended of Abraham, and ioyned not in mariage but with themselues. 2. that is counted a noble nation, which hath a perfect gouernement within it selfe, and liue by their owne lawes, as the Hebrewes did, who had their lawes giuen them of God. 3. they were also of great antiquitie. 4. and many excellent and worthie men came of that nation.

2. Some make small account of nobilitie, and vrge much that saying of *Iphicoabes*, who beeing but a coblers sonne, grewe to be a famous captaine, which beeing obiected vnto him, answeared, *meum genus à me incipit, tuum in te desinit*, my nobilitie beginneth in me, and thine endeth in thee: and nobilitie they say is but an outward thing, euen as the garments and robes of honour, which make not a man honourable.

Contra. 1. True it is that vertue without nobilitie is more commendable, then nobilitie without vertue; but when vertue is incident to them, that are descended of a noble race, it is so much the more glorious. 2. some may much degenerate from their noble ancestours, as corne and stockes transplanted may growe wild: as of such as haue beene ingenious and valorous, may descend cruell and sauage ympes, as the posteritie of *Alcibiades*, so degenerated: and of such as were gentle and affable may some come, that are dull and blockish, as the ofspring of *Cymon* and *Socrates*. 3. yet there is a threefold priuiledge to be descended of noble and worthie parents. 1. there doe remaine some seedes of generous mindes, which one way or other will in time shewe themselues in the posteritie. 2. the example of the vertues of the ancestours is much to mooue and encline the posteritie. 3. and beyond all this, the Lord hath promised to be the God of the faithfull, and of their seede to a thousand generations: so that they which are descended, though diuerse degrees off from true noble progenitors, are beloued of God for their fathers sakes.

Quest. 10. Of the meaning of these words, v. 5. *who is God ouer all, blessed for euer.*

1. *Erasmus* is blamed both by Protestants, as *Beza*, and Papists, as *Tolet annot.* 9. for altering and changing the reading of this verse, making this the sense, *God who is ouer all, be blessed for euer:* and will not haue this clause referred to Christ: but that the Apostle doth conclude generally with a *doxologie*, giuing praise vnto God: likewise he thinketh that this word (*God*) is inserted, vrging that neither *Hillarie* hath it in Psal. 122. nor *Cyprian lib. 6. cont. Iudeos:* whereas notwithstanding, *Origen, Chrysost. Theophyl.* and generally all expositors doe so read, and manny of them vse this place to proue the diuinitie of Christ.

2. S. Paul concludeth with this doxologie for two reasons. 1. both as *Chrysostome* saith to set forth the praise of Christ; whom the Iewes blasphemed: 2. and as *Haymo*, to shewe, that although he was sorrie for the reiection of the Iewes, yet he gaue thanks to God for all, and rested in his good pleasure.

Quest. 11. Of the meaning of these words, v. 6. *all they are not Israel, which are of Israel.*

The Apostle here answeareth an obiection, that if it so be that the Israelites are cast off and forsaken, then it should seeme that the word of God is of no effect, and his promises made void; hereunto the Apostle maketh answear by a distinction of the Israelites, that some are so onely in respect of their carnall generation, some are the true Israelites, which are the children of the promise, and of the faith of Abraham: But here is some question about the scope and purpose of the Apostle.

1. Some thinke that the Apostle intendeth chiefely to proue the vocation of the Gentiles, that they are the true Israel of God, and so the promises of God are not made void: and these make the example of Izaak onely typical, thereby shadowing forth the difference betweene the true beleeuers and those onely which haue the outward calling: to this purpose *Chrysostome*, who applyeth this example to the Gentiles, which are called by the word, and regenerate by baptisme: so the *ordinar. gloss.* and *Tolet annot.* 16. But if the Apostle intended onely to shew by this distinction, the calling of the Gentiles, he had not sufficiently answeared the obiection, which concerned the promises made to the Israelites his kinred after the flesh.

2. Neither yet is the Apostles scope to be restrained onely to the nation of the Iewes: as *Pet. Martyr* seemeth to thinke, *Israelitico populo promissionem propositam fuisse indefinite*, that the promise was propounded indefinitely to the people of Israel, which came of Abraham after the flesh, &c. and therefore he misliketh *Chrysostomes* application to the Gentiles: for it is euident that the Apostle in the end of the chapter treateth of the vocation of the Gentiles, whereunto he maketh a way by this distinction.

3. So then vnder the name of the true Israel of God, the Apostle comprehendeth those which did imitate the faith of Abraham, whether they were of the flesh and carnall generation of Abraham, or not, *Gryneus:* And *Haymo* maketh three kind of children of Abraham, some are *secundum fidem & gratiam*, both according to faith and the flesh, as the beleeuing Iewes: some onely according to the flesh, as the incredulous Iewes: some according to faith but not in the flesh, as the beleeuing Gentiles.

4. *Tolet* well obserueth, *annot. 16.* that S. Pauls answear is not to the former obiection, that Gods promise tooke effect in some of the Iewes, though not in all, to whom it was made: for then in part it had not taken effect, but the promise was made onely to the true Israelites, and so in all them, to whom it was made, it was effectuall.

5. And whereas the Apostle bringeth in the example of Isaac, to proove that all are not the children of Abraham, that are of his seed, because Ismael was also of Abrahams seed, but was not the heire of promise: it must be obserued, that neither all that descended of Ismael, were excluded from the promise, for of him came many beleeuing Gentiles, nor all included within the promise, that came of Izaak, for then all of Israel should be the true Israel: But these two are propounded as examples, Ismael onely of those which are borne according to the flesh, and Izaak of those which are borne not by the force of nature, but by promise and grace.

Quest 12. Of the meaning of these words, v. 10. *and not onely, &c. but also Rebecca, &c.*

1. This is an imperfect speach, and *not onely*, and therefore somewhat must be supplyed: some therefore insert thus, and *not onely he*, that is, Isaac, *Beza, Genevens.* some, and *not only (illa) she*, vnderstanding Sarah, that is, she onely *non accepit diuinum responsum*, receiued not a diuine answear, *Ireneus lib. 4. c. 38.* or *promissionem*, the promise, *gloss. ordinar.* or a sonne by the helpe of grace, *Lyranus:* but the better supply is to put it neither in the masculine or feminine, but in the neuter, and not onely (*hoc*) this, that is, it was not thus onely in Ismael and Isaac, but in this other example, which he nowe propoundeth: see the like phrase before, c. 5. 11. and 8. 23.

2. For whereas diuerse exceptions might haue beene taken to the former example: as that they were of two mothers, and the same of diuerse conditions, the one free the other bound: now the Apostle produceth an other example, wherein neither of these two exceptions can haue place: for Iacob and Esau came of one mother, and they were borne at one birth.

3. The vulgar Latine readeth, *Rebecca, ex vno concubitu*, at one lying in conception, but in the Greeke it is not so, but she κύησιν ἔχουσα, hauing conceiued by one: in the same sense the Syrian translator, *companying with him:* though it be not vnlike, but that as they were borne together, so they were conceiued together.

4. But *Chrysostome* here hath a strange opinion: that the Apostle leaueth this question vndiscussed, why the Lord did make choice of Iacob and refused Esau: he onely answeareth one question by an other: for the Iewes might haue demanded, why they were reiected, and the Gentiles accepted, and he answeareth by the like question concerning the fathers, Isaac and Iacob were taken, Ismael and Esau refused: and goeth no further: like as in the 5. chapter, he sheweth that Christs righteousnesse is deriued to vs, as Adams sinne is propagated, but there he leaueth, and proceedeth not to shewe, how sinne is propagated from Adam: But *Chrysostome* is in both deceiued, for both in that place he prooueth the propagation of sinne from Adam to his posteritie, by the effect thereof, namely, death, all is sinne in Adam, because by sinne death entered: and in this place he sheweth the first cause of the election of Iacob, and the reprobation of Esau, namely the free purpose of God, v. 11. *that the purpose of God might remaine.*

Quest. 13. *Whether these examples concerne temporall or eternall election and reprobation.*

It is by some obiected, that these examples of Isaac and Ismael, Iacob and Esau, doe only shewe their temporall reiection, not their depriuing of eternall life: but they are set forth onely as types of the reiection of the Iewes.

1. For the text cited out of Genesis, chap. 15. speaketh of seruitude, that the elder shall serue the younger; but one may be in seruitude, and yet not eternally reiected.

2. And this prophesie was not personally fulfilled in Iacob and Esau, but in their posteritie.

3. That

3. That other place Malach. 1. 2. ſheweth wherein the loue of God conſiſted toward Iacob, and his hatred toward Eſau, becauſe he gaue vnto Iacob the land of promiſe, but vnto Eſau he made his mountaine waſt, and gaue him a drie and barren countrie: Thus *Eraſmus* obiected, in his *diatrib. pro liber. arbit.* and of late *Hunnius* and *Huberus*.

Contra. To theſe obiections of *Eraſmus*, *Luther* hath ſufficiently made anſwer, *lib. de arbit. c.* 166. much differing herein from the Lutherans ſo called in theſe times.

1. Firſt here *Luther*, and ſo *Pet. Martyr* vpon this place anſwer by way of conceſſion, that if it were admitted, that Saint Paul onely ſpeaketh of their temporall reiection, yet it is a ſtrange argument to ſhew, that election is not by works, ſeeing euen the diſpoſing of this temporall inheritance was not by workes, but according to the purpoſe of God: ſecondly it is denied, that this teſtimonie onely concerned the temporall inheritance: for this externall promiſe of the inheritance of Canaan, had relation to Chriſt, and the ſpirituall promiſes were therein exhibited: and ſo the Apoſtle draweth his argument, *à ſigno ad rem ſignificatam*, from the ſigne to the thing ſignified, *Iun. lib.* 2. *parallel.* 10. ſo alſo *Pareus dub.* 9. this right giuen vnto the younger ouer the elder, was *effectus ſingularis gratiæ, complectens ea omnia, quæ ad fœdus Dei, &c.* it was an effect of ſpeciall grace, comprehending all things belonging to the couenant, and euerlaſting life.

2. As this propheſie was hiſtorically fulfilled in their poſteritie, ſo alſo it muſt haue ſome effect in their perſons: for it is ſaid to Eſau, Gen. 27. 40. *Thou ſhalt be thy brothers ſeruant:* which ſeeing it was not fulfilled viſibly, for Eſau had a more flouriſhing outward ſtate then Iacob, it had a ſpirituall accompliſhment in them, Eſau beeing a ſeruant in reſpect of Iacob, becauſe he was cut of from the couenant off grace: And though there be not euident teſtimonie of the reprobation of Iſmael and Eſau, yet it is moſt probable: ſeeing Iſmael was a mocker and perſecutor of Iſaak, Gala. 4. 29. and Eſau is called a prophane perſon, that they were reprobates: vnleſſe it can be ſhewed that they returned in their life time to the fellowſhip of the Church, for without the Church there is no ſaluation: *Par. dub.* 4.

3. In Malachie, the Lord vſeth this as an argument of his loue to Iacob, and hatred to Eſau, becauſe he had giuen a pleaſant land to the one, and a barren ground to the other: but yet the Lord riſeth higher, and ſheweth how that with Eſau he is angrie for euer, and that he will be magnified in Iacob: that place then cannot be reſtrained to temporall things.

4. And if theſe examples onely concerned temporall things, then had not the Apoſtle alleadged them to the purpoſe: which was to ſhew who were the children of God, and the children of the promiſe, v. 8. but this is not to be thought of the Apoſtle, that he cited Scripture impertinently: See further hereof, *Synopſ.*

Queſt. 14. *How this ſaying of the Prophet, Eſau haue I hated, agreeth with that, Wiſedom.* 11. 25. *Thou hateſt nothing which thou haſt made.*

1. *Catharinus* to diſſolue this knot, referreth this hatred of Eſau vnto things temporall: that Iacob is ſaid to be loued, and Eſau hated, becauſe Iacob had the better bleſſing, and more temporall gifts beſtowed vpon him, and Eſau ſeemed to be neglected; like as the younger ſonnes may ſay their father hateth them, when the inheritance is giuen vnto the Elder: But it hath beene ſhewed before, that theſe examples are alleadged by the Apoſtle to ſhew who were the children of promiſe, and who not, and therefore they cannot be reſtrained to temporall things.

2. *Auguſtine* ſaith, *non odit Deus Eſau hominem, ſed odit peccatorem:* God hated not Eſau as a man, but as a ſinner: *lib. ad Simplician. qu.* 2. and he explaneth his mind thus further: diſtinguiſhing betweene theſe three, *creaturam, peccatum, pœnam peccati*, the creature, the ſinne of the creature, and the puniſhment; the firſt God hateth not, nor the laſt, the one he made, the other he ordained, but he hateth the third, that is ſinne, which he made not: like as a iudge condemning a theefe, neither hateth his perſon, nor the puniſhment, which is according to iuſtice, but the crime of theft, &c. vpon this anſwer inſiſteth *Pererius*, and before him *Haymo, non odit naturam, quam fecit, ſed peccatum, quod non fecit*, he hated not the nature, which he made, but the ſinne, which he made not: ſo alſo *Gorrhan:* and the ordinarie *gloſſ. he hated nothing in Eſau, niſi originale peccatum*, but his originall ſinne, &c. But the Apoſtle here ſpeaketh of an hatred, before Eſau had done any euill, and before the ſight thereof.

3. Neither doth it ſatisfie, to ſay it is ſpoken comparatiuely, Eſau was hated, that is, leſſe

beloued: as a man is bid to hate father and mother to cleaue to his wife, that is, loue them lesse, then his wife: for the Apostle calleth them the vessels of wrath afterward, whom he is here said to hate; therefore such are not beloued at all.

4. This then is the solution: hatred in God signifieth three things. 1. the negation and deniall of his loue, and of this degree of hatred sinne is not the cause, but the will of God, that electeth whom he will, and refuseth whom he pleaseth: thus God hateth Esau, and all the reprobate. 2. the decree of punishment, and this proceedeth from the foresight of sinne, and thus God is said to hate the wicked. 3. it signifieth the anger of God, and his abhorring of that which he hateth; and thus God is said *to hate iniquitie:* and of this hatred is that saying to be vnderstood, *thou hatest nothing, that thou hast made:* for God in this sense hateth not his creatures, but sinne in them: *Pareus dub.* 11.

Quest. 15. Of the meaning of these words, *I will haue mercie on whom I will haue mercie.*

1. *Origen* and *Heirome, epist. ad Heabb. qu.* 10. doe thinke that this is an obiection made by some as it were contradicting the Apostle; But this is the Apostles answer rather to the former obiection: *is their iniquitie with God,* that he should elect one, and reiect another, both of them beeing in the same state and condition: to the which the Apostle maketh answer, *God forbid,* and giueth a reason of his answer here out of the Scripture.

2. *Chrysostome* thinketh, whom *Theophylact* followeth, that by this sentence the Apostle staieth mans curiositie, from requiring the cause why some are elected, some are refused, which is best knowne vnto God; as the Lord answeared Moses who was desirous to know, why all of the Israelites beeing guiltie of the same sinne, in worshipping the golden calfe, yet were not alike punished: to whom the Lord answeareth thus in effect: *non est tuum scire Moses, &c. Moses it belongeth not to thee to know who are worthy of my mercie, &c.* But in this sense, there were small coherence in the Apostles speach: for then there should be no answer made vnto the former obiection, which the Apostle remooueth here: *Tolet annot.* 22. neither was this sentence vttered vpon any such occasion, concerning the punishing of some of the Israelites, and sparing of others; but whereas Moses had made request to see Gods glorie, and the Lord had granted him to see his backer partes, and so in part yeelded vnto his request, then this is added, as a reason thereof; *I will haue mercie, Mar.*

3. *Ambrose* is farre wide, who maketh this the sense of these words: *I will haue mercie on him, on whom I will haue mercie,* that is, *quem præscivi,* whom I foresaw like after his error to returne vnto me: so the *ord. gloss. cui præscio misericordiam,* whom I foresaw, mercie is to be shewed vpon: the like glosse *Thomas* maketh mention of in his Commentarie, *I will haue mercie on him, quem dignum prænouero misericordia, whome I foresaw to be worthy of mercie.* But this is not agreeable to the Apostles minde: 1. there had beene no occasion of any such obiection, if the cause were in the foresight of mens worthines, why some are elected, and not others, for then there had beene no shew of iniustice at all in God, the reason had beene plaine: *Tolet annot.* 22. 2. this, to giue vnto those which are worthie, *respicit iustitiam Dei,* respecteth the iustice of God, whereas the Apostle here referreth all vnto Gods mercie; *Martyr.* 3. neither can that be a cause of election, which is an effect thereof: for to beleeue, and to be obedient, are effects of election, then the foresight thereof cannot be the cause: *Pere. disput. 7. err.* 39.

4. Neither is this onely an Hebrew phraise signifying the same thing, as *Tolet ibid.* as the Hebrewes for more vehemencie sake doe expresse the same thing, by an emphaticall repetition: neither yet are these words so curiously to be distinguished with *Anselme,* as to referre thē to Gods mercy in calling, in beleeuing, & in working; that whom he sheweth mercy vpon in calling, he wil shew further mercie in giuing grace to beleeue, and whom he giueth grace vnto beleeue, they shall haue grace also to worke by their faith: *Lyranus* and *Pererius* vnderstand the three degrees of Gods mercie, in predestinating, in giuing present grace, and glorie to come, and so make this the sense, *I will haue mercie,* in giuing grace to him, on whom I haue mercie, in electing him: and to whom I giue finall grace I will shew mercie in giuing him future glorie: *Iunius* much differeth not, *I will haue mercie (ex facto)* in fact and indeed, vpon whom I haue mercie, *decreto,* in my decree of election: *parallel.* 11. But *Pareus* better sheweth the reason of the ingemination and repeating of these words: to shew, 1. this mercie, *gratuitam,* to be franke and free, and that there can be no reason or cause yeilded why God sheweth mercie, but his owne gratious inclination to mercie. 2.

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arbitrariam, that it is arbitrarie dependingonely vpon the will of God. 3. *constantem*, that it is constant and immutable: where he sheweth mercie, he will haue mercie to the end. 4. *immensam*, this mercie is infinite and without measure, not onely in bestowing one grace, but many.

5. Further it is to be obserued, that though the same word, *to haue mercie*, be receiued both in the Greeke translation of the Septuagint, and in the latine in both partes of the sentence, yet in the Hebrew there are two words, the one in the former clause of the sentence, *canan*, which signifieth to shew grace, and fauour: the other in the latter part, is *racham*, to shew bowels of compassion, and beside the Septuagint doe put the verbe in the present-tense, in the latter part of both the clauses, whereas in the originall the same tense and time is kept in both; but this is no great difference, the sense still notwithstanding remaineth the same.

6. This then is the Apostles meaning; whereas it was obiected that if God elect some and not others, their case beeing the same, the Lord might seeme to be partiall and vniust: he answereth in effect thus much, that whereas all are endebted to God, and without Gods mercie like to perish, here is no iniustice, if God remit his debt to one and not to an other: as *Augustine* saith, *debitum si non reddis, habes quod gratuleris, si reddis, non habes quod queraris*, if thou doe not pay the debt, which thou owest, thou hast cause to be thankfull, if thou doest, thou hast no cause to complaine: So then the Apostle here sheweth, that betweene the decree of election and reprobation, and the execution thereof, there came betweene certaine subordinate causes: all are sinners in Adam, for mercie presupposeth miserie, where the Lord then findeth all in miserie, there if he shew mercie to some, and not to others, no man can accuse him of iniustice, because he is not endebted or tied in his iustice vnto any, but all are by nature the children of wrath: if then he saue some out of that masse of corruption, it is a worke of his mercie, and no iniustice is to be imputed vnto him, where in iustice nothing is due to any: to this purpose *Beza. annot.* Ad Simplic. lib. 1. qu. 2.

Quest. 16. How it is said, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.*

1. *Origen* and *Heirom. ad Hedib. qu.* 10. thinke that the Apostle speaketh here in the person of one that contradicteth and obiecteth against that which he had said: and *Chrysostome* saith, that the Apostle here *aliam obiectionem induxit*, bringeth in an other obiection: But it is euident by this note of illation (*so then*) that the Apostle thus inferreth and includeth out of the former places of Scripture alleadged.

2. *Origen* and *Phetius*, with other Greeke expositors, supplie here the word *solum* (*onely*) as if the Apostle should meane, *It is not (onely) in him that runneth, or in him that willeth, but in God that sheweth mercie:* and *Origen* will haue this sentence to be vnderstood comparatiuely, as those two other places, Psal. 127. *Except the Lord build the house, they labour but in vaine, that build it:* and 1. Cor. 3. *Neither he that planteth is any thing, nor he that watereth, but God that giueth increase:* But these places are not like: for the first is a ciuill action to build an house, wherein the will of man hath some libertie, though it cannot prosper without the blessing of God: and like as the outward ministerie of man is nothing auaileable vnto saluation, without the assistance and concurrence of the spirit, so neither can the will or endeauour of man doe any thing of it selfe toward the attaining of saluation, but all must be ascribed to Gods mercie: *Martyr:* and beside the *antithesis* or opposition, *but in God that sheweth mercie*, excludeth that glosse, *onely:* for Gods mercie and mans will cannot in this opposition be ioyned as workers together, seeing the one is excluded, and the other admitted: *Pareus: Calvin* here also presseth *Augustines* reason, that if the Apostles words admitted any such sense, then they might as well be inuerted to say, *It is not in God, that sheweth mercie, but in him that willeth and runneth*, that is, it is not onely in the one, no more then in the other.

3. Some of the Romanists, that will not haue mans free will vtterly excluded in the worke of saluation, haue this deuise: that although there be somewhat in him, that willeth and runneth, yet all is ascribed to Gods mercie: because *misericordia Dei praeuenit voluntatem hominis, &c.* the mercie of God preuenteth the will of man, &c. and mans will beeing thus prepared, then worketh together with grace: *Pererius numer.* 46. taking vpon him herein to confute *Calvin: Thomas Aquine* in his Commentarie here mouing this question, why, seeing that as free will is not sufficient without grace, so neither grace sufficeth

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without freewill, yet all is ascribed to Gods mercie, answeareth by a distinction; because the grace of God is *agens principale*, the principall agent, mans will, *secundum & instrumentale*, is the second agent, and the instrument, to the which the worke is not ascribed, but to the principall agent: as the axe is not said to make a chest, but the artificer that worketh with it. *Contra. Pet. Martyr* vseth the same similitude, but to a diuers ende: mans will indeede God vseth as an instrument, but not any goodnes in mans will, which it should of it selfe without grace: the will of man concurreth as a naturall instrument, in respect of the naturall faculties of calling: but it hath no inclination to that which is good, but as it pleaseth God to moove it. Mans will then, is a naturall instrument of the action, but not a morall instrument of the goodnes of the action: this is wrought wholly by the mercie and grace of God: therefore the ordinarie *glosse* here concludeth well out of *Augustine*, *restat vt totum Deo datur*, it remaineth, that the whole be giuen vnto God: *volentem prevenit vt velit, & subsequitur ne frustra velit*, he preuenteth man to make him will, and followeth him with his grace, that he doe not will in vaine, &c. And I preferre here the iudgement of *Tolet* and *Bellarmine* before other Romanists; the first inferreth out of this place, *non fuit nisi ex sola voluntate Dei*, the calling of the Gentiles was onely of the will of God. *annot.* 23. the other likewise so expoundeth this place, that it is onely the mercie of God, nothing at all in the will of man, that he persevereth to the ende: *lib. 2 de grat. c. 12.*

4. *Ambrose* by *mercie* vnderstandeth the discerning iudgement of God, as he giueth instance in Dauid and Saul, how both of them asked pardon of God: but God discerned *vter bono animo peteret*, which of them asked of a good minde: and so he will haue the meaning to be, that it was not enough for a man to will and endeauour, vnlesse God did confirme and allow of his endeauour: But there is great difference betweene the mercie of God, and the iudgement and approbation of God: for but part of the worke is ascribed to the one, whereas the whole is due to the other: *ex Mart.*

5. Now touching the true meaning of the words: 1. neither with *Anastasius qu.* 59. are they to be restrained to Esaus running and coursing in the field to hunt for venison for his father. 2. nor yet with *Tolet* to Iacobs running to the flocke to fetch a kid, Gen. 27. the Apostles doctrine is more generall. 3. nor yet, as the same *Tolet annot.* 23. is this sentence onely to be applied in generall to the calling of the Gentiles, and the reiection of the Iewes: but with *August. epist.* 101. doe we interpret this place of the particular predestination of euery one, that it dependeth not vpon the foresight of the will and works of men, but onely on the mercie of God. 4. *Osiander* vnderstandeth it of the willing and running of naturall and vnregenerate men among the heathen; that they were not called in respect of any such will or endeauour: but as well the calling and running of regenerate, as vnregenerate men, are here excluded from beeing any cause of election. 5. Neither are those words to be deuided, as though the willer were one, and the runner an other: but the things onely are discerned, by *willing*, is vnderstood the inclination and endeauour of the minde, by *running* the externall workes and labour, *Gryneus*. 6. And here the nominative case must be supplied, which *Beza* will haue to be *election*: that it is not in the willer or runner: and so *Parens*: *Haymo* supplieth, the *will* is not of the willer, nor *cursus*, the running of the runner: *Pet. Martyr* better vnderstandeth both; that two things are here implied: that neither election is in respect of any thing in man, neither that he hath power to will or runne of himselfe. 7. And *Beza* well interpreteth, τοῦ θελοντος, of *him that willeth*, not θελοντος, of the *willing*, to take away all ambiguitie: least the word θεοῦ, *God*, might be thought to be supplied, in the two first, as well as in the last: as though the sense should be this, *It is not of God that willeth or runneth, but that sheweth mercie.*

17. Quest. *How the Lord is said to haue raised or stirred vp Pharaoh*, v. 17.

1. *Photius in Oecumen.* vnderstandeth it of the raising vp of Pharaoh to the kingdome: so also *Rupertus Tuitiens.* I haue raised thee, *scilicet in regnum*, that is, to the kingdome: so also the *Rhemists* in their *annot.* and *Vatablus*: But the Apostle goeth further, then to the time of Pharaohs comming to the kingdome. 2. *Chrysostome*, so also the *Septuag.* and *Chalde paraphrast.* doe refer it to the sauing and keeping of Pharaoh aliue from the plagues of Egypt, that Gods power might be shewed in him: and to the same purpose *Ambrose*, whome the *ordinarie glosse* followeth, thus expoundeth, I haue raised thee vp, *cum apud Deum mortuus esses*, beeing in effect dead before God, in suffering thee to liue, &c. But many beside

beside Pharaoh, were so reserued from the plagues of Egypt. 3. some vnderstand it *permissiue*, that God is saide to haue raised him vp, in permitting Pharaoh to rage against his people: *permittendo, non agendo*, by permitting, not acting or doing any thing: *Ruberius* before alleadged: and these thinke that good things are done *volente Deo*, God beeing willing, *mala permittente*, and euill by his permission onely. But *Pet. Martyr* here well sheweth, that euen permission also is not without the will of God, and that euen good works belong vnto Gods permission: as Heb. 6. 3. *This will we doe, if God permit*: and this word of raising vp, sheweth more then a permission onely. 4. Some referre it vnto the meanes, as the signes and wonders, whereby Pharaoh was further hardened: so their meaning is, that God did raise him vp *occasionaliter*, by ministring occasion onely: as *Anselme, excitavi te quasi sopitum per mea signa*, I did raise thee vp or awake thee by my signes, as a sleepe: to the same purpose *Lyranus, abusus est signis*, he abused the signes, which were sent to bring him to repentance; *Hayme* much differeth not, *duritiam cordis manifestavi*, I manifested or made knowne by this meanes, the hardnes of thy heart. But the Apostle ariseth yet higher to the counsell and purpose of God, he staieth not onely in the externall and secondarie meanes. 5. *Beza* and *Gryneus* vnderstand it of the creating of Pharaoh; that he had made and created him to that ende: but the Apostle as before in the example of Esau and Iacob, so here, speaketh of the purpose and counsell of God, which went before their creation and birth. 6. *Pet. Martyr* hath this note by the way, that God might raise vp in Pharaohs minde, *vehementem cogitationem de tuenda regno*, a vehement cogitation or thought to defend his kingdome: but he by his owne corruption turned this cogitation into malice against the people of God. But this doth not fully satisfie: for the counsell and purpose of God concerning Pharaoh was long before the raising or stirring vp of any such cogitation.

7. Neither must this be referred so vnto God, as to make him the efficient cause of stirring vp the malice of Pharaoh; as *Pererius* slandereth the Protestants to affirme, that God stirred vp Pharaoh, that is, *fecisse eum ita obduratum in malo, &c.* to haue made him so obdurate in euill, that by punishing of him diuersly, he might take occasion to set forth his power and glorie. *Perer. disput. 9. numer. 50.* But farre be it from vs to make God the author of euill, or the proper cause of any ones hardnes of heart: we are further off from this blasphemous assertion, then the Romanists themselues.

8. Neither doe we restraine this onely to Gods decree of the reiection and reprobation of Pharaoh; as though God had ordained Pharaoh to this ende, to shew his disobedience, that thereby Gods power might appeare: as *Bellarmine* imputeth this opinion to *Calvin* and *Pet. Mart. Deum absolute Pharaonem excitasse, &c.* that God absolutely had raised vp Pharaoh to resist him, before any foresight at all of his sinne: for God doth not ordaine or appoint any vnto sinne. Neither hath *Calvin* any such saying; his words are these, *God raised vp Pharaoh to this ende, vt dum ille contumaciter diuinæ patientiæ resistere nititur, that while he seeketh to resist obstinately the power of God, he beeing subdued and brought vnder might shew, how inuincible the arme of God is.* *Pet. Martyr* also thus writeth, *I haue raised thee vp to this end, to assist my people, & mihi resisteres, and to resist me, that my power might be seene in thee.* Neither of these affirme that God raised vp Pharaoh, to this end to resist him, but the end was the demonstration of Gods power, by his obstinacie and disobedience, which God procured not, but ordered it so, that his glorie and power might be set forth by it. Bellar. lib. 1. de amiss. grat. c. 12. in fine.

9. Wherefore for the right vnderstanding of this place, there are foure things to be considered, which will deliuer God from all suspition of iniustice. 1. his absolute power to dispose of his creatures, as it seemeth best vnto himselfe, as they may best serue vnto his glorie; he may take vnto himselfe, and leaue whome he will, and none are to say vnto him, *What doest thou?* Isa. 45. 9. 2. God did foresee the malice and obstinacie of Pharaohs heart, whereby he fore-iudged him worthie of perdition; as Habac. 1. 12. the Prophet speaketh of the Chaldeans, *Thou hast ordained them for iudgement, and established them for correction*: and in the next verse he speaketh of their wickednes, *wherefore dost thou looke vpon the transgressors?* 3. God by his secret working, but most iust, is said to stirre vp the spirit of the wicked, not by inclining their corrupt wills vnto euill, but by his secret power ordering them, to that end, which he hath appointed: as Ier. 51. 11. God is said to haue raised vp the spirit of the King of the Medes, against Babel: and yet it is certaine, that they sinned

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in this action, which God stirred them vp vnto: for God stirred them vp to one end, to be ministers of his iudgements vpon that wicked nation; but they therein satisfied onely their owne cruell and couetous mind: as Isai, 10. 5. the Lord saith concerning *Asshur: I will giue him a charge against the people of my wrath, &c. but he thinketh not so:* they considered not wherefore the Lord vsed them as the end of his wrath. 4. Lastly, the end must be considered, wherefore God raised vp Pharaoh: to a most holy and iust end, for the setting forth of his glorie: as the wise man saith, Prov. 16. 4. *The Lord hath made all things for his owne sake, yea euen the wicked against the day of euill:* In these foresaid respects God is said to haue raised vp and ordained Pharaoh, without any touch of iniustice at all.

Quest. 18. *How the Lord is said to harden whom he will,*

v. 18.

1. *Origen* thinketh that this sentence is part of an obiection propounded in the person of some other: and so also *Chrysostome*. But it appeareth to be the Apostles owne assertion, both by the note of *illation, therefore he hath mercie, &c.* and because the obiection followeth in the next words, v. 19. *thou wilt say vnto me then:* which sheweth this to be no part of the obiection; *Beza, Gryneus.*

2. Some thinke that God hardneth by permission onely, as *Oecumen. indurat. i. durum esse permittit*, he hardeneth, that is, suffereth and permitteth to be hardened: so also *Bellarmine, permittit eos male agere*, he permitteth them to doe euill. But this permission, doth suppose God, either *otiosum, vel invitum*, either to be idle and negligent, or against his will to suffer things: so it will cast vpon God either an *imputation* of negligence or indulgence, as Heli permitted his sonnes to sinne; or of *impotencie*, in permitting things, which he cannot hinder: therefore this deuise of bare permission, doth not satisfie.

Bellarm. lib. 2. de amiss. grat. cap. 13.

3. Nor yet did God harden him, *per patientiam*, by his patience, in sparing to punish him, *Origen: dilatione pœnæ*, by deferring of his punishment, *Basil in Oecumen.* for in this sense Pharaoh rather hardened his owne heart, in abusing Gods longsuffering, as the Apostle speaketh of those, which through their hardnesse of heart despise the bountifulnesse of God, Rom. 2. 42. God cannot be said this way to harden it.

4. *Hierome* thinketh that God doth harden the vessels of wrath, and mollifieth the vessels of mercie, *causis præcedentibus*, vpon causes proceeding or going before, because some beleeued in Christ, some beleeued not, *Hierome epist. 150. resp. ad qu. 10.* But *Perer.* refuseth this opinion, and vpon good ground; because he maketh the wills and dispositions of men, to be the first cause, why God sheweth mercie on some, and hardeneth others: as the same heate of the Sunne mollifieth the wax, and hardneth the clay: whereas the Apostle *solo voluntati diuinæ aperte assignat*, doth manifestly assigne the cause to the onely will of God: *Perer. disput. 10. numer. 55.*

5. And farre be it from any to thinke, that God is the proper efficient cause of the hardening of mans heart, which is the worke of Sathan: as *Pererius* slaundereth *Calvin* to say, *Deum causam esse efficientem indurationis*, that God is the efficient cause of the hardening of the heart, &c. And thus he challenging *Calvin*, because he saith, that this word *to harden* in Scripture signifieth not onely permission, *sed diuinæ iræ actionem*, but an action of the diuine wrath: which is most true; but yet as the hardning and hardnesse of the heart is sinne, the Lord hath nothing to doe with it.

6. *Pererius* thinketh that by hardening here we may vnderstand, *ipsam reprobationis originem*, the verie beginning of reprobation, that is the will and purpose of God, *non miserandi*, not to shew mercie: But hardening of the heart is an effect or consequence rather of reprobation, then reprobation it selfe: and thus he will make God the proper cause of this induration and hardening, which he charged *Calvin* with before.

7. To vnderstand therefore how God is said to harden the heart: it must be considered, that there are two degrees therof, *desertio indurita*, the leauing and forsaking of men in their hardnes of heart, which is either *non apponendo, vel subtrahendo gratiam*, in not giuing, or in subtracting his grace: as *Augustine* saith, he hardeneth not, *impertiendo malitiam, sed non impertiendo gratiam*, not by imparting malice, but by not imparting his mercie and grace: *epistol. 105. ad Sixtum: non quia irrogatur aliquid quo fit homo deterior, sed quo fiat melior, non irrogatur:* not because any thing is *irrogated* to make man worse, but nothing is *irrogated*, to make him better: *lib. 1. ad Simplici. qu. 2.* and he likeneth it to the freezing and congealing of the water by the absence of the Sunne, which is done, *non impretiendo*

frigidita-

frigiditatem, sed non apponendo calorem, not by imparting coldnesse, but in not putting to heat. The other degree in hardening, is *inflictio grauioris duritiæ*, the inflicting of a greater blindnesse, and hardnes of heart: which is done three wayes, either *immediately*, by God himselfe, or *mediately* by Sathan, or by themselues, that are hardened: and so we reade in Exodus, that God is said 8. times to haue hardened Pharaohs heart, and thrice Pharaoh hardened his owne heart, and fiue times his heart is said simply to be hardened, *Pareus*.

First God inflicteth the hardnesse of heart as a punishment, when either *inwardly*, he giueth them vp to their owne desires, not onely in denying vnto them necessarie graces, but so working by his invisible power that their corrupt wills are more and more hardened: as it is said, Reuel. 22. 11. *He that is filthie, let him be filthie still:* hardnesse then of heart, as it is a punishment of former sinnes, is iustly inflicted by God, as *Augustine* saith, *prioribus meritis, &c. hoc redditum est Pharaoni, vt cor eius induraretur*, this was giuen as a iust recompence to Pharaohs former euill merits, in afflicting the people of God, that his heart was hardened, &c. As hardnesse of heart is a punishment of former sinnes, so it is of God. And God by his immediate powet hardeneth the heart two wayes: 1. the generall faculkie, whereby euerie one mooueth and willeth this or that, is of God: *Luther* vseth this similitude, as *Pet. Martyr* alleadgeth him: like as the rider that forceth a lame and halting horse is the cause of his going: but his halting pase proceedeth from the lameneſse of the horse: so God hardeneth as the generall mooner, but the euillnes of the action proceedeth from the corruption of man. 2. But more then this, God doth by a more speciall prouidence so ouerrule euen the hearts of wicked men, that they are ordered vnto that ende, which the Lord will himselfe: and so *Hugo* well saith, that God *inuisibili operatione, malas voluntates ad suum arbitrium temperat & ordinat, &c.* by his invisible operation doth temper and order euen wicked wills according to his owne mind, &c. yet God giueth vnto euill and perverse wills, *non corruptionem sed ordinem*, not corruption but order, &c. and he sheweth it by this similitude: like as when one is cast downe headlong, and is readie to fall, if one make a way seeing he must needes fall, that he tumble downe one way rather then an other, he in some sort may be said to incline and make a way for him to fall: and yet causeth or procureth not, but onely disposeth his fall: And thus God may be said to harden *inwardly*.

de natur. & gra. cap. 12.

Hug. de S. Vict. lib. 1. de sacram. par. 5. c. 29.

Outwardly also God hardeneth by his workes, as either his mercies shewed vpon others, as the Egyptians hated Gods people, because the Lord blessed them: and in this sense it is said, that God *turned their heart to hate his people*, Psal. 105. 25. that is, by occasion of those benefits, which he bestowed vpon them: or by his iudgements inflicted vpon the wicked themselues, as Pharaohs heart was the more hardened by the plagues which were sent: of this kind also it is, that the wicked are many times hardened by the ministerie and preaching of the word, which is sent to conuert them, but they peruert it to their destruction: so it is said vnto the Prophet Isay, 6. 9. *Goe, &c. and shut the eyes of this people, make their heart fatt*: the Prophet is said to harden their heart, because it was hardened by occasion of his preaching.

Secondly, God hardeneth by his instruments: as when he deliuereth vp men vnto Sathan to be seduced by him, and giueth them ouer into his power: as God is said to haue stirred vp Dauid to number the people, 2. Sam. 24. 1. which was indeede the worke of Sathan, 1. Chron. 21. 1. so God bid the lying spirit to goe and deceiue Baals Prophets, 1. Kin. 22. 21. and the Apostle saith of the wicked, that the God of this world hath blinded their minds, 2. Cor. 4. 4.

Thirdly, the wicked doe harden their owne hearts, when God giueth them ouer vnto their owne wicked and corrupt desires; as the Apostle speaketh of the heathen, that God gaue them vp to their owne hearts lusts, Rom. 1. 24. And thus Pharaoh is said to haue hardened his owne heart: And thus, as hath beene shewed, God is said to harden the heart: But it will thus be obiected on the contrarie.

Obiect. To tempt man is all one as to harden him, but God tempteth none, Iam. 1. 13. therefore neither doth he harden them.

Answ. God tempteth not with any such temptation, as proceedeth from a corrupt beginning: such as are the tentations which are caused by mans own concupiscence: for as God is not tempted, he hath no corrupt affections to be tempted, so neither doth he tempt by inciting

citing or stirring men vp to euill: neither doth he in this manner harden: but as God may tempt externally for the triall of mens faith and obedience, as he tempted Abraham, and so he tempted Israel in the desert: so the Lord by externall meanes, and in such manner as we haue said, hardeneth in his iustice without any iniustice at all, *Martyr.*

2. *Obiect.* If God hardened Pharaohs heart, why then did he send Moses so often vnto him, to bid him let his people goe? God should seeme herein to be contrarie to himselfe, in making shewe of one thing, and yet intending an other.

Answ. Pet. Martyr here vseth this distinction: Gods will is to be considered two waies; there is *voluntas signi vel antecedens*, the will of the signe, or the wil going before: and there is *voluntas consequens seu beneplaciti*, the will *following*, or of Gods good pleasure: As when Ionas was sent to preach to the Niniuites, that they should within 40. dayes be destroyed, that was the will of the signe, or the reuealed will of God: but yet the Lord vpon their repentance purposed to spare them, that was the secret wil, and good pleasure of God: yet were not these wills the one contrarie to the other: but the one wrought for the other: as Ionas preaching brought them to repentance, that Gods pleasure might be fulfilled in sparing of the citie: so Moses was sent to Pharaoh, to make him without excuse, that Gods iustice might be manifest in giuing him ouer to the hardnes of heart.

3. *Obiect.* Hardnes of heart is of God, hardnes of heart is sinne, therefore it would hence followe that sinne is of God.

Answ. Hardnes of heart is not of God simply, or as it is sinne, but *accidentally* onely, as it is the punishment of sinne: hardnesse of heart is then ascribed vnto God, as the Iudge to Sathan as the tormentor and executioner, to the wicked themselues, as to the partie guiltie, *Pareus, dub. 16.*

4. God is not angrie with his owne worke: but he is angrie with men for their hardnes of heart: therefore it is no way Gods worke.

Answ. Hardnes of heart as it is sinne, or the cause of sinne it is not of God, but the Lord is offended with it: but as it is a punishment of sinne, so is it of God, and the Lord is pleased that the obstinacie of the wicked should be punished, *Gryneus.*

Quest. 19. Of the obiection propounded, v. 19. *Thou wilt say, why doth he yet complaine, &c.*

1. This is the third obiection: the first was of inconstancie, which might seeme to be imputed vnto God in reiecting the Iewes, which was answeared before v. 6. the second of iniustice, in casting off some and choosing others, before they had done any good or euill, v. 14. now the third is of crueltie, which might be surmised in God, in beeing angrie with those that are hardened, which notwithstanding is according to his owne will: this obiection the Apostle now beginneth to answear.

2. Why doth he yet complaine, or is angrie, μέμφεται, the word signifieth both: the Latine readeth *queritur*, complaineth: by the mistaking of which word, some taking it for *quæritur*, with a dipthong, which signifieth to be sought or enquired: some haue here deuised a threefold sense; as first it may be taken impersonally, why is it enquired, whence it is that one is good an other euill; or *passiuely*, wherefore is it sought for, or why should any seeke to be good, seeing all is as God will; or *actiuely*, why doth God complaine of sinners, seeing all is according to his will: so *Gorrhan* and the *ordin. gloss.*: but the last onely is the right meaning, the other two senses doe arise by the mistaking of the word.

3. God complaineth in many places in the Scriptures of the wickednesse of men, as Isa. 1. 26. *How is the faithfull citie become an harlot:* so our Sauiour taketh vp this complaint ouer Ierusalem, *how often would I haue gathered together, &c.* Matth. 23. now the obiection is, why God should thus complaine, seeing herein his will is not gainsaied or resisted.

4. And the force of the obiection consisteth in these two points. 1. *Ob.* That which is according to Gods will, he cannot iustly be offended with: but that some are hardened is agreeable to Gods will: here we must answear by a distinction of Gods will; for that which is not contrarie to Gods reuealed will, he cannot be displeased withall, but if the question be of his secret, and hid will, the proposition is not true.

2. *Ob.* That which cannot be auoided, is not iustly punished, but the hardening of the reprobate cannot be auoided, therefore, &c.

Answ. Here must be admitted a distinction of necessitie, there is *necessitas coactionis*, a

compelling and enforcing necessitie, when the will is not free, but vrged and compelled, and *necessitas naturæ*, the necessitie of nature: as men considering their naturall corruption cannot but sinne, there is *necessitas infallibilitatis*, a necessitie infallible: as that which God hath decreed, cannot otherwise be, *Martyr:* of the two latter kinds of necessitie, the proposition is not true, but onely of the first: that which cannot be avoided, is not iustly punished, if a man be willing to avoide it: seeing then the will of wicked men is wholly caried after sinne, howsoeuer there is a necessitie in their nature, and in respect of Gods decree not to doe otherwise: yet becausse they are not compelled, but they sinne willingly, they are notwithstanding iustly punished.

Quest. 20. *Of the Apostles answer to the former obiection, who art thou O man that pleadest, &c.* v.20.

1. The Apostles answear is first *personall*, shewing the insolencie and presumption of man, that dare take vpon him, thus as it were to call the creator to account for his workes: of such the Prophet Isay saith, 49. 10. *Woe vnto him that striueth with his maker:* the other answear is *reall*, that is, concerning the thing it selfe: which consisteth of a secret *concession*, that both are true, that God hardeneth whom he will, and that none can resist Gods will, or doe otherwise then he hath determined: and there is a *negation* insinuated, that yet notwithstanding God is not vniust, which he sheweth by the absolute power that God hath ouer his creature, by the similitude of the potter, *Gryneus: Tolet* maketh here two answears of the Apostle in this similitude proposed, one to stay the curiositie of such gainsayers, v.20. the other to satisfie the humble and willing to learne, that God casteth off none without their owne demerits, v. 22.

2. *Origen* well obserueth here a difference betweene those which aske questions, and make obiections of curiositie, for they deserue no other answear but this, *tu quis es, who art thou man, &c.* and such as desire to be satisfied for their own instruction, *non puto, quod si fidelis seruus & prudens interroget, &c.* I doe not thinke that if a faithfull and wise seruant should haue asked any question beeing desirous to vnderstand, that it should haue beene so answeared him: but his desire should haue beene satisfied as Daniels was, c. 9.

3. *Augustine* concerning this answear of the Apostle, *lib.* 83. *qu.* 68. maketh mention of two cauils of certaine heretikes here obiected, the one of the Marcionites and Manichees, that Paul hauing nothing to answear to these obiections, fell to chiding: some other thought the Scriptures were corrupted, and that these words were inserted by others: To both these cauils *Augustine* answeareth thus in effect: to the first, that seeing the Apostle spake by the spirit of God, it were blasphemie to thinke that he had nothing to say: and to the other, if this be admitted, that the Scriptures are corrupted, we shold haue no certainty of any thing.

Quest. 21. *How the similitude, which the Apostle bringeth in of the potter, is to be vnderstood.*

1. *Hierome epist. ad Hedib. que.* 9. 10. maketh this a dissimilitude rather then a similitude, in this sense: O man thinke not, that God hath made thee like a peice of clay, without any will or motion: for the clay cannot answear the potter any thing: but thou makest answear to God, *O man who art thou that answearest, &c.* to the same purpose *Photius in Oecumenius*, as he is here cited by *Tolet ann.* 26. But seeing that the Scriptures vnto the which the Apostle here alludeth, doe often compare God to a potter, and men vnto the clay, vnder the potters hand: this interpretation seemeth to crosse altogether the Apostles meaning, that neither God should be as the potter, nor men as the clay.

2. *Chrysostome* thinketh that S. Paul onely alleadgeth this similitude to this ende *ad obedientiæ silentium exprimendum, &c.* to shewe how we should be obedient and silent, not to be inquisitiue in these things, as the clay is vnder the potters hand, suffring him to worke his pleasure: But as we confesse this to be true, so there is more comprehended in this similitude, which giueth vnto God, an absolute power ouer men to dispose of them, as it pleaseth him, as the potter doth of his clay.

3. *Origen* would expound this place by the like, 2. Tim. 2. 21. *If any purge himselfe from these he shall be a vessel vnto honour*, here (saith *Origen*) *memoravit rationem, &c.* he remembreth the reason, wherefore some are made vessels to honour, some to dishonour: *if any man purge himselfe, &c.* so Iacob was a vessel to honour, becausse he purged himselfe, &c. to the same purpose *Ambrose* in his commentarie here. But 1. these two places are not alike: for S. Paul there speaketh, neither of the decree of election, nor of the cause of our vocation & calling, but *de officio*, of the office and calling of a Christian, how he ought to be vnlike to

the reprobate, and carrie himselfe as a vessell sanctified and purged for the glorie of God: as *Calvin* well interpreteth that place. 2. and if it were thus, that God vpon the foresight of works good or euill, should elect or reiect, then should he not haue the like power which the potter hath ouer the clay, *Mart.*

4. Wherefore the Apostle in the enforcing of this similitude reasoneth *a minori*, from the lesse to the greater, that if a potter haue such power ouer his vessels which he maketh, God hath much more ouer his creature, to frame and fashion it, as it may best serue for his glorie. But yet this similitude is not in euerie point to be pressed, but in diuerse things there is a dissimilitude. 1. God maketh man of nothing, but the potter hath a matter prepared before, out of the which he maketh his vessels, *Pareus.* 2. the clay hath no motion or vnderstanding, as man hath, *Faius.* 3. and it is a greater matter to destroy a man, then a peice of clay, *Faius.* But herein this similitude holdeth, 1. like as there is no difference in the matter, out of the which the potter frameth diuerse vessels: so all men by nature were as one corrupt masse. 2. As the potter hath absolute power to doe with his clay as he will, for the the vse and service of the house: so God the Creator may dispose some to honour some to dishonour, as he seeth it to make most for his glorie. 3. as the clay if it could speake, is not to reason with the potter, so neither is man to question with God, for making him so. 4. and as the potter, *nihil adimit luto, &c.* taketh nothing from the clay, of what forme soeuer he make it: so neither doth the Creator any wrong to the creature howsoeuer he dispose of it, *Calvin:* who thinketh that the Apostle in this place hath reference rather to that place, Isay 49.9.10. then to the other Ierem. 18.2. where the Prophet is bid to goe downe to the potters house: But the Apostle rather alludeth vnto both these places, as *Martyr* obserueth.

5. But against this application of the similitude, it will be thus obiected. 1. *Obiect. Erasmus* obiecteth, as he is here cited and confuted by *Pet. Mart.* that the Apostle treating onely of the temporall reiection of the Iewes, alludeth to that place of Ieremie, which must be vnderstood of the temporall reiecting and casting off the Iewes. *Ans. P. Mart.* here answereth, that 1. neither in that place doth the Prophet onely speake of temporall things, but as they were types and shadowes also of spirituall, which must be ioyned together in those propheticall predictions. 2. neither doth the Apostle onely here speake of the temporall reiection and forsaking of the Iewes, but of the spirituall, as is euident, c.10.1. *mine hearts desire is, that they might be saued, &c.* he maketh expresse mention of their saluation.

2. The Apostle seemeth to change the question, which was not whether the Lord had power as the potter, to dispose of his vessels as it pleaseth him: but why the Lord should complaine and be angrie with his worke, which is made according to his owne will. *Ans.* 1. *Tolet* and *Faius* here answear, that for God to complaine, or be angrie, is the same, as to make a vessell of dishonour: he maketh some vessels of dishonour, that is, he is angrie with them, and complaineth of them: but this answear satisfieth not: for God complaineth in Scripture and sheweth his anger against those, which were before ordained to destruction: therefore *Pareus* here better maketh this answear: that as the potter hath a double right to breake in peices the vessel which he maketh, both in respect of his power, because he is the potter, the maker and fashioner of it, and in respect of the vessel it selfe, if it chance to be tainted with some euill sauour, he may with much better right breake it into shiuers: so God, beside that by the right of his Creatorship, he may dissolue that which he made, he also is iustly angrie with the creature for the sinne and corruption thereof, which it hath voluntarily committed.

Quest. 22. What the Apostle meaneth, *by the same lumpe or masse, v.21.*

1. Some by the same masse vnderstand the sinne of idolatrie, wherewith the Israelites were infected in Egypt, as well as the Egyptians, and yet the Lord out of this masse saued the Israelites and destroyed the Egyptians: But *Pet. Martyr* refuseth this interpretation. 1. because that which is generally deliuered by the Apostle, they restraine to particular kinds of men. 2. the Apostle treateth not of the punishments inflicted by God vpon some rather then others, the reason whereof is euident in the diuersitie of mens workes: but he speaketh of the decree and purpose of God from the beginning.

2. *Method. l. de resurrect.* as he is cited by *Oecumen.* vnderstandeth this lumpe or masse of the elements, out of the which the Lord shall frame the bodies of men in the resurrectiō, some to rise to honour, some to dishonor: But there is great difference between the decree of election & reprobation whereof he treateth here, and the executiō thereof in the resurrectiō.

3. The

3. The most doe vnderstand the masse of corruption, when as all mankind by the transgression of Adam was polluted, and enthralled vnder sinne: so *Augustine*, *Vterq; electus & reprobus, ex eadem massa tota damnata originaliter, &c.* Both the elect and reprobate are originally out of the same masse of damnation, yet God as a potter out of the same masse, maketh one vessell to honour, an other to dishonour, &c. de civitat. Dei, lib. 15. c. 1. *Pet. Martyr* also consenteth, *considerauit hominem Paulus post peccatum*, Paul here considereth man after his fall, as beeing most vile and abiect both in bodie and minde, &c. likewise *Pareus* vnderstandeth here, *massam corruptam*, the masse of corruption, because by this meanes the iustice of God better appeareth in iudging the reprobate and shewing mercie on the elect; *dub.* 17. *Bellarmine* also *lib.* 2. *de amiss. grat.* will haue by this masse vnderstood, *genus humanum peccato corruptum*, whole mankind beeing corrupt by sinne.

Beza refuseth this interpretation vpon these reasons. 1. because in this sense the Lord cannot be said to make vessels of dishonour, but rather to leaue them in their naturall corruption, beeing alreadie vessels of dishonour. 2. if God should first behold men as corrupt by sinne, before he decreed and determined what should become of them, this might be some imputation to his wisedome, as first creating men before he had appointed how to dispose of them. 3. and in this sense, the reason of Gods iustice were euident, in leauing men alreadie corrupt, so that there would be no place for that obiection of Gods iniustice, here propounded by the Apostle.

4. Therefore *Beza* with whom *Faius* concurreth, doth by this masse vnderstand the first creation of man out of the dust of the earth: as the verie terme of clay, which the Apostle vseth sheweth, out of the which Adam was taken.

5. But I thinke, that by this masse we may more safely vnderstand, generally, the same originall and beginning of man, whether in the creation, before sinne yet entred, or in his corrupt state: for if it should be restrained onely to the latter, it were a limitation of Gods power, as though he had not absolute right to dispose of his creature, as it pleased him, without respect vnto sinne: neither yet must the latter be excluded, because the Prophet taketh *clay* in that sense, for mankind as it now standeth in the state of corruption, Isa. 45. 9. shewing that God may dispose of men in this world, according to his good pleasure: And *Pareus*, though he resolue, *dub.* 17. that this masse is better taken for the state of corruption, yet in his annotation vpon the 22. v. he comprehendeth both: that God hath power *ex eadem massa damnata, imo ex nondum creata*, out of the same damned masse, yea out of the same masse, not yet created to make some after one fashion, some after another: for the Apostle in alleadging this similitude of the potter doth not so much shewe what God doth, as what he may doe: euen as the potter hath absolute power to dispose of his clay, to make thereof what vessels he thinketh good: so God out of the same masse or matter, whether it be considered in mans creation or transgression, may diuersly dispose of his creatures, they hauing all one and the same beginning, as the vessels out of the same clay.

23. Quest. *Of the 22. v. What and if God would, &c.*

1. *What if God.* some will haue the 30. verse to answer vnto this, *what shall we say then, &c.* but then the sense should be suspended too long: *Theodoret* thus expoundeth; if thou art desirous to know, why God punisheth some, &c. know that he doth it iustly bearing with patience, &c. but here too much is inserted to make vp the sense: some glue this sense, *quid Deus? what doth God? if he would, &c.* but thus the order of the words is inverted, which stand thus, *what if God would:* therefore the sense is thus best explained: if we vnderstand with *Augustine, if God would, &c.* what wouldest thou then answer or obiect to God: or *with Calvin, Beza, Pareus, who can accuse God of iniustice, &c.*

2. Concerning the occasion of the words, it is this: whereas the Apostle before insisted vpon Gods absolute right and power ouer his creature, to dispose of it at his pleasure, as the potter doth his clay: least that the prophane might haue taken occasion hereby, to haue accused God of tyrannie, that he should cast off some vnto euerlasting destruction of his owne will, now he sheweth, that Gods purpose in reiecting some, and electing others, is grounded vpon most iust reasons: for none are cast off but worthily for their sinne: and so the Apostle here toucheth the reasons both why some are cast off, others elected: there are three reasons rendred of the former; because they are vessels of wrath, that is God is iustly offended with them for their sinnes; then he sheweth his power in iudging them, and further they

abuse Gods patience, and therefore are iustly punished, the cause why God electeth others, is for the setting forth of the riches of his glorie.

3. Where they are called vessels, some of wrath, some of mercie: we are to consider, that this word *vessel* is vsed in a threefold respect, *naturall, ciuill, spirituall,* and *eternall:* in the first respect, the bodie is said to be a vessell with relation to the soule, because it is as the vessel thereof: as the Apostle saith, 1. Thes. 4. 4. *Let euery one know how to possesse his vessel in holines:* in the second, some are said to be vessels, in respect of their calling *publike,* as Paul was Gods chosen vessel, to carie abroad his truth, Act. 9. 15. *priuate,* as the woman in the family is called the weaker vessel, 1. Pet. 3. 7. But here they are called vessels in respect of Gods eternall purpose: that some should be ordained for wrath for euer, some for euerlasting glorie.

4. But where the Apostle saith, to shew his wrath: *Origen* here hath a note somewhat curious: he obserueth that in Scripture the Lord is said to manifest his wrath, but his goodnes he hideth, as Psal. 31. 29. *How great is thy goodnes, which thou hidest for them that feare thee, &c.* and the reason he saith is this, because it is expedient for men, *esse sub metu iræ,* to be vnder the feare of Gods wrath, &c. But the word *tzaphan* vsed in that place, signifieth as well to lay vp, as hide: and in this place the Apostle speaketh as well of the declaring of the riches of Gods glorie toward the vessels of mercie, as of manifesting his power towards the vessels of wrath.

5. Now whereas the Apostle calleth as well the reprobate as the elect, the vessels of God, the one of his mercie, the other of his wrath, thereby we see, that God vseth them both, as his instruments, though not in the same manner: for he powreth of his grace into the vessels of mercie, and so maketh them fit instruments for himselfe; the other he vseth also not by infusing that euilnes vnto them, which they haue, but by moderating, ordering, and ouerruling the same, as it pleaseth him.

6. We must also consider that there are two kinds of vessels of wrath, there are some such in respect of their present state, which may become vessels of glorie, such was Paul: some are vessels of wrath in the eternall decree of reprobation, as Iudas was: and those the Apostle speaketh of here.

Quest. 24. *In what sense the vessels of wrath are said to be prepared to destruction. v.* 21.

1. Whereas the vessels of wrath are said to be prepared in the *passiue,* but it is said in the *actiue,* God hath prepared the vessels of mercie, *Ambrose* as *Pet. Martyr* citeth him, ascribeth the first vnto God, that the vessels of wrath are prepared to destruction, and *Bucer* thereunto consenteth: but the preparation of the vessels of mercie he referreth to Gods prescience: whereas God did not onely foresee, but ordained also the vessels of mercie: but seeing that the one is vttered in the *passiue,* the other in the *actiue,* the vessels of wrath are not so prepared of God, as the vessels of mercie are.

2. *Chrysostome* goeth an other way, for he thinketh, that the vessels of wrath are made so *propria iniquitate,* by their owne iniquitie, and the vessels of mercie are made *propria benevolentia,* by their owne good will, and he addeth, *licet potior pars sit Dei, modicum tamen ipsi attulerunt,* for although the better part be Gods, yet somewhat they bring of their own: and *Origen* thinketh that they are called vessels of mercie, *quia seipsos emundaverunt, &c.* because they haue purged themselues from the filthines of sinne: But in that they are called *vessels of mercie,* and God is said to prepare them, it is euident, that it is onely in Gods mercie, that calleth them, and God prepareth them, not themselues.

3. But this is the reason of this different speach, because the vessels of mercie God onely hath prepared, they haue nothing of themselues: but the vessels of wrath are partly prepared of God, partly of themselues and of Sathan: if we consider the nature of these vessels, they were created of God, or the end it is also ordained of God, but in respect of their sinne, they are prepared of themselues by the corruption of their owne nature, and by the malice of Sathan: So they are neither wholly prepared of God to destruction, nor of themselues, but partly by both, as hath beene shewed: See *Pareus dub.* 18.

Quest. 25. *Of the testimonie cited v.* 21. *out of the Prophet Hosea.*

1. Concerning the allegation of the words there is some difference: for both the order of them is inverted, and the words themselues somewhat altered, for that clause, which the Apostle

Apostle putteth last, is first in that place; Hos. 1. 23. and where the Apostle saith, *I will call her beloued, which was not beloued*, the Prophet saith, *I will haue mercie on her, that was not pitied*: S. Peter in alluding to this place, 1. *epist.* 2. 10. he keepeth the same words; but he changeth the order, *ye were in times past not vnder mercie, but now haue obtained mercie*: this part of the sentence he maketh the last, which with the Prophet is the first: to reconcile this doubt, 1. the vulgar Latine retaineth both, *beloued, which was not beloued, and shee which obtained not mercie, hath obtained mercie*: but *Beza* coniectureth well, that one of these was put into the text out of the margen, by the vnskilfull writers: for there is but one in the originall. 2. *Hierome* to whom *Erasmus* subscribeth, thinketh there were two readings of this place: some had οὐκ ἠγαπημένην, *not beloued*, some οὐκ ἐλεημένην, not pitied, and the latter he would rather to be receiued: but seeing the first reading is in the auncient originall, as appeareth by the Syriake translation, it is therefore the rather to be preferred. 3. wherefore I approoue *Iunius* solution, *lib.* 2. *parall.* 13. and *Pareus* in this place, that the Apostle in citing these testimonies doth followe the sense rather, then the words, for breuitie sake, and the better to apply them to his present purpose.

2. But as touching the scope of that place, and the meaning of the words, whereas the Prophet seemeth directly to speake of the Israelites, the question is, how the Apostle applyeth it to the Gentiles. 1. *Origen* answeareth that God speaketh not in mountaines and rockes, and other terrene places, but in the heart, there the conscience telleth euerie one whether he belong to the people of God or not, &c. But this is not sufficient to looke vnto the inward testimonie of the heart, we must haue also externall testimonie from the Prophets of the calling of the Gentiles, otherwise the Iewes will not be answeared.

3. Therefore *Chrysostome* thinketh, that the Apostle maketh this collection, *à pari*, from a paritie and equalitie. *Erasmus* saith, *à simili*, from the like, that seeing the Israelites for their sinne were cast off to be no people, they were in the same case with the Gentiles, that were no people also, and therefore *aqua ratione vocentur*, they may with as good right be called. 3. some of our newe writers, as *Calvin*, *Pet. Martyr*, thinke that the vocation of the Gentiles is prooued out of this place by a certaine consequent: for the Prophets vse, when they denounce iudgements against the people for their sinnes, to raise them vp with spirituall comfort againe in Christ, and *vbi erigitur regnum Christi*, where the kingdome of Christ is set vp, there must be a concurse of all people, from all parts of the world, *Calvin*.

4. *Augustine* whom *Haymo* followeth, vnderstandeth this place of the Iewes, which were no people, when they refused Christ, and said, we knowe not whom he is, but were his people being afterward conuerted vnto Christ, as 3. thousand were called at one sermon by S. Peter, Act. 2. But this had not been to the Apostles purpose, who intendeth to prooue the vocation of some from the Gentiles.

5. Therefore the Prophet directly in that place prophesieth, that they should become the people of God. 1. because the Gentiles were knowne by this name, *not the people of God*. 2. and of the Israelites literally it cannot be vnderstood, for they neuer returned againe to be a people.

Quest. 26. *What is meant by the short summe or accompt which God shall make in the earth, v.* 28.

1. Touching the words here alleadged, they are somewhat diuersly set downe in that place, Isay. 10. 21. 22. for there the sentence standeth thus, *the consumption decreed shall ouerflowe with righteousnesse*: but here the word, *ouerflowe* is omitted, which some vnderstand of the ouerflowing of the iustice and righteousnesse of God, by the knowledge of Christ, into all the world, *Calvin*: some of the efficacie of the faith of the Gospel, which shall ouerflowe to wash away and couer their sinnes, as an ouerflowing streame doth wash and couer the earth, *Osiand.* and the word *charatz*, determined and decreed, is translated *abbreuiated* and *shortened*, thus the Septuagint doe reade that place keeping yet the sense: which beeing a receiued translation thorough the world which had so continued 300. yeares, the Apostle refuseth not to followe.

2. Concerning the meaning. 1. some interpret this word *consummate*, to be Christ, who was as it were abbreviated, and shortened in respect of his incarnation, *Anacletus epist.* 2. *Hier. epist. ad Algas. qu.* 10. 2. *Origen* applyeth it to Christs abridging of the law into two precepts, the loue of God, and our neighbour, and to the short *summe* or *compendium* of the faith set forth in the Creede: so also *Cypr. de orat. Dom.* and *Haymo*. 3. *Tertul-*

Iuan vnderstandeth it of the doctrine of the Gospel which is abridged, the multitude of legall cerimonies beeing cut off. *lib. adverſ. Marcion.* ſo alſo *Chryſoſtome* and *Theophylact.* 4. *Photius* vnderstandeth it of the perfection of the Gospel, after the which no other doctrine ſhall ſucceed, as it ſucceeded the law. 5. *Ambroſe lib. de Tobia. c.* 50. refetreth it to the conſummation or conſumption of our ſinnes in Chriſt. 6. *Gorrhan* wreſteth it to the counſels of perfection giuen in the Gospel, which the law had not: but all theſe are wide; for the Apoſtle here mindeth not any compariſon betweene the law and Gospel.

3. Therefore this ſenſe is not agreeable to the ſcope of the Apoſtle, to vnderſtand by this ſhort ſumme, the finall remainder of the Iſraelites, that ſhould be ſaued: that like as few of them returned from the captiuity of the Chaldeans which the Prophet hiſtorically intendeth, ſo but a few of them ſhould come vnto Chriſt, from the captiuitie of ſinne and Sathan: and ſo the Apoſtle to this ende alleadgeth theſe teſtimonies to proue by the Prophets the abiection of the Iewes, as he out of the former affirmed the vocation of the Gentiles.

Queſt. 27. *Why God is called the Lord of hoſtes. v.* 29.

1. In the Greeke the Hebrew word *Sabaoth* is reteined, which ſignifieth hoſtes: 1. *Faius* giueth this reaſon, why ſome Hebrew words are reteined in the Greeke, and ſome Greeke in the Latine, as *kirieleeſon, Lord haue mercie vpon vs*, yea and ſome Latine words are ſtill kept in the Greeke originall, as *Modius, quadrans, conſul, Centurio*, and the like, that there might appeare *vnum corpus eccleſiæ*, but one bodie of the Church, conſiſting of all theſe languages. 2. But a better reaſon is rendred by *Beza annotation*: that theſe Hebrew words beeing familiarly knowne, were ſtill vſed of the Chriſtians, becauſe from the Iewes and Hebrewes firſt was deriued the Chriſtians faith, and ſo from the Greekes to the Romans: And the reaſon why ſome latine termes were taken vp by the Grecians, was the large dominion of the Romanes, who together with the bounds of their Empire, did alſo propagate their language. 3. but theſe peregrine and ſtrange words were not vſed vpon any ſuperſtition, as though there were any holineſſe in the words: as the Romaniſts for that cauſe may ſeeme to commend the vſe of a ſtrange tongue in their ſeruice.

2. Now God was called the Lord of *Sabaoth*. 1. ſome thinke in reſpect of the ſtarres and hoſt of heauen, which the heathen worſhipped, to ſhew that he was ſuperior to the gods of the heathen. 2. ſome vnderſtand the Angels by theſe hoſts, *Lyranus*. 3. ſome Angels, Men, and Deuils, and therefore the Prophet doth ſay thrice, *holy, holy, holy*, Lord God of Sabaoth; Iſay. 6. *Gorrhan*. 4. ſome thinke that there is a relation to the hoſtes of the Iſraelites, in the middeſt whereof the Arke went in the wildernes. 5. But rather generally here muſt be vnderſtood the whole hoſt of heauen and earth, *Mar.* as Gen. 2. 5. and not onely in reſpect of the number of them, but *propter ἐυταξίαν*, for the decent and comely order, wherein all things were made: *Faius*. 6. and this title is giuen vnto God in the old Teſtament, not in the New, to ſignifie, that the law was then *data in timore*, giuen *in feare*, but in the new *in loue, Hug.*

28. Queſt. *What is vnderſtood by ſeede.*

1. *Origen* by this ſeede vnderſtandeth Chriſt, who as the ſeede is left in the earth, ſo he was to be buried, and riſe againe, and ſo fructifie to the euerlaſting good of his Church: but for this ſeede, we had all beene as Sodome, ſtill in our ſinnes: *Iunius* in his *parallels* vpon this place miſliketh not this application to Chriſt; thinking, that whereas the Prophet hath the word *ſarid*, remnant, the Apoſtle of purpoſe turned it *ſeede*, with reference to Chriſt, that came of the Iewes: but *Beza* and *Martyr* reiect this, as not agreeable to the ſcope of the Apoſtle here. 2. *Photius in Oecumen.* vnderſtandeth the Apoſtles, but for whoſe preaching, the whole world had beene left in their ſinnes as *Sodome*. 3. *Gorrhan* interpreteth this ſeede to be the word, without the which we had beene as Sodome and Gomorrha, *pares eſſemus in pœna, quia ſimiles in culpa*, we ſhould haue beene equall in puniſhment, becauſe like in ſinne. *gloſſe ordinar.* 4. But the Prophet hath relation to the ouerthrow and deſtruction of Sodome and Gomorrha, wherein there were none left, *Chryſoſt.* ſaue onely Lot and his companie, who were ſtrangers, and ſo not of the citie: ſo without Gods mercie the people had beene vtterly deſtroied in the captiuitie of Babylon, if the Lord had not reſerued a remnant to himſelfe: and ſo when Chriſt came to offer them ſpirituall deliuerance, the whole nation generally refuſed him, onely a ſmall number cleaued vnto Chriſt: thus *Martyr, Pareus.*

29. Quest. *How the Gentiles obtained righteousnes that sought it not, and the Iewes missed of it, that sought it.*

1. Whereas this might seeme a strange paradox, that they which seeke righteousnes, should not haue it, and they which seeke it not, obtained it; *Origen* thinketh here, by a distinction to dissolue this knot: it is one thing, saith he, *sectari*, to follow, which is vnderstood of a prescript forme of doctrine, such as the written law was, which the Gentiles had not, and therefore could not follow it: it is an other thing to follow the law of nature, which the Gentiles had, and followed: but the Apostle here speaketh not of any law, which the Gentiles followed at all, but that they obtained that, which they neither sought nor followed.

2. *Chrysostome* thinketh that the Apostle sheweth here the reason of the electing of the Gentiles, and reiecting of the Iewes, namely the faith of the one, and the incredulitie of the other: But these are not the causes of the decree of election, and reprobation, but the effects: for three things the Apostle treateth of in this chapter concerning election, and reprobation, of the beginning thereof in Gods decree, of the ende, which is the glorie of God, which two the Apostle hath handled hitherto, and of the meanes, faith of the one, and incredulitie of the other, which the Apostle toucheth here.

3. *Tolet* here distinguisheth betweene the law of righteousnes, and righteousnes it selfe: the Iewes followed the law, but not righteousnes, because they did not the works of the law, but abounded in sinne: but it is euident, that the Apostle by the law of righteousnes, vnderstandeth the perfection, which the law required, which were the works of the law, vnto the which the Iewes attained not.

4. Some by the law vnderstand onely the ceremonies and rites of the law, by obseruing whereof the Iewes could not attaine vnto righteousnesse: but it is euident that throughout this epistle the Apostle vnderstandeth euen the workes of the morall law, as c. 7. he directly maketh mention of that law, whereof one precept is, *thou shalt not lust*.

5. Some make a difference here betweene, *iustitiam legis, ex lege*, the iustice of the law, and iustice by the law: the iustice of the law, is such workes, which the law requireth, but the iustice by the law, is such workes as men doe according to the prescript of the law, of their owne strength without faith: the Apostle reiecteth this in the matter of iustification, but not the other: to this purpose *Bellarmine lib. 1. iustificat. c. 19.* And so the Apostle here saith, that the Iewes sought the law of righteousnesse, but while by their owne power they sought to fulfill it, they could not attaine vnto it: he alleageth to this purpose *Augustine*, who saith, *iustitiam legis non implet iustitia quæ ex lege est, &c.* the righteousnesse which is of the law fulfilleth not the righteousnesse of the law, &c. and the righteousnes by the law he interpreteth so be that, *quam homo suis viribus facit, &c.* which a man doth by his owne strength. lib. 3. cont. 2. epist. Pelag. c 7.

But 1. it is euident, that the Apostle indifferently vseth these phrases, the righteousnesse of the law, and by or from the law: as he taketh the righteousnesse δικ. of God, Rom. 3. 21. and ἐκ θεοῦ, by or from God, Phil. 3. 9. for one and the same: so whether we say the righteousnesse of faith, which the Apostle calleth the law of faith, Rom. 3. 27. and the word of faith, Rom. 10. 8. or the righteousnesse διὰ πίστεως, by or through faith, there is no difference, but in words. 2. *Origen* hath the like curious distinction vpon these words of the Apostle, Rom. 3. 30. *who shall iustifie circumcision of faith, and vncircumcision through faith*, betweene ἐκ πίστεως, *of faith*, and διὰ πίστεως, *through faith*, he maketh this difference; that to be iustified *ex fide*, of faith, is to beginne with faith, and end with works, and to be iustified *through faith*, is to beginne with works and end with faith, &c. whereas the Apostle intendeth one and the same manner of iustification: the like curiositie there is in this distinction, betweene the righteousnesse of the law, and by the law.

3. And the verie words of the Apostle, *They followed the righteousnesse of the law*, shew as much, which he interpreteth afterward, *They sought it by the workes of the law*, that is by the righteousnesse of the law: the workes of the law, are the righteousnesse of the law, which are excluded from iustification, Rom. 3. 28. neither did the Iewes so cleaue vnto the workes of the law, as that they excluded the grace of God: for the Pharisie in his vaineglorious prayer, Luke 18. giueth formall thanks vnto God. 4. And although *Augustine* seeme to make some difference betweene these tearmes, yet he is farre off from thinking, that we are iustified by the fulfilling of the law, but by faith onely: his meaning onely is, that we haue

haue no power to doe the workes of the law of our selues, but by the grace of Gods spirit; and concerning iustification by faith onely, and not by workes, he saith, *quantalibet fuisse virtutis antiquos iustos predicas, non eos salvos fecit nisi fides*, of how great value soeuer you reporte the auncient righteous persons to haue beene, nothing saued them but their faith, &c.

lib.1.cont.3.epist.Pelag.c.21.

5. Some by the righteousnesse of the law in the first place vnderstand the righteousnesse prescribed in the law, but in the latter, the true righteousnesse of the Euangelicall law: and make this to be the sense; while they followed the legall righteousnesse, they could not attaine vnto *veram iustificationis rationem*, the true way of iustification, *Calvin, quæ est propria Evangelij*, which is peculiar and proper to the Gospel, *Hyper.* so also *Tolet*, and *Lyranus* vnderstandeth in the latter place, *legem fidei Catholicæ*, the law of the Catholike faith: and before them *Origen* thus expoundeth, that while they followed the law according to the letter, they attained not vnto the law of the spirit: for if the Apostle did meane the same law, he would not haue said, that they attained not vnto that law, which they had: to this purpose *Origen:* But the Apostle saith not, they attained vnto, or had the law of righteousnesse, but onely followed it: and in both places the law of righteousnesse is taken in the same sense: that whereas the Iewes endeauoured by keeping of the law to be iustified, they failed, and came short euen of that iustice which they sought for in keeping of the law: *Martyr, Pareus*, and so *Chrysostom* excellently sheweth a threefold difference here between the Gentiles and the Iewes: first the Gentiles 1. found iustice, 2. which they sought not for, 3. and the most perfite iustice, euen of faith, which exceeded the iustice of the law: But the Iewes, 1. missed of iustice, 2. which they earnestly sought for, 3. yea they attained not vnto the iustice of the law, which is the lesse and inferior kind of iustice, because they sought not aright, namely by faith.

Quest. 30. *How Christ is said to be a stumbling stone and rocke of offence. v. 33.*

1. In the citing of this testimonie three things are to be noted. 1. that this former testimonie is collected out of two places of Isay, the first words, *I lay in Sion a stone*, are taken out of the 28. c. v. 16. the other, *a rocke of offence, and a stumbling stone*, are found, c. 8. 14. 2. The Apostle in both places admitteth diuerse words, onely alleadging that, which was most pertinent to his purpose. 3. whereas the Prophet saith, *I lay in Sion, lapidem probationis*, a stone of triall, and the Apostle translateth it, *lapidem offendiculi*, a stumbling stone, *Iunius lib. 2. parall.* 15. doth thus reconcile them, that which the Prophet setteth downe in generall, that Christ is a stone of triall to all, the Apostle doth particularly applie, and by way of consequent vnto beleeuers: that vnto them, he is a stone of triall, in that they take occasion to stumble at him: But other interpreters thinke, that these words, *a stumbling stone, and rocke of offence*, are rather cited out of the other place, Isai, 8. 14. where both these words are found.

2. How Christ is a stumbling stone and rocke of offence, is diuersely interpreted. 1. the *ordinarie glosse* which *Gorrhan* followeth, doth thus earnestly distinguish betweene a rocke and a stone, the one is rough and vnhewne, the stone is wrought and fashioned: so Christ was a rocke of offence, before he was as it were hewed and squared in his passion, when they tooke offence at Christ, because he made himselfe the Sonne of God: but in his passion, he was a stone to stumble at, for then most of all they were offended at him. But this is too curious. 2. *Pareus* thinketh that he was a rocke of offence and scandall in respect of the Iewes, and a stumbling stone to the Gentiles: the one were thereby turned out of the way, and the other were kept from comming into the way: But this is alleadged specially against the Iewes, that stumbled at Christ: as he was a stumbling blocke to them, so he was foolishnes to the Gentiles. 3. *Tolet annot. 39.* doth thus distinguish these two: the stone to stumble at, is the stone, which men fall vpon, and so the Iewes were offended at Christ; the rock of offence, is that which falleth vpon them: so Christ was *lapis offensionis propter eorum incredulitatem*, a stumbling stone, because of their incredulitie: and a rocke of offence, *per punitionem*, by their punishment: so the *ordinarie glosse*. Christ is called the one in respect of his state and condition, *quo apparuit malis*, wherein he appeared to the euill: and the other, in regard of that, *quod in futura faciet malis*, which in time to come he shall doe vnto the wicked in punishing of them: he is a stumbling stone, *in præsenti per culpam*, in the present by their fault, which beleeued not vpon him: *in futura per pœnam*, and a rocke of offence

in

in time to come by their punishment: *Gorrhan.* And this difference *Tolet* would further approoue, by the signification of the words: for *aben* is a little stone, fit for one to stumble at, but *tzur* a rocke, is a great stone able to ouerwhelme one: and both these kind of offenses are noted by our Sauiour, Matth. 21. 44. *Whosoeuer shall fall on that stone shall be broken, but on whom it falleth, he shall be broken all to powder:* so *Augustine* well obserueth this difference, *serm.* 40. *de. verb. Domini. Iudaos offendisse in Christum, &c.* that the Iewes stumbled at Christ, when he was a small stone in the world: but beeing a great rock in the day of iudgement, he shall fall vpon them, &c.

All this is a truth, that Christ shall fall vpon them, that fell and were offended at him: but this is not the Apostles meaning here, for he alleadgeth this testimonie for proofe of that, which he alleageth before, *they haue stumbled at the stumbling stone:* And Saint Peter likewise vnderstandeth this place, that Christ *passiuely* is a stone and rocke of offence to stumble at, not actiuely in falling vpon them, 1. Pet. 2. 8. *a stone to stumble at, and a rocke of offence to them which stumble at the word, &c.* so then the one word is ἑρμηνεία, an exposition of the former.

3. Now these were the things, which the Iewes were offended at in Christ, 1. at the vilitie and basenes of his person: for they expected a glorious Messiah, that should be of power and state in the world. 2. at his conuersation, because he did companie with sinners: 3. at his doctrine, because he reproueth them for their corruptions of life, and superstitious doctrines, *Martyr, Pareus.* 4. They blasphemed both his humanitie, in saying he was a man giuen to eating and drinking, a companion of Publicans and sinners, & in blaspheming his diuine nature, saying that he cast out deuils through Belzebub the prince of the deuils.

4. But where it is said, *I lay in Sion a stumbling blocke,* fowre things are here obserued. 1. who layeth this stone God. 2. who was this stone, Christ. 3. where layed, in Sion, in the Church of God, among the Iewes: to what end, to stumble at: yet this was not the principall end: for Christ was appointed to be a precious, and elect stone: but he is a stone to stumble at, through the obstinacie and hardnesse of heart of vnbeleeuers: both these ends, are set forth by Simeon, Luk. 2. 34. *This child is appointed for the fall and rising againe of many in Israel:* and by Saint Peter, 1. ep. c. 2. 7. *Vnto you which beleeue, it is a precious (stone) &c.* and to those, which are disobedient, &c. *a stone, to stumble at:* But the principall end, which the Lord intendeth, is the building and raising vp of many by this stone: the accidentall end, is the falling, and stumbling of many through their owne vnbeleefe.

Quest. 31. Of the meaning of these words, *he that beleeueth in him shall not be ashamed. v.* 33.

1. The Apostle here followeth the translation of the Septuagint in the originall Hay. 28. 16. the words are, *he that beleeueth, shall not make hast: Beza* thinketh, that the *Septuagint* for *iachish*, which signifieth, *he made hast*, did read *iabosh, ashamed:* But allowing that the Septuagint did read the originall, as now it is, there is no great difference in the sense: for that which the Prophet did expresse by a metaphor, the Septuagint doe translate properly: *Tolet annot.* 35. or rather they put the consequent for the antecedent, and the effect for the cause: because he which is rash and maketh hast, is ashamed in the end, and confounded. *Plin. lib.* 2. *par all.* 15.

2. Touching the meaning of the Prophets words, *he that beleeueth, shall not make hast:* 1. *Lyranus* giueth this sense: that in the prophets times, the faithfull should with patience waite for the comming of the Messiah, and not seeke to preuent the time: and when the Messiah should come in the flesh, they should not make hast, in wishing his second comming before the time. 2. *Paulus Burgensis* thinketh to mend this exposition, and maketh it much worse: he vnderstandeth it of those, which were not hastie to beleeue in Christ, but yet at the length beleeued, as Christ saith to his two Disciples, Luk. 24. 25. *O fooles of hearts to beleeue all, that the Prophets haue spoken:* But this was a rebuke vnto them, whereas the other is a commendation of those which beleeue.

3. *Martyr* better expoundeth it of the patience of the Saints, which doe waite for the fulfilling of Gods promises in due time, not hasting to vse vnlawfull meanes: and more particularly the Prophet there reproueth those which would not waite vpon God for his deliuerance, but depended vpon present helpes; *Iun. annot.* as also it hath a spirituall application against those, which made hast in endeauouring to be iustified by their owne workes, and so preuented and forestalled their iustification by faith.

4. And

4. And whereas the Apostle saith, *shall not be confounded:* some doe referre it to the day of iudgement, when the faithfull shall not be confounded or ashamed, *cum venerit in futuro*, when Christ shall come in iudgement: *gloss. interline. Haymo:* But it is more generall, shewing that the faithfull neither in the time present, nor to come shall be ashamed; and not to be confounded, signifieth, *non frustrari*, not to be frustrate or disappointed of their hope; *Mar.* and here more is vnderstood then said, he shall not be confounded, that is, shall be confirmed, comforted, established, *Faius:* so Dauid saith, Psal. 25. 2. *In thee haue I trusted, let me not be confounded.*

Quest. 32. *Whether it be the propertie of faith to make one not to be ashamed, which is ascribed to hope.* c. 5. 5.

This doubt is easily remooued, for though hope haue this propertie, that he which hath a stedfast hope in the end, is not ashamed, because he is made partaker of his hope, whereas he which hath a vaine confidence, is abashed and ashamed, when he seeth himselfe deceiued, and disappointed, yet this propertie hope hath, because it is grounded vpon faith, which is by the Apostle called *the ground of things hoped for*, Heb. 11. 1. therefore this effect, not to be ashamed, is ascribed also to faith, because it is alwaies accompanied with hope, and hope is included in faith: *Martyr.*

4. Places of Doctrine.

Doct. 1. *Concerning oathes.*

v. 1. *I say the truth in Christ, I lie not.* 1. hence it is euident, that it is not lawfull to sweare by any creatures but onely by God: for whereas an oath is nothing else but an appealing vnto the testimonie and iudgement of God, who both searcheth the heart, and punisheth periurie, for the confirmation of the truth in a doubtfull matter: and so two things are requisite in him, whom we sweare by, both knowledge to discerne the heart, and power to iudge, because both these are peculiar to God, to be a searcher and knower of the heart, and to be able to punish: therefore it followeth, that God onely is to be called to witnesse in an oath; and beside it is a part of inuocation, which onely belongeth vnto God. 2. hence also we haue an euident argument of the diuine nature of Christ, because the Apostle here sweareth by his name. 3. As also here we learne how oaths may be distinguished, and the diuers kinds of them: as there is an oath called *promissorium*, a promising oath, which is of the time to come, when one promiseth and vndertaketh by his oath, to doe this or that: as *Eliab* sware vnto *Obadiah*, that he would shew himselfe that day vnto the King, 1. king. 18. 15. there is *assertorium*, an affirming oath, which is of the time present or past, as when one sweareth, that such a thing was done or not, or such a thing is true: and this kinde of oath is either *iudiciale*, in publike iudgement, when an oath is required of the parties, or *voluntarium*, when one taketh a voluntarie oath, such is the Apostles here.

Doct. 2. *Of the moderation to be vsed by Preachers.*

v. 2. *I haue great heauines, &c.* S. Paul, though in this chapter he be to entreate of the reiection and reprobation of the Iewes for their vnbeleefe, yet he first sheweth his louing affection vnto them: neither concealing the truth for affection, nor yet exasperating them with rigorous speach: so the Preachers of the word, should vse such moderation, that neither in their silence and forbearing to speake the truth, they should incurre the iust suspition of flatterie, nor yet in their sharpe inuectiues against those, whom they doe reproue, they should be iustly blamed for their vndiscrete seueritie: *Mar.*

Doct. 3. *That Christ is God and man.*

v. 5. *Who is God ouer all, &c.* 1. Christ is God, because the Apostle sweareth by his name, v. 1. and he is called *God blessed ouer all, &c.* 2. he is also perfite man, because he is said to come *of the fathers concerning the flesh, &c.* 3. and yet these two natures concurre to make but one person, because it is said of Christ, *who is God ouer all blessed for euer, &c.*

Doct. 4. *Of the diuerse kindes of diuine promises.*

v. 8. *Children of promise, &c.* some promises are *generall* to all, as that the world should no more be destroied with water, that the seasons of the yeare, as seede time and haruest, and the rest should continue: or *peculiar* to the Church of God, which are either concerning things *temporall*, comprehended vnder the name of bread in the Lords praier, which the Lord promiseth so farre forth as he seeth it to be meete and conuenient: or *spirituall*, which are either *peculiar* vnto some speciall callings, as were the gift of tongues, knowledge of

secrets,

secrets, elocution and vtterance to the Apostles: or *generall*, belonging to the whole Church, and the same *externall*, as the promise of the word and Sacraments, or *internall*, as of faith, hope, iustification, remission of sinnes: The Apostle speaketh here of spirituall and speciall promises, which were shadowed forth in those times by temporall blessings.

Doct. 5. *Of election.*

v. 11. *That the purpose of God might remaine according to election, &c.* Concerning election these points are hence concluded: 1. that God hath decreed some to be elected vnto saluation before the beginning of the world. 2. That the decree of election is the purpose of God to shewe mercie on some in bringing them vnto glorie: 3. that the free and gracious purpose of God is onely the cause of election, without the foresight of faith or workes. 4. that it is certaine and immutable. 5. the effects thereof are vocation, iustification, sanctification, c. 8. 30. whom he predestinate them he called, &c. 6. the ends two; the happines of the elect, and the glorie and praise of God, in the setting forth of his mercy.

Doct. 6. *Of reprobation.*

v. 18. *Whom he will he hardeneth:* Concerning reprobation, these points also are here set forth. 1. that some are reprobate from the beginning, as God hated Esau before he was borne. 2. what reprobation is, the purpose of God in leauing some in the masse of corruption, and in ordaining them to be damned for their sinnes. 3. the cause of reprobation; is the purpose of God to leaue some in their naturall corruption. 4. the effects are, desertion, hardening of heart, the subtraction of the grace of God. 5. the ends; the iust condemnation of the wicked, and the demonstration of the power of God. See more hereof among the Controv. following.

Doct. 7. *Of scandals and offences.*

v. 33. *Rocke of offence.* 1. A scandale is any thing done or said, whereby one is made the worse, either of himselfe, or by some accident. 2. it is of two sorts, giuen iustly, or vniustly taken, as the offence at Christ was taken and not giuen. 3. the cause of offences, is first the malice of Sathan, and obstinacie of vnbeleeuers, and the iust iudgement of God concurring therewithall, as the Iewes by their owne blindnes stumbled at Christ, and receiued that as a punishment of their vnbeleefe.

5. Places of controversie.

Controv. 1. *That succession of Bishops is no sure note of the Church of Christ.*

v. 5. *Of whom came the fathers:* 1. Though the Iewes might alleadge, that they had the fathers, yea, they could shewe a perpetuall succession of high Priests from Aaron vntill the times of our blessed Sauiour, yet for all this they were reiected, and not acknowledged for the Church of God: In like manner the Romanists, pleading for themselues by succession of Bishops, doe but build vpon a weake ground, vnlesse they could also shewe a continuall succession of true doctrine, together with an outward succession of persons and place.

2. Our Blessed Sauiour was a Priest after Melchisedech, without any such continued succession, and the Apostles, the first planters of the Gospel, could shew no succession from the high Priests: neither is it necessarie in these times, where religion is corrupted, and the Church deformed, to expect a locall succession for the restoring of religion.

3. Yet the succession of godly Bishops is much to be accounted of, where the true faith is continued withall: and for this reason did the fathers, *Tertullian*, *Irenaus*, *Augustine*, ascribe so much to the succession of Christian Bishops, who transmitted vnto their successors true and sound doctrine together with their place: See more of succession, *Synops. Centur.* 1. *err.* 20.

2. Controv. *Against the old heretikes the Manichees, Arrians, Nestorians, confuted out of the 5. v.*

1. Where the Apostle saith; *of whom came Christ according to the flesh*, the Manichees are confuted, which denied Christ to haue any true flesh, but onely in shewe; whereas the Apostle saith, that Christ came of the Israelites concerning the flesh: he therefore had true flesh, because he tooke his nature of them. Likewise their heresie is confuted, that thinke Christ brought his bodie from heauen, and tooke it not of the Virgin Marie: for then how

could it be true, that Christ according to the flesh came of the fathers?

2. The Arrians also are confuted, who denied Christ to be God, but onely affirmed him to be a creature: for the Apostle saith of Christ, *who is God blessed for euer*: as *Athanasius epist. ad Epictet.* vrgeth this place against those, which denied the humanitie of Christ: so *Tertullian lib. de Trinit. Hilar. lib. de Trinit. Theophylact* vpon this place doe alleadge it against those, which impugne the diuine nature of Christ.

3. The *Nestorians* also which denied the vniting of Christs two natures into one person, but onely affirmed it to be by grace, are here reselled: for the Apostle speaketh of one and the same Christ, which according to the flesh came of the fathers, yet was God aboue all blessed for euer: *Ireneus lib. 3. cap.* 18. applieth this place against such a like heresie of those which diuided Iesus from Christ, and affirmed Iesus to be one, and Christ an other.

3. Controv. *Against the prophane and impious collections of Eniedinus, and Socinus late heretikes.*

Whereas the Apostle expressely saith of Christ, *who is God ouer all, blessed for euer, &c.* these two forenamed heretikes contend by their impious cavills to shew, that Christs diuine nature is not prooued out of this place.

1. This phrase, *who is blessed for euer*, is alwaies in Scripture giuen vnto God the father: as Rom. 1. 23. 2. Cor. 1. 3. and 11. 31.

2. Not euery one, that is called God in Scripture, is consequently that chiefe and great God.

3. Christ is said to be ouer all, that is, men, as the most excellent man of all, not ouer all whatsoeuer.

4. He is said to be ouer all with a limitation, for he is not ouer him that hath subdued all things vnto him, 1. Cor. 15. 27.

5. And in that he is ouer all, he hath it not by nature but of gift, Philip. 2. 9.

Contra. Erasmus seemeth first to haue giuen occasion to these newfangled Dogmatists, who likewise in his annotations vpon this place, thinketh this Scripture not so fit to proue the diuine nature of Christ: adding that herein there is no daunger, seeing there are more direct places to proue Christs Godhead by: But *Pet. Martyr* here answeareth well, *non conuenit vt Ecclesiæ armamentarium sine causa exhauriatur, &c.* it is not conuenient, that the armorie of the Church should without cause be diminished: seeing the fathers, as *Origen, Chrysost. Theophylact, Cyprian. cont. Iud. lib. 2. c. 5. Hilarius in Psal.* 122. doe all alleadge this place for the proofe of Christs deitie, it is not fit, that we should suffer it to be wrested out of our hands: their cauills are thus answeared.

1. Where the father is said to be blessed for euer, the Sonne is not excluded, and in some places Christ is said expressely to be blessed for euer, as Matth. 21. 9. *Blessed is he that commeth in the name of the Lord:* and if the Creator be blessed for euer, Christ is included by whom all things were created, Ioh. 1. Coloss. 1.

2. He which is said to be God ouer all, as Christ here, must of necessitie be that chiefe and great God.

3. Some indeede reade *super omnia*, ouer all things, as *Origen*, the Syrian and Latine interpreter: and this is agreeable to that place, Coloss. 1. 17. *He is before all things, and in him all things consist:* and the Apostle nameth both things visible and inuisible: and so *Origen* well expoundeth, *he is aboue all things*, that is, powers, principalities, and euerie thing that is named.

4. He is aboue all things, that is, all creatures, and aboue all, as the father is aboue all, and yet neither aboue the Sonne or the holy Ghost: the father then is here excepted: for Christ and his father are one, *non post patrem ipse, sed de patre*, he is not after the father, but of the father, *Origen*.

5. S. Paul in that place speaketh of the exaltation of Christ as he is Mediator and according to his humane nature: and so he hath it by gift: but as he is God, he is ouer all by his eternall generation, as the onely begotten Sonne of God.

Controv. 4. *That the water in Baptisme doth not sanctifie or giue grace.*

Chrysostome sheweth here a fit analogie and resemblance betweene the birth of Izaak of

Sara

Sara by the word of promise, v. 9. and our spirituall regeneration in baptisme: the barren wombe of Sarah, he likeneth to the water, which of it selfe hath no efficacie, *erat vterus illa aqua frigidior, propter sterilitatem & senectutem*, that wombe was more vnapt for generation, then water, becauſe of the barrenneſſe and old age thereof: like as then Izaak was borne of that barren wombe by the word of promiſe, *ita & nos oportet ex verbo nasci*, ſo we are borne of the word: To this purpoſe *Chryſoſtome*, who maketh the element of water of it ſelfe but a dead thing, and like vnto Sarahs barren wombe, which could not haue conceiued, but by the word of promiſe: So the Apoſtle ſaith, Epheſ. 5. 25. *Cleanſing it by the waſhing of water thorough the word:* the water cleanſeth, but by the operation of the word: This then ouerthroweth that opinion of the Romaniſts, which affirme that the ſacramentall ſigne in the ſacraments conferre grace: See further hereof, *Synopſ. Centur.* 2: *err.* 76.

Controv. 5. *Againſt the vaine obſervation of Aſtrologers in caſting of nativities.*

v. 10. *Rebecca, when ſhe had conceiued by one, &c. Auguſtine lib.* 2. *de doctrin. Chriſtian. c.* 21. by this Scripture confuteth the folly of Mathematicians, who in caſting of mens natiuities doe obſerue the aſpect of the planets, and ſo doe calculate and coniecture of the diſpoſition of men: for Eſau and Iacob were borne at the ſame time of one and the ſame parents, and yet they were of diuerſe diſpoſitions and qualities, and conditions of life.

Controv. 6. *That the ſoules had no beeng in a former life, before they came into the bodie.*

It was *Origens* error who therein did too much Platonize, that the ſoules in the former life, according to their workes good or euill, were accordingly appointed of God to ſaluation or damnation. But this error is euidently conuinced by the Apoſtle here: for Eſau and Iacob had neither done good nor euill, before they were borne: *Lyranus* addeth two other reaſons to convince this error. 1. if there had beene an other life before, then the world was not created in the beginning, as it is ſaid Gen. 1. 1. for that the ſoules had a beeing and beginning before. 2. and *temporale non poteſt eſſe cauſa aterni*, no temporall thing can be the cauſe of that which is eternall: the actions then and workes of the ſoule, could not be the cauſe of the act of Gods eternall will.

Controv. 7. *Whether the foreſight of faith or workes be the cauſe of election.*

This was in time paſt maintained by the followers of the Pelagian ſect, as it appeareth by the epiſtles of *Proſper* and *Hilarius Arelatenſ.* ſent to *Auguſtine:* and not much differing is the opinion of the Greeke expoſitors: as *Theodoret* in theſe words (*that the purpoſe of God might remaine according to election*,) vnderſtandeth the purpoſe of men foreſeene of God, according to the which he electeth: But the Apoſtle euidently calleth it the purpoſe of God, and therefore not of men: *Chryſoſt.* and *Photius* cited by *Oecumenius*, doe here vnderſtand *the purpoſe of God:* but where it is added, *according to election*, they ſay this election preſuppoſeth a difference and diuerſitie of wills foreſeene of God.

The late Lutherans tread in the ſame ſteppes: who at the firſt did hold that the foreſight of faith was the cauſe of election: but now they haue ſomewhat refined that aſſertion: and their opinion now is, *fidem non eſſe electionis cauſam meritoriam, ſed inſtrumentalem*, that faith is not the meritorious but the inſtrumentall cauſe of election: their arguments are theſe.

1. *Argum. Photius* thus reaſoneth: *electio de illis fit, qui aliqua in re differunt*, election is ſaid to be of thoſe, which differ in ſome thing: God then did ſee ſome difference in them which he elected from others.

Contra. 1. *Auguſtine* at the firſt was ſomewhat mooued with this argument, which made him deuiſe an other ſenſe of the Apoſtles words, to this effect: that it was ſaid vnto the children beeing not yet borne, *and before they had done either good or euill, the elder ſhall ſerue the younger:* leaſt the purpoſe of God ſhould remaine according to election, which he ſupppoſeth to riſe of ſome difference in the parties elected: to this purpoſe *Auguſtine*, *lib. ad Simplician. queſt.* 2. But this *parentheſis*, or interlaced ſentence is vttered by the Apoſtle affirmatively, *That the purpoſe of God might remaine, &c.*

it cannot therefore be drawne to a negatiue ſenſe: And indeede *Auguſtine* whether vpon this or ſome other reaſon, otherwiſe expoundeth theſe words, *epiſt.* 115.

2. But the beſt anſwear is, that the propoſition is not true, for election in God preſuppoſeth not a difference: God may make election euen in things in themſelues equall, by the right of his Creatorſhip, and make a difference: as euidently appeareth in the creation of the world, when all things were equall at the firſt, in that indigeſted lumpe and maſſe, whereout the creatures were made: and yet our of it were different creatures made: ſome lightſome, as the Sunne and ſtarres, ſome darke and obſcure, as the earth and earthly things: And ſo the Lord in his decree of predeſtination made a difference in his election, according to his good pleaſure of things, which differed not before: And ſo there is a difference indeede in thoſe which are elected from others, *ſed non invenit Deus, ſed ponit ipſe in hominibus differentiam*, but God findeth not any ſuch difference in men, but he maketh it, *Pet. Martyr:* the difference then dependeth not of the nature of the things, but of the purpoſe and counſell of God.

2. *Arg.* 1. S. Paul ſaith, Epheſ. 1.4. *He hath elected vs in him*, that is, in Chriſt: but none are in Chriſt without faith: that then which ioyneth vs to Chriſt, is the cauſe of election. 2. againe, 2. Theſſ. 2. 13. we are ſaid to be choſen to ſaluation in faith. 3. and Heb. 11. 6. *It is impoſſible to pleaſe God without faith:* the elect are pleaſing to God: therefore by faith they were accepted. 4. and ſeeing faith is the inſtrumentall cauſe of ſaluation, why not alſo of election? Thus the Lutherans reaſon for the foreſight of faith.

Contra. 1. Not euerie thing whereby we are ioyned vnto Chriſt, is the cauſe of election: but that whereby we were firſt giuen vnto Chriſt, which is the abſolute and free mercie of God: who elected vs of his free grace and mercie, and in Chriſt appointed to bring thoſe whom he elected vnto eternall life: And the Apoſtle doth expound himſelfe, what he meaneth, *by beeing elected in Chriſt:* that is, *he hath predeſtinate vs to be adopted thorough Chriſt:* faith then in Chriſt is not the cauſe of election, but a meane ſubordinate to bring the elect vnto ſaluation.

2. We are ſaid to be choſen in faith, not faith foreſeene, as the cauſe of election, but in faith preſent as a meane vnto ſaluation.

3. The ſame anſwear may ſerue to the third place obiected: which muſt be vnderſtood likewiſe, *de fide præſenti, non præviſa*, of faith preſent, not of faith foreſeene: for God thorough his mercie elected vs, beeing yet his enemies: his loue therefore was before any foreſight of faith: by his mercie he made vs acceptable vnto himſelfe, by the election of grace, before he ſawe any thing in vs.

4. It followeth not, that euerie thing which is the cauſe of ſaluation ſhould be the cauſe of election: it is true in the generall cauſe, which is the mercie of God, which cauſeth as well the one as the other: but not in the next and immediate cauſes: as for example, the father is the cauſe of his ſon, and the ſon of the nephew, and yet the ſon is not the cauſe of the father; ſo election is the cauſe of faith, and faith of ſaluation: but it therefore followeth not that faith ſhould be the cauſe of election. And *Hunnius* that was at the firſt a great patrone of this cauſe, in the ende argueth, that faith in the myſterie of election was to be conſidered neither *vt cauſam meritoriam*, as a meritorious or inſtrumentall cauſe, *ſed vt partem illius ordinis, &c.* but as a part of that order which God had appointed, that is, a meane vnto ſaluation, *Pareus dub. 6.*

3. *Arg.* If God ſimply ſhould elect ſome and refuſe others without foreſight of their faith: how is he not an accepter of perſons?

Anſ. The accepting of perſons is, when againſt the rule of iuſtice a man of no good parts or qualites is preferred before him that is well qualified: But there is no feare of this in Gods election: for he findeth all alike in themſelues: none endued with any good gifts or qualities, but as he giueth them: therefore herein he is no accepter of perſons, in preferring one before an other, all beeing alike. Now on the contrarie ſide, that the foreſight of faith or any thing in man is not the cauſe of election, but onely the good pleaſure and will of God, it may be thus further confirmed.

1. The Apoſtle in ſaying, *not by workes, but by him that calleth*, excludeth whatſoeuer in man: for if either the foreſight of faith or of any other thing, and not onely of works ſhould be the cauſe of election, then it ſhould not be onely in the caller, as the Apoſtle here ſaith, *Mart. Pareus, Tolet annot.* 19.

2. The

2. The effect of election is not the cause: faith with the fruits thereof are the effects of election, Ephes. 1. 4. *he hath chosen vs that we should be holy.* Pareus.

3. The eternall decree of God is not founded in that which is temporarie: the faith or good workes of men are but temporarie things: and therefore they cannot be the ground and foundation of Gods eternall decree. *Pareus.*

4. Faith is the worke of God, Ioh. 6. 29. therefore not the cause of his election: so the same thing, should be the cause of it selfe: and so also be before it selfe. *Pareus.*

5. If election depended vpon the foresight of good workes, then it would followe, that we are iustified by workes: for from election and predestination proceedeth our vocation, and from vocation iustification: and if election be out of the foresight of works, then iustification also which followeth election by degrees. *Martyr.*

6. *Lyranus* addeth this reason further, *Deus non vult finem propter ea, quæ sunt ad finem*, God will not appoint the ende for those things which tend vnto the ende: but rather these are for the ende: now faith and works are but the way to the ende, and therefore they cannot be the cause of the appointment of the end, that is, that men should attaine vnto euerlasting glorie: *Lyran.* vpon this place.

7. *Tolet* also *annot.* 16. vrgeth this reason: whereas the Apostle saith, v. 14. *is there iniquitie with God?* if he had meant that the difference in the decree of election ariseth out of the foresight of faith, then the reason had beene apparent, and there had beene no shew at all of any iniustice in God, and so no place for this obiection at all: See further of this question before, c. 8. contr. 16.

Controv. 8. *That not onely election vnto grace, but vnto glorie also is onely of the good will of God.*

Stapleton antidot. p. 126. will haue this place of the Apostle to be vnderstood onely of election vnto grace, which is the first effect and fruit thereof, and this onely proceedeth of the free grace and mercie of God, but the election vnto glorie, which is the last effect thereof is not without the foresight of workes: he reasoneth thus.

Argum. Election to glorie is not onely of him that calleth, for it is also by iustification, *for whom he iustified he also glorified*, Rom. 8. 30. but the election whereof the Apostle speaketh here is onely of the caller, therefore he speaketh not here of election vnto glorie, but of election onely to the first grace.

Contra. 1. Other Romanists herein dissent from *Stapleton*, as *Bellarmine lib. 2. de grat. & lib. arb. c.* 15. sheweth that men are freely elected not onely vnto grace, but vnto glorie: so also *Perer. disput.* 5. and before them *Thomas* in his commentarie denieth, that *præscientia meritorum*, the foresight of merits is the cause of predestination to glorie; likewise *Lyran.* here.

2. And for the argument: Glorification, as well as grace is onely of God that calleth: as the efficient cause: iustification goeth before glorification, not as an efficient, or meritorious cause, but as a meane appointed of God to that ende.

3. But that the Apostle speaketh euidently of election as well vnto glorie as vnto grace it is euident. 1. he treateth of election vnto the promise: for he maketh expresse mention of the children of the promise, v. 8. but the promise comprehendeth both the first grace in our vocation, and the rest that followe, iustification, glorification. 2. he speaketh of election ioyned with the dilection and loue of God, *Iacob haue I loued:* but whom God loued he loueth to the ende, and bringeth them vnto eternall life. 3. v. 23. the Apostle in direct tearmes maketh mention of the vessels of mercie prepared to glorie: he therefore speaketh here of election to glorie.

Controv. 9. *That the Apostle treateth as well of reprobation in this place, as of election.*

Huberus, who defendeth vniuersal grace, will haue the Apostle here onely to speake of election, and not of reprobation: for he holdeth all generally to be elected: the same is the assertion of *Stapleton antid. p.* 565. against *Calvin*, that S. Paul treateth onely of election here, and not of reprobation at all: he reasoneth thus.

Argum. 1. Onely election is of God that calleth, the purpose of God is according to election, therefore the purpose of God is of election.

Answ. 1. The purpose of God is according to election, but not onely, which must be assumed, or els nothing can be concluded: but the purpose of God is as well concerning reprobation as election: the purpose and counsell of God is generall to both, and it sorteth it selfe either into the purpose of election or reprobation.

2. And that the Apostle intendeth in this discourse, as well to speake of reprobation as of election, it thus appeareth. 1. by the text it selfe: he expressely mentioneth both the loue of God to Iacob, and his hatred of Esau, v. 22. 23. he speaketh of the vessels of wrath and of the vessels of mercie. 2. so much also is insinuated by the nature and propertie of election: for an election of some supposeth that there is a reiection and reprobation of others: As when Moses saith vnto Israel, the Lord chose you aboue all people, it followeth that as they were elected, so all the rest were refused and reiected.

Controv. 10. *Whether as well the decree of reprobation, as of election, be without the foresight of works.*

Here are two opinions opposite in two extreames one to the other; the one was of the Pelagians, who vtterly condemned the absolute decree of reprobation, without any respect of works; and *Catharinus* also in his commentaries vpon this epistle: some other doe make the decree of reprobation and damnation to be a free act of the will and purpose of God, as election is. But beside these there is a third opinion betweene both, that the decree of reprobation, neither issueth onely from the free and absolute will of God, nor yet altogether dependeth of the foresight of sinne; but proceedeth in part from them both. We will now examine these opinions in order.

1. Of the first sort that hold the decree of reprobation altogether to proceede from the foresight of sinne, some doe hold strange paradoxes, as *Catharinus* before named, whose opinion is this, that God appointed all to be saued, but some absolutely, as Marie, and other holy men and women, some conditionally, if they beleeued and did works, they should be saued, if otherwise, they should be damned; not much differing is the opinion of *Becanus*, a late Popish writer, who affirmeth that God simply in the beginning appointed all to be saued *voluntate primaria*, by his first and principall will, but *secundaria voluntate*, by his *secunddrie will* he would some to be condemned for their sinne, *cap. 1. loc. 12. de predestinat. & c. 5. loc. 4.*

But the former of these opinions, is distasted by the Romanists themselues, as *Pererius in c. 8. ad Rom. disput. 25.* refuseth it vpon this reason, because *vna est ratio, &c.* there is one and the same reason of all that are predestinate vnto saluation; how then can some be certainly appointed and absolutely, some vncertainly and conditionally; for all which are ordained vnto life, are written in the booke of life, out of the which none can be blotted out. And against *Becanus* assertion it may thus be obiected.

1. If God indeede would haue all to be saued, why are not all saued? for none can resist the will of God; this then sheweth either God to be impotent in not performing his will, or variable in changing his purpose concerning those, whom he first intended to be saued; neither of which imputations must be laid vpon God. 2. seeing God getteth glorie as well by shewing his power and exercising his iustice vpon the wicked, as by shewing mercie vpon the elect, the one is as primarily the will of God as the other; for God *primarily* intendeth his owne glorie, but in the punishment of the wicked Gods glorie is set forth; therefore the decree of iustice as well as of mercie standeth with the primarie and principall will of God.

2. *Augustine* though nothing fauouring these erroneous conceits, yet he referreth reprobation vnto the foresight of originall sinne, and considereth man *in massa corrupta*, in the masse of corruption, as all haue transgressed in Adam, *Universa massa pœnæ dedit, &c.* the whole masse (of mankind) is worthie of punishment, and if the punishment of damnation should be rendred vnto all, *non iniuste procul dubio redderetur*, it should not be rendred vniustly, &c. and again in an other place, *vna quædam massa peccati supplicium debens diuinæ iustitiæ, &c.* there is one masse of sinne, which is endebted to the diuine iustice: *quod sine exigatur, sine donetur, nulla est iniquitas*, which though it be exacted or pardoned, there is no iniquitie: *ad Simplic. lib. 1. qu. 2.*

In this assertion there is no inconueniencie, to say that God beholding and foreseeing all men by the voluntarie transgression of Adam in the state of corruption, did of his free mercy elect some to be saued in Christ, the others he left in their corruption, and so for their sinnes decreed thē to damnation: for here can be no imputation of iniustice at all: for it is free where one hath diuerse debters to remit the debt vnto one, and to exact it of another.

So then if the reason be demanded, why some are reiected of God, it may be answeared, that mans voluntarie transgression, bringing all his posteritie into bondage, beeing foreseene of God, is a sufficent cause of their reiection; but if it be further demaunded, why

God

God out of this masse of corruption, hath elected some, and not others, there no other reason can be given, but the good pleasure of God, Ephes. 1. 5. so that the absolute decree of reprobation, is grounded vpon the foresight of mans corruption, but of the *comparatiue*, as why one is rejected and left, and not an other, no reason can be rendred, but Gods gracious and free purpose.

Against this opinion of *Augustine*, there are two principall obiections. 1. *Peterius disput.* 12. thus obiecteth: the Angels had no originall sinne, they were all created in the state of grace, and yet some of them were elected, some reprobate: therefore sinne is not the cause of reprobation.

Ans. 1. As the Angels were created in the state of grace, so also was Adam in Paradise; and as Adam fell by volontarie transgression and so enthralled his posteritie, so did the Angels that fell, abuse the gift of freewill, and so for their pride were iustly condemned for euer: so then the foresight of the apostasie of the reprobate Angels, was the cause of their rejection and condemnation as the Apostle saith, Iud. 6. *The Angels, which kept not their first estate, he hath reserued in everlasting chaines*: as man then hath originall sinne, out of the which proceed actuall sinnes, which are the ground and cause of reprobation and condemnation; so the Apostate Angels for their sinne of pride were rejected: onely here is the difference, that the Angels fell irrecouerable, falling by their owne pride beeing not seduced: but man falling by the sedition and tentation of the deuill, hath a redeemer in Gods mercie prouided for him.

2. *Parens* thus obiecteth: the foresight of originall corruption is generall and common to all mankind, therefore it cannot be the cause of the reprobation of some onely: *dub.* 8. *argum.* 4. so also *Vrsinus catech.* 3. *p.* 357.

Ans. Not simply the foresight of originall corruption, which all are subiect vnto, but it beeing considered together with Gods decree, because he purposed to deliuer some, and not others, is the cause of reprobation.

3. Some doe wholly referre the decree of reprobation and election onely to the will and purpose of God: and thinke, that no other cause can be rendred, why God hath elected some, and condemned others but the absolute will, pleasure, and purpose of God: their reasons are these.

1. As God loued Iacob, before he had done any good, so he hated Esau, without any respect vnto the euill which he did, Rom. 9. 11.

2. The Apostle also saith, v. 18. *That God hath mercie on whom he will, and whom he will he hardeneth:* Gods will is the cause of both.

3. And God is compared to the potter, that as he hath power ouer the clay to make thereout vessels of honour, or dishonour, as he thinketh good: so much more the Lord may out of the same masse, make some vessels of mercie, some of euerlasting shame.

4. Our Blessed Sauiour maketh this the reason, why God had hid the misterie of saluation from the wise men, and reuealed it to babes, *because O Father, thy good pleasure was such*, Matth. 11. 25.

Ans. 1. Why God loued not Esau as well as Iacob, the cause was onely the gracious purpose of God: and hereof neither the good workes of the one, nor the euill workes of the other were the cause: yet both of them beeing considered in their originall corruption, as it was Gods mercie to deliuer the one, so it was no iniustice to leaue the other. 2. here the hatred of God is taken onely for the not conferring of his grace and loue, which God freely bestowed without respect vnto workes: but that hatred, which is an ordaining of men vnto euerlasting punishment, is not without respect vnto their sinnes.

2. Mercie presupposeth miserie, and hardening a corrupt inclination in the heart before, for the which it is hardened: here then mans miserable estate is insinuated, out of the which some by Gods mercie are deliuered.

3. By that similitude the Apostle sheweth what God may doe by his absolute power, not what he doth: he dealeth not with men, as the potter with the clay, though he might; that is *stricto & absoluto iure*, by his strict and absolute right; but *aequissimis rationibus*, vpon most equall and iust conditions: he might doe as the potter doth, but yet he taketh not that rigorous and strict course.

4. It is indeed Gods good pleasure to reueale the secrets of his will to whom he pleaseth, and to hide them from whom he will: because he is not bound vnto any, he may doe

with his owne, as he please and bestow his graces freely: but if he should keepe them from all, none had cause to complaine, seeing their naturall blindnes and corruption was brought vpon them by the voluntarie corruption of Adam: and though it was Gods gracious fauour, to reueale vnto some his will, yet the rest were hardened and blinded iustly through their owne wilfulnesse and obstinacie against the truth.

And further against this opinion of the absolute decree of reprobation, without any respect vnto the sinnes of men originall and actuall, these two strong obiections are made: first there would be an imputation of iniustice vpon God, if he should decree any to be condemned but for sinne: for like as none are indeed in time condemned but for sin, as the Apostle saith, Ephes. 5. 6. *For such things commeth the wrath of God vpon the children of disobedience, &c.* so the decree of damnation before all time must be vpon the foresight of sinne.

Secondly, whereas God in Scripture is set forth to be exceeding abundant in mercie, as Psal. 25. 10. *All the waies of the Lord are mercie and truth:* and Psal. 144. 9. *His mercies are ouer (or aboue) all his workes:* and Iames 2. 13. *mercie reioyceth against iudgement.* Now the Lord should be accused of seueritie and inclemencie, and farre more readie and prompt vnto iustice, then mercie, if he out of his owne will should decree more to be condemned, then to be saued: these obiections, the former position of the absolute decree of damnation beeing maintained, cannot possibly be answeared.

4. Whereas to shunne these rockes of offence, and to preuent these obiections, some here haue found out a middle or meane way, to referre the decree of reprobation partly to the will of God, as the efficient, partly to the foresight of sinne, as the materiall cause thereof: And here these distinctions are brought in.

1. *Lyranus* thus distinguisheth, that reprobation is either taken *large*, largely, and so it signifieth onely *simplicem negationem ad gloriam*, a simple deniall of glorie; and this hath no cause in Gods prescience, but onely in the will of God: or it is taken *proprie*, properly, for *ordinatio ad pœnam*, an ordaining vnto punishment, and so it is not willed or decreed of God, *nisi propter culpam*, but for sinne: *Bellarmine* also fleeth to the same distinction of *negatiue* reprobation, which is not to haue mercie, & *positiue* to decree vnto condemnation: of this the foresight of sinne (he saith) is the cause, of the other the free will of God: But seeing this *negatiue* reprobation containeth a priuation and deniall of euerlasting glorie, this also must arise from the foresight of sinne: for God excludeth none out of his kingdome but for sinne: as the Apostle saith, 1. Cor. 6. 9. *Know ye not, that the vnrighteous shall not inherite the kingdome of God.*

lib. 2. de grat. & liber. c. 17.

2. *Gerhaus* hath this distinction: there is a double kind of reprobation, *temporalis*, the temporall, which is, *non appositio gratiæ*, the not affording or giuing of grace, and *eterna, voluntas non apponendi*, the eternall, which is the will or purpose of not giuing of grace: this is without the foresight of any merite, but not the other: like vnto this is that difference which some make betweene the decree, and the execution of the decree: the first is without respect vnto sinne, but sinne commeth betweene, before the other: But this doth not satisfie, as *Pareus* well obserueth: for the same cause mooued God to decree punishment, which mooueth him in time to execute punishment.

3. Some doe thus consider of predestination, that it is of two sorts: there is *decretum simplex*, a decree simply called, of those things whereof God is the author and efficient cause himselfe, such is the decree of election vnto life: there is *decretum κατὰ τί, secundum quid*, a decree after a sort, which may also be called, *permissivum*, the decree of permission, as the other is *effectivum*, an effecting and working decree: of this latter sort is the decree of reprobation: the meanes which lead thereunto, God onely permitteth, and effecteth not, as the sinne and iniquitie of men, for the which they are worthily condemned: to this purpose *Rollocus in* 8. *ad Roman. p.* 181. 182. But this doth not satisfie: for the decree of damnation is as well an effecting decree, as is the decree of election: God willeth and decreeth the damnation of the wicked as effectually in his iustice, as he effectually willeth the saluation of the elect: as the wise man saith in the Proverbs, 16. 4. *That the Lord hath made all things for his owne sake, yea euen the wicked for the day of euill.*

4. *Iunius* against *Puksius resp. ad ration.* 72. maketh two degrees of reprobation: *decretum præteritionis*, the decree of preterition, which is the purpose of God, not to shew mercie, and this is absolute without any respect vnto sinne: then there is *decretum ex præscientia*,

scientia, the decree of reprobation, issuing forth of God prescience: and so none are decreed to be condemned, but for sinne: some call the first *decretum non miserandi*, the decree not to shew mercie, the other *decretum puniendi*, the decree of punishment: *Pareus dub.* 8. *p.* 913. citeth Mr. *Perkins*, who calleth them, *decretum deserendi*, the decree of desertion, and *ordinatio ad pœnam*, an ordaining to punishment: *Pareus* out of his owne iudgement saith, that there are two acts of reprobation, *negativus*, the negatiue, that is not to haue mercie, and *affirmativus*, the affirmatiue, which is to condemne: the negatiue act, is either reprobation from grace, or from glorie: the first of these which is a reiection from grace, he thinketh onely to proceed from the good pleasure of God, but not the other: all these distinctions are the same in effect, which elsewhere I haue followed, allowing that distinction especially of *Iunius*, as giuing full satisfaction in this matter: But now I find some doubts and obiections, which are not yet removed by these distinctions. Synopſ p. 822.

1. Seeing damnation necessarily followeth reiection, and where grace is denied, glorie cannot follow: if the deniall of the one should be the absolute act of Gods will, so by consequence should the other also.

2. And the Scripture sheweth that the cause why God reiecteth man, is for that they reiect God first; as Samuel saith concerning Saul, 1. Sam. 15. 23. *Because thou hast cast away the word of the Lord, the Lord hath cast away thee*: and Rom. 1. 24. 27. the Apostle sheweth that the giuing vp of the Gentils vnto their hearts lusts, was a iust recompence of their error; therefore because the substraction and deniall of grace, the hardening of the heart, the blinding of the mind, are punishments of sinne, and sinne goeth before the punishment thereof, it followeth that these things, as they are not temporally inflicted but for sinne, so neither are they eternally decreed but vpon the foresight of sinne.

3. If God should absolutely reiect any otherwise then for sinne, and more are reiected, then elected, then should Gods iustice farre exceed his mercie, and his seueritie farre surpasse his clemencie.

To this last obiection *Thomas Aquin.* maketh this answer by a distinction, that *bonum proportionatum communi statui naturæ, &c.* the good things which are proportioned to the common state and condition of nature, are found in the most: but *bonum quod excedit communem statum, &c.* the good things, which exceed the commō state, are found in few: as they are found more, which haue sufficient knowledge and direction for the gouernment of their life, then they which want it, such as are idiots and fooles; but there are few, which are found, that haue the profunditie and depth of knowledge: and of this kind of euerlasting life, it exceedeth the common state and condition of humane nature, and therefore it is no maruel, if it be found in the fewest and smallest number: to this purpose *Thomas* 1. *part. qu.* 23. *artic.* 7.

But this answer is not sufficient; he hath giuen a good reason, why eternall life is not merited, or procured by mans deserts, because it is a gift, which exceedeth the proportion, and condition of mans nature; but yet the reason appeareth not, neither is the doubt satisfied, why, seeing God aboundeth in mercy, euerlasting life is not giuen vnto the most: therefore *Thomas* addeth further, that Gods mercie appeareth in that he directeth some vnto life from the which the most decline, by the common cause and inclination of nature: And indeed this is the best and most sufficient answear, that Gods mercie herein exceedeth his iustice, that whereas all men by nature are the children of wrath, and God might iustly leaue them in their sinne, as he did the reprobate Angels, yet out of that masse of corruption he saueth some, to bring them vnto glorie; so then, vnlesse the fall and transgression of man be presupposed, there is no way to magnifie Gods mercie aboue his iustice. Thus *Thomas Aquin*, though he mislike *Augustines* opinion (who maketh the foresight of originall sinne the ground of the decree of reprobation) and thinketh that God absolutely reiecteth the reprobate without any foresight of sinne, yet is constrained to seeke shelter here for the auoiding of this obiection.

5. Wherefore fully to decide this great question, and controuersie touching the decree of reprobation, we will determine of it in this manner.

1. There is *reprobatio indefinita, & definita*, a reprobation indefinite; that is, that some are elected, some reiected: and a definite reprobation, whereby some are certainely reiected, and not others; of the first the cause is onely in God, for the demonstration of his mercie toward the elect, and of his iustice and power toward the reprobate, as the Apostle sheweth

v. 22.

v. 22. 23. and so the wise man saith, Prov. 16. 4. that God made all things, euen the wicked for himselfe: and to this purpose *Thomas* well saith, that the reason of election and reprobation is taken from the goodnesse of God, *quæ multiformiter in rebus representatur*, which by this meanes is diuersely represented and set forth in the creatures: when as some things are in an high, some in a low degree: If all should be elected, Gods iustice should not appeare, if all were condemned, where were his mercie? But of the definite and certaine reprobation, why some are in particular reiected, the cause is the foresight of their sinne.

2. Againe reprobation is considered two waies, *absolute*, *comparate*, absolutely, as in reiecting these and these, and comparatiuely, in reiecting these rather, then those: of the first the reason is the generall corruption of mankind, which transgressed in Adam, who abused his freewill in choosing euill, it beeing in his power to haue made choice of the good, and so he brought all his posteritie into bondage vnto sinne; in which state of corruption God iustly might haue left all, if it had pleased him: but of the comparatiue reprobation, why God left others in their naturall corruption, and freed others, no reason can be giuen, but the good pleasure of God: as Saint Paul saith, Ephes. 2. 3. *We were by nature the children of wrath, as well as others, but God who is rich in mercie through his great loue, &c. hath quickned vs:* so *Augustine* well saith, *quare hunc Deus trahat, & illum non trahat, noli velle diiudicare, si non vis errare*, why God draweth one (out of that masse of corruption) and not an other, take not vpon thee to iudge, if thou wilt not erre. *epistol.* 105.

3. We must distinguish betweene *absolutum ius Dei*, and *ordinatum*, the absolute right which God hath ouer his creatures, and his *moderate* or *subordinate* right: By his absolute right the Creator hath power to dispose of his creature, as it pleaseth him, to life or to death, as the potter hath power of the same clay to make some vessels of honour, some of dishonour: and if the Lord should thus deale with his creature, euen without any respect vnto sinne, no man could accuse, or challenge God: But he dealeth not thus with vs, *secundum spiritum & absolutum ius*, according to his strict and absolute right; but according to his subordinate right, whereby he proceedeth not against the creature, either in condemning it, or decreeing the same to be condemned, without iust cause giuen by the creature: And thus the Apostle dealeth in this place: by the similitude of the potter, v. 20. 22. he sheweth what absolute power, and right God hath if he would please to vse it, and v. 22. 23. he speaketh of the other ordinarie right and power, which God indeed vseth in proceeding against the vessels of wrath, prepared (by their owne sinnes) vnto destruction. *Pareus.* And *Tolet* here well obserueth, that the Apostle maketh two answers vnto the obiection propounded, one to stop the mouthes of gainesayers, in vrging the absolute power of God, the other to satisfie the faithfull, in shewing that God doth not execute his wrath vpon any but for their sinne: *annot.* 28.

Concerning this distinction of the strict or absolute right and power of God, and his ordinarie or rather subordinate right, though it be admitted on both sides, both by Protestant, and Popish writers, yet there is this difference. 1. Some doe thinke, and so professe and teach, that God vseth as well his absolute, as subordinate power in the decree of reprobation: and thus *Bucer*, *Calvin*, *Zanchius*, affirme that God by his absolute will hath reprobate and reiected some, without respect vnto their sinnes. 2. *Pareus*, who also acknowledgeth Gods power herein, yet he would not haue this doctrine handled either in schooles, or before the people, but according to Gods subordinate power, in reiecting no otherwise then for sinne, p. 912. 3. Both these thinke that God bringeth this his absolute power into act: but I thinke it more safe, to hold that God might if it please him, vse that absolute power, which if he did, none could accuse him of iniustice, but he dealeth otherwise in this mysterie of reprobation, refusing none but iustly for their sinne: and this is that which *Augustine* affirmeth, by way of supposition in this manner: *Si hominum genus, quod creatum constat primitus nihilo, &c.* if mankind, which at the beginning God created of nothing, were not brought forth endebted both to sinne and death, and yet the almightie Creator should condemne some of them to euerlasting destruction, who could say vnto him, Lord why hast thou done so? God in his infinite power might haue done thus, but not according to the ordinarie course of iustice.

lib. de prædest. & grat. c. 16.

Then seeing I absolutely subscribe vnto the iudgement of *Augustine*, seene before in the 2. opinion produced, that mans originall corruption is the first ground of the decree of reproba-

probation: out of the which God in mercie saued some by the election of grace, leauing others, which adding to their originall corruption other actuall sinnes, are made worthie of condemnation: and so *Augustine* well concludeth, *inuestigabilis Dei misericordia, &c.* the mercie of God is vnsearcheable, whereby he hath mercie on whom he will, no merits of his going before, and vnsearcheable is his truth, whereby he hardeneth whom he will, *(eius precedentibus meritis)* his merites going before, but the same with his, vpon whom God sheweth mercie. Learned *Pareus* hereunto agreeth, *dub.* 17. *massa damnata proprie est obiectum, &c.* the damned masse is properly the obiect of election & reprobation: *Vrsinus* also as *Pareus* hath set forth his workes, defineth reprobation, to be the immutable and eternall decree of God, whereby he hath decreed in his iust iudgement, to leaue some in their sinnes, &c. and not beeing made partakers of Christ, to condemne them for euer: Iudicious *Polanus* hath the like definition of reprobation, in his partitions: *It is the decree, whereby God purposed to himselfe to leaue those, of whom it pleased him not to haue mercie, in euerlasting destruction, vnto the which they should be obnoxious, for their sinnes, for the declaration of his iustice.* In these distinctions all the causes are touched of euerlasting damnation, and the fore-ordaining thereunto: the efficient, is Gods decree and purpose, the materiall, is sinne, the formall, the deniall of mercie, and the leauing them to themselues, the finall cause, is the setting forth of the iustice of God: And thus I trust it hath beene sufficiently shewed, how the decree of reprobation, may safely be held to proceede from the prescience of originall and actuall sinne, and not to be an absolute act of Gods will and purpose, as the decree of election is: and in this resolution of this question (whatsoeuer I haue before thought and written otherwise) I set vp my rest, as the safest from any inconuenience, and the fittest to giue satisfaction to the contrarie obiections, which are such as here follow.

de perseuer. lib. 2. c. 11.

pag. 556.

1. *Obiect.* Seeing the number of the reprobate farre exceedeth the number of the elect, how is Gods mercie magnified aboue his iustice?

Anſ. They which hold an absolute reprobation without relation vnto sinne, cannot here remoue this doubt: for if God out of his owne will should cast off more, then he receiueth, he should be farre more iust then mercifull: But this beeing first laid as a foundation, that God casteth off none, but for sin, in that he saueth some out of that masse of corruption, whereas he might iustly leaue all, his mercie exceedeth his iustice; and in these three points. 1. in that God in the beginning made man righteous, Eccles. 7. 31. and gaue him free-will so to haue continued if he would, and if he had not willingly transgressed, he shoud haue remained in the state of grace, and fauour with God, and not haue tasted of his iustice. 2. after man had fallen, and brought all his posteritie into the bondage of corruption, Gods mercie appeared, in sauing some, whereas he might in iustice haue condemned all, as he did the reprobate Angels, that kept not their first state. 3. his mercie is euident euen toward those, which are left in their corruption, that the Lord denieth not vnto them meanes, whereby they might be called, if they had grace to vse them: and he suffereth euen the vessels of wrath with much patience, not presently cutting thē off, as he might: in al these points Gods mercie exceedeth his iustice.

2. *Obiect.* When God had made Adam righteous, it was in his power to haue kept him from falling, that all might haue beene saued: is not God therein accessorie to their sin, in suffering that which he might haue hindered?

Anſ. 1. It was fit that the Creator hauing made man with free will, should suffer the creature freely to exercise that naturall power and faculty, which was giuen him, as other creatures doe in their kind. 2. although God permitted Adam to fall, yet he knew how to vse it for the further demonstration of his glorie: and in this behalfe it is iust with God to suffer euill to be in the world, which he knoweth how to turne vnto good: as he suffered Iob to be tempted of Sathan, for the triall of his faith.

3. But in that God saueth some out of that masse of corruption and perdition, and not all, how is he not now partial, and an accepter of persons, in dealing vnequally with those which are in equall state and condition?

Anſ. Where one is bound to giue equally to all, there it is partialitie and iniustice not to giue vnto all alike: but in free and voluntarie gifts one may giue vnequally vnto those, which are of equall sort without any touch at all: as when a man hath two debters, he may forgiue vnto one his debt, and yet require it of another: So God is not bound to giue his grace vnto any, especially where they haue willingly fallen from his grace, as Adam did in Paradise,

and

and we in him: we beeing then all now endebted vnto Gods iustice in our naturall corruption, God may haue mercie where and on whom he will: it is lawfull for him to do with his owne, as he will, Matth. 20. 15.

4. *Obiect.* It seemeth to be an hard and cruell part to destroie any for the setting forth of ones power and magnificence, as the Turke and other Tyrants make no account of mens liues to serue their pleasure.

Ans. 1. No earthly potentate hath that power ouer his subiects, which God hath ouer his creatures: therefore though it be vniust in the one, it is not in the other. 2. for one to destroy another for his honour and glorie sake, may seeme hard: but to bequeath them to destruction worthily for their faults, to get glorie thereby, is not vniust: & so although God in the destruction and condemnation of the wicked, intend his glorie, yet they are worthily condemned for their sinne.

Obiect. 5. He that willeth the end, willeth also the meanes, that bring and lead vnto that end: if God haue appointed the damnation of the reprobate, then he willeth also sinne, which is the meanes to that end.

Ans. He that simply willeth the end, willeth also the meanes, but God simply willeth not the damnation of any, but for their sinne.

Obiect. 6. If God haue foreseene the sinnes of the reprobate, and willeth their iust damnation for sinne; how is it said, he would haue all to be saued?

Ans. God simply willeth not the damnation of any, but for sinne: and no other thing appeareth in the reuealed will of God, in that he offereth meanes of saluation to all, but that he would haue all to be saued: this then is to be vnderstood of the absolute and reuealed will of God.

7. *Obiect.* If God foresee the sinnes of the reprobate, and decree their punishment, why doth God complaine of sinners, seeing his will in them is fulfilled?

Ans. *Augustine* answeareth 1. God iustly complaineth of sinners, *quia non cogit eos peccare*, because he doth not constraine them to sinne: howsoeuer Gods decree cannot be altered, yet their will is not forced, they sinne willingly, and so are iustly condemned. 2. and when God complaineth of sinners, by this meanes those, on whom God sheweth mercie, are called, *& compunguntur corde*, and are pricked in heart, howsoeuer the other are hardened.

Obiect. 8. If the case so stand, that the reprobate are appointed to damnation, then it skilleth not what a man doth; for though he should repent him, yet if he be a reprobate, it cannot helpe him?

Ans. If it were apparant who were elected, who a reprobate, then indeed all contrarie endeauour were in vaine: but seeing we haue no other way to prooue our election, then by our faith and fruits, we must thereby labour to make our election sure, 2. Pet. 1. 10. 2. for one to be a reprobate, and yet to repent, are contraries: for he that is a reprobate can neuer haue grace to repent, and he that hath grace truely to repent, may be assured he is no reprobate.

Obiect. 9. But if God haue foreseene the sinnes of the reprobate, and that which God foreseeth must needs come to passe, then the reprobate sinne of necessitie, they cannot doe otherwise; how then can they be iustly punished for that, which they cannot auoid?

Ans. There is a double kind of necessitie, the one is called *antecedens necessitas*, an antecedent necessitie, or going before, which proceedeth from necessarie and working causes, as when a thing is forced by violence and strength, as a stone out of the hand, it is necessarie it should goe: there is *consequens necessitas*, a following necessitie, or by way of consequent, which is vpon supposition of the effect: as when we see one sit, this beeing supposed, that we see him sit, it is now necessarie beeing done; and yet he was not forced to sit: so it is in this case, the reprobate doe sinne necessarily, not by a necessitie forcing their will, but an infallible necessitie following the effect: for they therefore sinne not, because God did foresee they would sinne, but therefore God foresaw it, because they would sinne: The reprobate then do sinne freely without any compulsion, and therein are guiltie, though they were foreseene to sinne, and because of the corruption of their nature could doe no other.

And thus is this doctrine deliuered from all those cauils, and obiections; and man is found onely to be the cause of his owne ruine and destruction, but the beginning of our saluation is from God, according to that saying of the Prophet Hoshea. c. 13. 9. *perditio tua*

ex

ex te Israel, salus ex me, thy perdition O Israel, is of thy selfe, thy salvation of me: and so I ende and conclude this point with that saying of *Tertullian, Deus de suo optimus, de nostro iustus, &c.* God is good and mercifull of his owne, and iust in that which is ours, &c. *lib. de resurrect.* that is, the originall of mercie is from God, but the occasion of his iustice is from sinne which is of our selues.

Controv. 11. *Of the difference betweene the decree of election and reprobation, and of the agreement betweene them.*

Whereas in both these there are two things to be considered, the decree, and the execution thereof, here are diuerse opinions. Some will haue a correspondencie in election and reprobation in both, and these also are deuided. Some only in the former, that is, the decree. Some will haue a difference in both, as well in the manner of the decree, as in the execution.

1. Of the first opinion were the Pelagians, and some of the Romanists, which hold, that both the decree of election is grounded vpon the foresight of faith, and the good vse of freewill, as also the execution of that decree in the giuing of eternall life they will haue procured by good works; as reprobation both in the decree and execution proceedeth from sinne, and the foresight thereof: So the whole worke of election they will haue to take beginning from man, as reprobation doth: Thus the Rhemists hold, that election is not without the condition and respect to workes, *annot. Heb. c. 5. sect. 7. Becanus* the new diuinitie Reader in *Mentz*, hath this assertion, that predestination is *ex præscientia conditionata, &c.* of a conditionall prescience, whereby God foresaw that one would well vse the grace offered, and not an other, *c. 1. de prædestinat. loc. 5.* But herein other Romanists do dissent from them, as *Bellarmine, Tolet, Pererius*, as hath beene shewed before, controv. 7.

2. Other Romanists will haue an agreement both in the decree and execution, but after an other manner: as *Pererius* following *Thom. Aquin. disput. 5. numer. 34. & disput. 12. numer. 66.* saith that God is the cause of reprobation, as well as election, *quantum ad duo, principium & terminum*, in respect of these two, the beginning and the ende: concerning the beginning which is the decree, he saith there is *nulla causa meritoria ex parte hominis*, no meritorious cause of either on mans behalfe: but in respect of the last effect, there is a meritorious cause in man, both of his good works vnto eternall life, and of euill workes to condemnation: But *Pererius* in two points is farre wide, both in making good workes meritorious of eternall life, which is the free gift of God, Rom. 6. 23. and in assigning the beginning or first cause of reprobation, and so of condemnation, in the will of God, and not in the sinne of man, contrarie to that saying of the Prophet alleadged before, Hos. 13. 9. *Thy perdition is of thy selfe O Israel*, as their Latine text readeth.

3. Some doe make great difference in the execution of these decrees, for good workes are not meritorious of saluation, as euill workes are of damnation, the reason of which difference is, because euill workes are perfitly euill, but our good workes are imperfect, and so not proportionable to the most excellent and perfect reward, and good workes are not our owne, nor of our selues, as euill workes are, and therefore they merit not: but the decree as well of election, as reprobation, they hold to be alike, without any relation vnto workes good or euill: thus worthie *Calvin, Beza, Martyr*, with other of our learned new writers.

4. But it is the safer way thoroughout from the beginning of the decree, to the execution, to hold a perpetuall difference betweene election and reprobation: that we are elected freely without respect vnto faith or workes, for otherwise we should haue chosen God first, and not he vs, and so we are also saued freely, not for our workes, and yet neither without them: But in the way of damnation, neither were the wicked decreed to be condemned, neither yet shall they actually be condemned, but for their sinne and the foresight thereof. 1. because the beginning of damnation is from man, but the decree of reprobation is the beginning of damnation; therefore that decree must proceed from the foresight of something worthie of damnation in man. 2. that for the which God condemneth man, he decreed him to be condemned: but for sinne is man condemned. 3. otherwise if it it were Gods absolute will to reiect more then he electeth, his iustice should exceede his mercie: see before, *contr.* 10.

Controv. 12. *Whether mercie be a naturall propertie in God, or an effect onely of his will, against Socinus.*

v. 18. *He hath mercie on whom he will: Socinus*, that blasphemous heretike, *lib. 1. c. 1.* by occasion of these words, goeth about to proue, that Mercie is not a naturall propertie

in God, but a voluntarie act.

1. Becauſe the Apoſtle ſaith, *He hath mercie on whom he will.*

2. God alwaies vſeth his naturall properties: but mercie he alwaies ſheweth not, as toward impenitent ſinners.

3. Contrarie properties are not naturally in God: but his mercie and iuſtice are contrarie: therefore they are not both naturally in God.

4. Naturall properties are not vnequally in God, but his iuſtice and mercie are vnequall, for his mercie exceedeth his iuſtice.

5. Mercie is nothing els, but a griefe conceived vpon an others miſerie, but there is no ſuch thing in God.

Contra. Before theſe arguments be anſweared, theſe conſiderations muſt be premiſed. 1. that mercie is otherwiſe in God, then in man: in man indeede it is a griefe or compaſſion conceiued vpon an others miſerie: but in God it is onely a propenſion and readineſſe of the diuine will to helpe thoſe which are in miſerie. 2. Mercie in God, either ſignifieth the inclination, power, facultie, and propertie to ſhewe mercie, and this is naturall in God: or the act and exerciſing of that propertie toward the creature, and this is ſo naturall in God, as yet it is directed by his will. 3. a thing is ſaid to be naturall two wayes, either that which onely proceedeth from the inſtinct of nature, as the fire naturally burneth: or that whereunto nature inclineth, yet not without direction of the will, as thus a man is ſaid to ſpeake, to vnderſtand naturally: So God is both wayes naturally merciſull, in himſelfe the firſt way, toward his creatures the ſecond: now to the arguments we anſwear.

1. The Apoſtle ſpeaketh not of the naturall propertie, but of the act of mercie, which is directed by the will of God. 2. all the naturall properties which are in God he alwaies vſeth not, not towards all: as his iuſtice, power, longanimitie, mercie: they are alwaies in God, but he exerciſeth them as it pleaſeth him. 3. iuſtice and mercie are not contrarie, but cruelties is oppoſed to mercie: neither is there any contrarietie in God, but in the effects in diuerſe ſubiects: as the Sunne with the ſame heat mollifieth the waxe, and hardeneth the clay. 4. neither are theſe properties vnequall in God, but the effects and acts onely are vnequall, as it pleaſeth God to diſpoſe in his freewill. 5. humane mercie is ſuch as is deſcribed, but the diuine mercie is of an other nature, as hath beene ſhewed: now the contrarie arguments that mercie is a naturall propertie in God, are theſe.

1. The Scripture deſcribeth God by his mercie, Exod. 34. he is called *the father of mercie, rich in mercie*: God is deſcribed by his naturall properties. 2. all vertues in God are eſſentiall, and naturall, but mercie is one of Gods vertues. 3. iuſtice is naturall in God, but mercie is a part of Gods vniuerſall iuſtice. 4. mercie and compaſſion is naturall in men, they which haue it not, are called inhumane, they are beaſts rather then men, therefore much more is it naturall in God: for euery good thing in the creature proceedeth from the fountaine of goodnes in the Creator: See more hereof in *Pareus dub.* 12.

Controv. 13. *Whether the mercie of God in the forgiueneſſe of ſinne, be an effect of Gods free and abſolute will onely, and be not grounded vpon Chriſt: againſt the hereſie of Socinus, and Oſtorodius.*

v. 18. *He hath mercie on whom he will:* Blaſphemous *Socinus*, and *Oſtorodius* a Samoſtenian heretike directly impugning the eternall dietie of Chriſt: by occaſion of theſe words doe affirme, that God of his free mercie, without any ſatisfaction purchaſed by Chriſts death, forgiueth ſinnes vnto the penitent: *Socinus* firſt maketh theſe and ſuch like obiections.

1. The Apoſtle here ſaith he hath *mercie on whom he will*, therefore of his owne will he remitteth ſinnes without Chriſt.

2. He doth forgiue ſinnes for his owne ſake, Iſai. 43. 25. therefore not for Chriſt.

3. If God ſhould forgiue ſinnes for Chriſts ſatisfaction, then both mercie and iuſtice ſhould be ſeene at once in the worke of our ſaluation by Chriſt.

4. God may remit ſinnes without ſatisfaction, for he may depart from his right, and remit of his owne, as it pleaſeth him.

5. God requireth onely repentance and innocencie of life in them, whoſe ſinnes are pardoned: and he forgiueth onely for that which he requireth.

6. Many examples are extant in the old Teſtament, of ſinnes pardoned, and mercie ſhewed without Chriſt: as in Abel, Henoch and others that pleaſed God by faith, beleeuing onely that God is, & that he is a rewarder of the righteous, Heb. 11. 6. therefore without Chriſt.

7. God

7. God promiseth, Ierem. 31. to be mercifull vnto their iniquites, and to remember them no more: but where he requireth satisfaction for sinne, he remembreth it, and is not mercifull vnto it.

8. We are commanded one to forgiue an other, as God in Christ forgaue vs: but we must forgiue without any satisfaction: *Ergo*, so God forgaue vs.

9. The remission of the debt excludeth all payment, and satisfaction for it: to this purpose, *Socinus lib. de Servator.*

The other impious heretike thus also obiecteth.

1. Gods loue is set forth to vs in Scripture before Christ died for vs, Ioh. 3. 16. Ephe. 1. 4. but Christs satisfaction sheweth that God was offended with vs before.

2. God did remit our sinnes freely by grace, Rom. 3. 24. but grace and satisfaction are contrarie.

3. This doctrine of satisfaction by Christs death, maketh God cruell, that would not receiue mankind vnto his fauour, but by the most cruell death of his Sonne.

4. It maketh God a Tyrant, in punishing the innocent for offenders.

5. The Sonne should be more mercifull then his Father: for he forgiueth without satisfaction, so doth not his Father.

6. If Christ had truely satisfied for vs, he should haue suffered eternall death, and so neuer haue risen againe, which had beene impossible: these and other such obiections, this wicked *Osiorodius* hath in a booke written in the Germane tongue against *Tradelius*, cited by *Parens, dub.* 13.

Contra. Before we come to answear these obiections, the state of the question must first be opened. 1. the question here is not of the power, propertie, and facultie of shewing mercie, which is naturall in God, and absolute in him without any condition. 2. but of the act and exercising of this propertie, which is either generall toward all creatures, and toward all men, both good and bad, vpon whom he suffereth the sunne to shine, and the raine to fall, Matth. 5. 45. or speciall toward the elect, in giuing them his grace, and forgiuing their sinnes: whereof the Apostle speaketh, Tit. 3. 4. *When the bountifulnes and loue of God our Sauiour toward men appeared, &c. according to his mercie he saued vs.* 3. this speciall act of Gods mercie must be considered two wayes, according to the causes foregoing, which are none other but onely the good pleasure of God, no merit of any creature, no not of Christ himselfe, was the cause of his mercie toward the elect, but as the Apostle saith, *he hath mercie on whom he will:* but there are certaine conditions which doe accompanie or followe this free act of Gods loue, and mercie, for the effecting of the worke thereof, in the sanctification and glorification of the elect, which are these three, the ransome made by Christ, faith in the Redeemer, and our conuersion and turning to God: which conditions God receiueth not of vs, but conferreth vpon vs: the first without vs, the two other he worketh in vs, that all may be of grace: these things beeing thus promised, the contrarie arguments are thus answeared.

1. The Apostle speaketh of Gods first decree and purpose to shewe mercie in electing some by his grace, which indeede is an absolute act of Gods will without any other motiue: and if we vnderstand it of Gods mercie in forgiuenesse of sinne, it is his will also, it should not be done without Christ, Ioh. 6. 40. *This is his will, that euerie one which beleeueth in the Sonne, should haue eternall life:* the argument then followeth not: God hath mercie on whom he will, therefore without Christ.

2. Therefore God forgiueth sinnes for his owne sake, because he forgiueth them for Christ, who is the Iehovah and eternall God, that forgiueth sinnes.

3. Neither are Gods iustice and mercie shewed in the same subiect: Gods iustice is seene in the satisfaction of his Sonne, but his mercie toward vs.

4. 1. The argument followeth not, God can, therefore he will. 2. neither doth that rule alwaies hold, that one may remit of his owne right as much as he will, this must be added, if it be without wrong done to an other: as the Parent cannot remit vnto his child feare and obedience, because this is against the lawe of iustice, and so against God. 3. so in this case God cannot remit sinnes, without some satisfaction, not in respect of his infinite power, but of his iustice, which is not to suffer his Maiestie to be violated without iust punishment, for this were to denie himselfe.

5. 1. Neither is it true, that God onely requireth of sinners repentance: for the pu-

niſhment due vnto ſinne, muſt be ſatisfied for, which Chriſt did for vs. 2. neither if innocencie of life were ſufficient, is it in our power to performe it. 3. and further God doth not pardon ſinne for that which he requireth of vs, it is his mercie in Chriſt, for the which he pardoneth: that which he requireth of vs, is a condition to be performed by vs, not the cauſe.

6. It is falſe, that the faith of Abel and Henoch, and of other holy Patriarkes had no relation to Chriſt: for although expreſſe mention be not made thereof: yet alwaies it muſt be vnderſtood: for the Apoſtle ſaith, Coloſſ. 1.23. that it pleaſed God by Chriſt to reconcile all things to himſelfe: and all the promiſes in him are yea and Amen, 2. Cor. 1.20. therefore the promiſes made to the fathers were grounded vpon Chriſt, and they were reconciled vnto God by no other way, then by faith in him.

7. If God had required ſatisfaction of our ſelues for ſinne, then indeede had our ſinne beene remembred: but although Chriſt hath ſatisfied for our ſinnes, yet to vs they are freely forgiuen, and ſo not remembred any more.

8. The Apoſtle ſaith, Epheſ. 4.32. *Forgiuing one an other, as God for Chriſts ſake forgaue vs*: though Chriſt hath ſatisfied for vs, yet God requireth no ſatisfaction at our hands, therefore herein we are to imitate God, to forgiue one an others priuate offences without ſatisfaction, as God forgaue vs: But in publike offences, and ciuill debts, this rule holdeth not: for if in ſuch treſpaſſes no ſatisfaction ſhould be made, the courſe of iuſtice ſhould be perverted.

9. The remitting of the debt excludeth all ſolution and paiment of debt, by the partie to whom the debt is remitted, and not otherwiſe: and ſo the Lord requireth not of vs any ſatisfaction or ſolution of our debt, which is diſcharged by Chriſt.

The like anſwear may be made vnto the other obiections.

1. God loued the elect with an eternall loue, and herein appeared his loue, that he ſent his Sonne to die for the elect: yet in reſpect of their ſinfull eſtate, they had neede of a reconciler: ſo they were eternally beloued in Gods election, and yet in reſpect of their preſent ſtate, God was offended with them: as a father that purpoſeth to make his ſonne his heire, may yet in the meane time be angrie with him for his miſdemenour: See before c. 5. conu. 7. a more full anſwear.

2. We are ſaued freely by grace, notwithſtanding the redemption by Chriſt: as the Apoſtle ſheweth, Rom. 3.24. if ſatisfaction had beene required of vs, or if we were to haue ranſomed our ſelues, it had not beene freely by grace; but now it is.

3. God was not delighted in the death of his Sonne, in that ſimply he was put to cruel death: but in that thereby all the elect were ſaued, which ſheweth not crueltie, but mercie in God, in accepting the death of one for all.

4. Neither was Chriſt forced, the innocent to die for ſinners, but he willingly offered himſelfe to die for vs: therein was no tyrannie at all.

5. As though God the Father, and God the Sonne are not all one in ſubſtance: the ſame mercie proceedeth from them both: and the Sonne as he is God, remitteth not without the ſatisfaction of the Mediator.

6. Eternall death is to be conſidered in the infiniteneſſe and greatnes of the torments of ſoule and bodie, and in the eternitie and euerduring thereof: Chriſt did endure the one, that is, vnſpeakeable torments in bodie and ſoule for vs, but not the other, becauſe of the dignitie of his perſon, which ſuffered, and the neceſſitie of the worke of our redemption, which he perfected, which could not haue beene performed, if eternitie of puniſhment had beene vpon the redeemer inflicted.

Now how contrarie this blaſphemous aſſertion of theſe heretikes is to the Scriptures, is euerie where euident: for there is no truth that hath more plentifull euidence out of the Scriptures, then that Chriſt by his death did ſatisfie for our ſinnes, and by faith in him we obtaine remiſſion of our ſinnes, and not otherwiſe: as *Galat.* 1.4. *Which gaue himſelfe for our ſinnes, that he might deliuer vs from this preſent euill world: Galat.* 3.13. *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs: Eph.* 1.7. *By whom we haue redemption thorough his blood, euen the forgiuenes of ſinnes:* 1. *Pet.* 2.23. *Who his owne ſelfe bare our ſinnes in his bodie vpon the tree, &c.* 1. *Pet.* 3.18. *Chriſt hath once ſuffered for our ſinnes, the iuſt for the vniuſt, that he might bring vs to God, &c.* and an hundreth ſuch places and more may be produced out of the old and new Teſtament, for the confirmation of this truth: he that is deſirous to ſee more of this matter, I referre him to learned *Pareus* treatiſe *dub.* 13. vpon this chapter.

Controv. 14. *Against the maintainers of Vniuersall grace.*

v. 18. *He hath mercie on whom he will, and whom he will he hardeneth:* Hence then it is inferred, that he hath decreed to haue mercie on some, and not vpon others: then they are in error, which thinke that God doth indifferently offer grace to all, and that he hath elected all vnto life, if they will themselues: as *Becanus* telleth vs, that God *simplici affectu desideravit omnes ad æternam beatitudinem pervenire, that God simply desired, that all might come to eternall life, de prædestinat. Calviniſt.* c. 8. 4. And this assertion may seeme to be fauoured by these places of Scripture, Rom. 11. 32. *God hath shut vp all in vnbeleefe, that he might haue mercie vpon all:* and 1. Timoth. 2. 4. *God would haue all men to be saved, and come to the knowledge of the truth.*

Contra. Diuerse answeares are here found out. 1. Some say that *secundum quid*, after a sort, God would haue all to be saued, in that he offereth meanes of saluation to all: but simply he willeth onely the saluation of the elect, which he effecteth and worketh accordingly. 2. the schoolemen haue here a distinction, that there is *voluntas signi, & beneplaciti*, Gods secret will, and his reuealed and signified will: by his reuealed will he would haue all to be saued, by his secret will onely the elect. 3. *Augustine* hath two answeares: sometime he vnderstandeth these places *distributive*, by way of distribution, *by all men* he interpreteth all sorts of men, according to that saying, Reuel. 5. 9. *Thou hast redeemed vs vnto God thorough thy blood, out of euerie tribe and language, &c.* sometime he taketh it *restrictive*, by way of restraint and limitation, vnderstanding all the elect: he will haue all to be saued, because none can be saued but by his will: as that saying is to be taken, Ioh. 1. 9. *Which lighteneth euerie man that commeth into the world:* not that euerie one is lightened, but euerie one which is lightened, is lightened by him. And this interpretation in restraining such vniuersall promises to the faithfull onely, is agreeable to the Scripture: for whereas the Apostle saith in generall, Rom. 11. 32. *God hath shut vp all in vnbeleefe, that he might haue mercie vpon all*, he restraineth it onely vnto those which beleeue, *Galat.* 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to all that beleeue, Pareus.*

4. But yet none of these answears doe fully satisfie: this therefore may further be added, that in the beginning God made man righteous, and gaue him free will and sufficient strength to haue beene kept from tentation, if he would himselfe: but man abused his free-will, and transgressed and fell: yet God offreth outward meanes vnto all of their calling, which if they refuse there is no want on Gods behalfe, but on their owne: this then is our answear, that God would *all men to be saued*, that is, not that God purposeth all to be saued, or giueth grace to all to be saued, but that there appeareth no let on Gods behalfe why all are not saued, either the creation considered, or Gods generall vocation: but man is the cause of his owne perdition or ruine.

Controv. 15. *Of the sufficiencie of Scripture.*

v. 17. *The Scripture saith, &c.* Hence may be answeared that cauill of the Iesuites against the Scripture, that it cannot be the iudge of Controuersies, because the iudge must speake, but the Scripture is a dumbe letter and speaketh not: But this the Apostle denieth here: for he saith, *the Scripture saith to Pharaoh:* the Scripture speaketh, it is not then a dumbe and mute Iudge, therefore the voice of the Scripture must be heard, as the onely sufficient Iudge to decide and determine all controuersies of doctrine: and this the Apostle euidently sheweth, by the frequent alleadging and citing of the Scripture in this chapter, shewing that he appealeth thereunto, as the supreame and highest Iudge of all truth.

Controv. 16. *Of the certaintie of saluation.*

v. 24. *Euen vs, whom he hath called, &c.* The Apostle doubteth not to affirme not onely of himselfe, but of others also that are called, that they are prepared vnto glorie: so then we neede not expect some speciall revelation, to make vs assured of our saluation (as the Romanists affirme) we are made certaine of our election, by our vocation, *Par.* and afterward the Apostle saith, v. 33. he that beleeueth, *shall not be ashamed:* he then that is sure he shall not be confounded or ashamed, what cause hath he to doubt of his saluation? *Mart.*

Controv. 17. *Against the workes of preparation.*

v. 30. *The Gentiles which followed not righteousnesse, haue attained vnto righteousnesse:* Hence it is manifest, that a man cannot make a way, or doe any thing by way of preparation to further his calling; seeing the Gentiles were cõuerted vnto God, when they sought it not:

so it is true, which the Apostle saith els-where, Philip. 2. 13. it is God, which worketh in you both the will and deed of his good pleasure: See further *Synops. Centur. 4. err.* 81.

6. *Morall obseruations.*

Observ. 1. *It is not sufficient for children to come of good parents.*

The examples of Ismael and Esau, borne of faithfull and righteous parents, yet themselues prophane and vnrighteous, do teach vs, that it is not sufficient for children to boast of the nobilitie and vertue of their ancestours, vnlesse they doe also imitate and followe their steppes: so the Iewes did vaunt themselues of their father Abraham: but our Blessed Sauiour denieth them to be Abrahams children, vnlesse they did the workes of Abraham.

Observ. 2. *How parents may be comforted in their vngodly children.*

These examples also may giue contentment and comfort vnto parents when as their childrē prooue prophane and licentious: to looke vnto the counsell of God, who gaue grace vnto Iacob, but forsooke Esau: let their be no diligence and care wanting in the Parents, to giue vnto their children good education, and if other things fall not out answearable to their godly desire, they must rest contented in Gods will and counsell, which may be hidde and secret, but is neuer vniust, as Abraham is commended for his care in the instruction of his children, Gen. 18. 18. yet Ismael became a licentious and irreligious man.

Observ. 3. *Against curiositie.*

v. 20. *Who art thou O man that pleadest, &c.* Though the Apostle stay all curious inquiring after Gods secrets, yet men are not hereby forbidden and discouraged from a modest desire to search and knowe the truth: for our Sauiour doth himselfe bid vs search the Scriptures, Ioh. 6. 39. and *Origen* here well noteth, *non puto, quod si prudens & fidelis seruus interroget, &c.* I doe not thinke, if a wise and faithfull seruant should aske and enquire after Gods will, that he should receiue such an answear, *who art thou, &c.* which he sheweth by the example of Daniel, who had his desire granted, Dan. 9.

Observ. 4. *Of contentment of mind.*

v. 20. *Shall the thing framed say, why hast thou made me thus, &c.* Like as in the doctrine of election, euerie one must rest contented with Gods good pleasure, so for the state and condition of this life, we must accept thankfully of that whereto the Lord hath disposed vs: if a man be rich or poore, high or lowe, let him be content with his lot, the potter hath made his vessell so, and there is no reasoning against our maker: let vs say and be resolued with S. Paul, Philipp. 4. 11. *I haue learned in whatsoeuer state I am, therewith to be content.*

Observ. 5. *Against securitie.*

v. 24. *Euen vs, whom he hath called.* S. Paul hauing sufficiently declared the doctrine of election and reprobation, doth descend vnto our vocation, and calling, teaching vs, that we should not insist in Gods secret decree, and so be secure, but seeke to make it sure by our calling: as S. Peter saith, 1. *ep. c.* 1. 10. *Giue diligence to make your calling and election sure.*

Observ. 6. *Christ must be preached, though the world be offended.*

v. 32. *They haue stumbled at the stumbling stone, &c.* Though the Iewes were offended at the Gospell of Christ, yet did not the Apostles forbeare to preach him: so now many are offended at the preaching of the word, as the superstitious Papists, and carnall liuers: yet the truth must still be vrged: for as the Apostles, so now the faithfull ministers, are vnto some, the sauour of life vnto life; and to others of death vnto death, 2. Cor. 2. 16.

CHAP. X.

1. *The text with the diuerse readings.*

1. v. Brethren, mine hearts desire (*the good will of my heart. Gr.*) and prayer to God for Israel is, for their saluation (*that they might be saued. G.*)

2. For I beare them record, that they haue the zeale (*emulation. L.*) of God, but not according to knowledge.

3. For

3. For they beeing ignorant of the righteouſneſſe of God, and ſeeking to eſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues. *G. S. (haue not beene ſubiect. G.)* to the righteouſnes of God.

4. For Chriſt is the end of the law for righteouſneſſe, vnto euery one, that beleeueth.

5. For Moſes thus deſcribeth the righteouſneſſe, *Be. G. S. (writeth of the righteouſnes. B. V.) but the prepoſition is wanting in the originall)* which is of the law, that the man, that doth theſe things ſhall liue thereby.

6. But the righteouſneſſe, which is of faith, ſpeaketh on this wiſe, Say not in thine heart, who ſhall aſcend into heauen? (that is to bring Chriſt from aboue:)

7. Or who ſhall deſcend into the deepe? *(of the graue. S. ad.)* that is to bring Chriſt againe from the dead.

8. But what ſaith it *(the Scripture. L. ad.)* the word is neere thee, *euen* in thy mouth, and in thine heart; This is the word of faith, which we preach.

9. For if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that God raiſed him from the dead, thou ſhalt be ſaued.

10. For with the heart man beleeueth *(it is beleeued. Gr.)* vnto righteouſnes, and with the mouth confeſſion is made to ſaluation.

11. For the Scripture ſaith, Whoſoeuer beleeueth in him, ſhal not be aſhamed *(confounded. L. B.)*

12. For there is no difference betweene the Iew and the Grecian: *(*of the Iew and Grecian) for the ſame Lord ouer all, is rich vnto all that call vpon him.

13. For euery one that calleth vpon the name of the Lord, ſhall be ſaued.

14. But how ſhall they call on him, in whom they haue not beleeued? and how ſhall they beleeue *in him*, of whom they haue not hard? and how ſhall they here without a Preacher?

15. And how ſhall they preach, except they be ſent? as it is written, How bewtifull are the feete of thoſe, which bring glad tidings of peace, and bring glad tidings of good things?

16. But they haue not all harkened *(obeyed. L. S. V.)* to the Goſpel: for Eſaias ſaith, who hath beleeued our ſayings, *(our report. G.)*

17. So then faith is of hearing, *(by hearing. B. G. but the prepoſition ἐξ, ſignifieth of)* and hearing by the word of God.

18. But I demaund *(I ſay. Gr.)* haue they not heard? no doubt, their ſound went out into all the earth, and their words into the ends of the world.

19. But I demaund *(ſay. Gr.)* did not Iſrael know God? firſt Moſes ſaith, I will prouoke you to enuie, *(emulation. L. V. Be.)* by them that are no nation, *(*not *I will bring you to be no nation. L.)* and by a fooliſh nation will I anger you.

20. And Eſaias is bold and ſaith, I was found of them, that ſought me not, and haue bin made manifeſt to them, that asked not after me.

21. And vnto *(againſt, Be.)* Iſrael he ſaith, all the day long haue I ſtretched forth mine hand to a diſobedient, *(not beleeuing. L. V. B. ἀπειθοῦντα, ſignifieth both, but the firſt rather here)* and gainſaying people.

2. The Argument, Method, and Parts.

The Apoſtle hauing concluded in the former chapter, how the Gentiles had receiued the righteouſnes of faith, but the Iewes through their ſtubbornes had reiected it, in this chapter doth at large handle the ſame matter: both ſetting forth the difference betweene the righteouſneſſe of the law and of the Goſpel, to v. 14. and then the entertainement thereof in the world, accepted of the Gentiles, v. 18. and reiected of the Iewes, v. 19. to the ende.

But firſt the Apoſtle vſeth a preamble ſomewhat to qualifie his former ſpeach touching the Iewes: by ſhewing his deſire toward their ſaluation, v. 1. and his teſtimonie concerning their zeale, v. 2. which he correcteth, ſhewing a threefold defect and want in their zeale, ignorance, pride in eſtabliſhing their own righteouſnes, and diſobedience in not ſubmitting

themselues to Gods righteousnesse. v. 3.

Then followeth the doctrine concerning righteousnesse by faith set forth by diuerse arguments. 1. because Christ is the end of the law, therefore righteousnesse is not in the law, but by Christ. 2. by the diuerse effects and properties of the law, which requireth workes, and of the Gospel, which exacteth not of a man by his owne workes to ascend to heauen, or to be deliuered from hell, but onely the word of faith: which is afterward set forth by the partes, beleeuing with the heart, & confessing with the mouth: gathered into this syllogisme: Whosoeuer beleeueth with the heart, and confesseth with the mouth, shall be saued, v. 10. but thou doest beleeue with the heart, and confesse, &c. *Ergo.* v. 9.

3. Then he prooueth righteousnesse by faith, by a testimonie of Scripture. v. 11. 4. then from the communitie of saluation both of Iew and Gentile, which could not be by the law, v. 12. 5. by the effects of faith, inuocation; All that invocate the name of God, shall be saued, *Ergo* all are iustified by faith.

The entertainement of this doctrine in the world, was 1. by acceptation among the Gentiles: which he sheweth by the meanes of faith and saluation, the preaching of the Gospel, which was offered to the Gentiles, which he prooueth 1. by the effects set forth by a gradation, If there had beene no preaching, their could haue beene no hearing, if no hearing, no faith, if no faith, no invocation, v. 14. 15. 2. by a dissimilitude, though preaching was not profitable among the Iewes generally, v. 16. yet the ordinarie meanes of faith is the word preached. v. 17. 3. by a propheticall testimonie of Scripture he sheweth that the Gospel was preached to the Gentiles, and their beleefe followed thereupon, v. 18.

2. But it was reiected of the Iewes: as he sheweth by three testimonies of Scripture, the first comparing the Gentiles and Iewes together, v. 19. the other two shew the setting forth of their condition, seuerally of the Gentiles accepted of God, v. 20. of the Iewes reiecting God, v. 21.

3. *The questions and doubts discussed.*

Quest. 1. *Of the generall scope and intendement of the Apostle in this chapter*

1. The Iewes had two speciall bulworkes as it were, which they vsed in defense of themselues, the one was, that the promises of God, were made vnto them, and therefore they could not miscarie, the other that they had the law, by the keeping whereof they hoped to be iustified: These two bulworkes the Apostle beateth downe: as in the former Chapter, he shewed, that the promises of God belonged not to all, but to the true Israel of God: so in this Chapter, he shaketh the other part of their foundation, shewing that it is not the righteousnesse of the law, but of faith, whereby we are iustified before God: *Martyr.*

2. And more particularly the Apostle by occasion of those words, chap. 9. verse 32. *That the Iewes obtained not righteousnesse, because they sought it by the workes of the law, not by faith*, reprooueth in this Chapter three errors of the Iewes, and deliuereth these three verities, as opposite vnto them. 1. whereas the Iewes beleeued to be iustified by the works of the law, he sheweth that there is an other kind of righteousnesse, namely of faith, whereby we are iustified before God, to v. 9. 2. whereas the Iewes thought, that the Gospel of Christ and the doctrine of faith was not auaileable, but onely for those of the circumcision, which question did much trouble the Church, for the deciding whereof a Councell of the Apostles was called together, Act. 15. the Apostle sheweth, that herein there is no difference at all, betweene the Iew and the Gentile: to v. 14. 3. he also sheweth, that the Gospel of Christ was as well to be preached vnto the Gentiles as the Iewes, which was another thing whereat they of the circumcision did sticke: & this the Apostle declareth at large from v. 14. to the end: *Tolet annot. 1. Paius.*

Quest. 2. *How Saint Paul prayeth for their saluation, whom in the former Chapter he shewed to be reiected of God.*

v. 1. *Mine hearts desire and praier, &c.* 1. *Tolet* answeareth vnto this question, that *praedictio non necessitatem imponit, &c.* the foretelling of a thing imposeth not a necessitie, it onely foresheweth what is to come; and therefore though Saint Paul had foretold in the former Chapter of the reiection of the Iewes, yet he might pray for their conuersion, &c. *annot.* 1.

not. 1. But this doth not satisfie, for if S. Paul had foretold of their reiection, and yet should pray for their saluation, he should haue praied against his knowledge. 2. *Pet. Martyr* answereth, that before he entreated of election and reprobation, which cannot be altered, and therefore there he turneth himselfe vnto wishing and vowing, that he might be accursed, so they were saued, not vnto praier: but here he treateth of the iustice of faith, which is the gift of God, and may be attained by prayer: but neither doth this satisfie, for it is in vaine to pray for faith to be giuen vnto them, which are not elected, for to them it cannot be giuen.

3. Therefore this is the better solution; that although Saint Paul knew in generall, that the nation of the Iewes was cast off, yet neither were all in particular reiected, as he saith, ca 11. 1. *hath God cast away his people? God forbid; for I also am an Israelite:* and for such the Apostle might pray: neither yet were they cast off for euer, but for a time, vntill the fulnes of the Gentiles were come in: and therefore he praieth for their conuersion, which was expected, and whereof he prophecieth, c. 11. *Pareus.*

Quest. 3. *Why the Apostle doth thus insinuate himselfe, by professing his loue vnto the Iewes. v. 1.*

1. The Apostle beeing to entreat of the falling away of the Iewes, and of the vocation of the Gentiles, a matter verie odious vnto the Iewes, first doth vse this insinuation, that they should not thinke, that he spake of any euill will vnto his nation: like as Physitions do anoint the lippes of the cup, which containeth the bitter potion, with honie, least at the first the patient tasting the bitternesse thereof, should reiect it, and rhetoricians doe first seeke to procure the fauour and good will of their auditorie: so the Apostle beeing to deliuer the truth, would first auoide all needlesse offence: And if the propertie of the scorpion be, first with his foreclawes to lay fast hold on a thing, that it may sting with the taile: much more is it lawfull to fasten vpon mens affections, to heale them, and doe them good. 2. But while this way and methode of insinuation is taken, Preachers must take heed that they offend not in flatterie, and vse nothing but gloasing insinuations as the false Prophets, that preached nothing but pleasing things to the people, & sowed pillowes vnder their elbowes: Ezech. 13. 3.

And againe it must be considered, when such discreete insinuation attempered with freindly admonitions is like to doe good, and when the disease is desperate, for then sharpe speach, and rough and tart reprehensions are most seasonable: as our Blessed Sauiour spared not the Pharisies, but called them a generation of vipers, and Hypocrites: and Herod he tearmeth a fox: as Paul called Ananias painted wall, Act. 23. 3. *Martyr.*

Quest. 4. *How the Iewes are said to haue zeale but not according to knowledge.*

1. That which the Apostle here calleth zeale, is nothing else, but *indignatio ob rei amatæ læsionem*, an indignation or greife for the hurt done vnto a thing, which is loued; with a desire to repell the wrong offered: *Par.* or *ob amantis iniuriam*, for the wrong offered to the louer, when either he cannot enioy the thing loued, or hath other partners: *Mart.* but this latter is properly called *iealousie*, the other *zeale:* the first is of God, toward vs, he is said to be a iealous God, when as his people, whom he loueth, goe a whoaring after others: the other is toward God, when his faithfull seruants, are zealous of his glorie, to see it any waies hindered or empayred: so there are three things concurring in zeale: first a thing must be vehemently loued, secondly a wrong is offered either to the louer, or to the thing loued; thirdly, there must be thereupon a greese and indignation conceiued.

2. The Apostle here maketh two kinds of zeale, there is a right and prefect zeale ioyned with knowledge, and an erroneous zeale, which hath no knowledge: but more distinctly zeale may be thus considered: there is a true and vnfained zeale, and a dissembling and pretended zeale: of this kind was the zeale of the false Apostles, Gal. 4. 17. *They are ielous ouer you amisse, they would exclude you, that ye should altogether loue them:* they seemed to beare a great zeale and loue vnto the Galathians, but it was onely for their owne aduantage: and such was the zeale of Demetrius to Diana, Act. 19. because his profit was hindered by the decay of Dianaes worship: but a true and vnfained zeale is that, when one seeketh onely the good of that which he loueth, without respect to himselfe: as Saint Paul was thus iealous ouer the Corinthians, to seeke to ioyne them for their owne good vnto Christ. 2. Cor. 11. 2. Now of this vnfained zeale there are two kinds: one which hath know-

knowledge, the other is without: and this is of two sorts: for there is here a twofold knowledge required, both of the thing which is desired and affected, and of the wrong which is offered: the Iewes wanted one of these: for they had a knowledge of God, though not perfect, but they were ignorant of the other: they thought the worship of God to consist in the rites and ceremonies of the law, and so Gods glorie to be hindered by the Preaching of the Gospel: the Gentiles were ignorant of both: for neither had they the knowledge of God at all, neither did they know the way how to worship him: and so were ignorant, what hindered or furthered Gods glorie.

3. Now in that the Apostle maketh this as a reason, why he wished well vnto them, and prayed for them, because they had zeale, though not according to knowledge, this doth not iustifie their zeale, or prooue that we may reioyce or take delight in any thing that is euill: but because their zeale was a good thing in it selfe, and they failed in the manner onely, the Apostle so farre commendeth them; as it is said, that Christ loued the young man, that professed his obedience and obseruance of the law, though he were farre from perfection, Mark. 10. 21. because he saw some good things in him: So the Apostle commendeth the zeale of the Iewes here.

4. *Origen* here obserueth, that as the Apostle saith of zeale, that they had a kind of zeale, but not according to knowledge; the like may be said of faith, charitie, and other graces, that men may haue them after a sort, but not according to knowledge: as he hath faith without knowledge, that is ignorant, that faith without workes is dead: and so he hath charitie without knowledge, that boasteth of it before men.

Quest. 5. *Why the Iewes are said to stablish their owne righteousnesse. v. 3.*

1. *Theodoret* thinketh it is called their owne righteousnesse, because now the law was ceased, and the obseruation of the rites and ceremonies thereof: so also *Gorrhan* vnderstandeth it of the ceremonies of the law, which now were abolished, and of the traditions, which themselues had invented: but the Apostle meaneth principally the moral law, and the workes thereof.

2. *Augustine* thinketh it to be so called, *their owne righteousnesse*, that is, an humane and imperfect righteousnesse, because they were not able to fulfill the law, *tract. 26. in Ioh.* so also *Anselme:* 3. *Lyranus*, because the law was giuen them, and so the righteousnesse thereof, they tooke peculiarly to be theirs, excluding the Gentiles. 4. *Chrysostome* saith it is tearmed theirs, because it consisted in their owne labour, whereas faith was the gift of God without their labour. 5. *Origen* saith, their owne righteousnes was that which so seemed vnto men, but did not make them iust before God: so also *Tolet*, as the Apostle saith, Rom. 4. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, but not with God.* 6. But properly that is called mans owne righteousnesse, which is supposed to be inherent in him, & is wrought by his owne workes and labour; that is Gods righteousnes, which is without man, and extrinsecally is applied vnto him by faith.

3. This proper iustice of man signifieth not such righteousnesse, as man seeketh to worke of himselfe, but euen such as man worketh by grace: for Gods righteousnesse and mans are opposed not onely in respect of the cause and beginning, but in the forme and manner how it is applied, the one by faith, the other by workes, and in the subiect: the righteousnes of faith is inherent in Christ, and applied to vs by faith: the other hath man for the subiect thereof.

4. The Iewes in refusing this righteousnesse of God, commit three great faults: 1. they are ignorant of true righteousnesse by faith. 2. they ambitiously seeke to be iustified by their owne righteousnesse. 3. they are contemners of Gods righteousnesse, which is by faith, and will by no meanes be subiect vnto it.

Quest. 6. *How Christ is said to be the ende of the law.*

The end of a thing is taken fowre waies: 1. for the determination and extremitie, and finall ending of it: as Phil. 3. 19. *Whose end is damnation.* 2. it is also taken for that which first mooueth the agent, and for the which all other things are intended. 3. the end, is the scope and marke, which is aymed at, as the end of faith is the saluation of our soules: 1. Pet. 1. 4. the end also of a thing, is the perfection thereof: as loue is said to be the end of the commandements: 1. Tim. 1. 5. according to these diuerse acceptions, is this place diuersely

uerſely interpreted.

1. Some take it in the firſt ſenſe, that Chriſt ended the ceremonies and legall rites: in which it is ſaid, the law and the Prophets were vnto Iohn, Matth. 11. but this is not the meaning here: for thus Chriſt was an ende onely to the ceremoniall, not to the morall law.

2. The ſecond way Chriſt is the end of the law, but not directly: for in generall the law was ordained to make man righteous, and to iuſtifie him by the keeping thereof: but ſeeing this righteouſneſſe could not be obtained by the law, nor in the law: the law bringeth vs vnto Chriſt, and in him we obtaine righteouſneſſe, which the law required but performed not: ſo then the end of the law, which was to iuſtifie a man, is fulfilled in Chriſt: thus *Chryſoſt: quid vult lex hominem iuſtum facere, &c.* what would the law make a man iuſt, &c. this the law could not effect, but Chriſt hath effected it: ſo *Melanæthon:* Chriſt is the perfection of the law: *donat id, quod lex requirit*, he giueth that which the law requireth, that is, iuſtification by faith in Chriſt, who hath fulfilled the law for vs: ſo alſo *Beza.*

3. Chriſt alſo is the end and ſcope aymed at in the old Teſtament; all the Prophets gaue witneſſe and teſtimonie vnto Chriſt: as *Lyranus* citeth *R. Selam*, and other learned Hebrewes, that confeſſed, that *vniuerſi Prophetæ non ſunt locuti niſi ad dies Meſſiæ*, that all the Prophets did not otherwiſe ſpeake but hauing relation to the Meſſiah: as our Sauiour ſaith, Ioh. 6. 26. *Moſes wrote of mee.*

4. Chriſt alſo is the perfection and conſummation of the law, in fulfilling and performing it: he hath perfited the ceremoniall law, beeing the ſubſtance, whereof the ceremonies were but ſhadowes: he hath performed the morall law, both in his actiue obedience, in fulfilling euery part thereof, by his holy life, and by his paſſiue obedience, in bearing the curſe and puniſhment due by the law for vs: and in this ſenſe *Auguſtine* ſaith, *Chriſtus finis legis perficiens, non interficiens*, Chriſt is the perfiting, not the deſtroying end of the law. *tract. 55. in Ioh.*

Of all theſe, the ſecond and laſt interpretation are moſt agreeable to the ſcope of the Apoſtle: who in theſe words bringeth a proofe of that which he ſaid before, that the Iewes were ignorant of the righteouſneſſe of God, becauſe they were ignorant of Chriſt the true end of the law: both directly in reſpect of Chriſt who fulfilled the law, and was in all things obedient vnto it, which thing the law intended: and indirectly in reſpect of vs, whoſe weakeneſſe it diſcouereth in not beeing able to keepe the law, and ſo directeth vs to Chriſt, beeing therein a ſchoolemaſter to vs, as the Apoſtle ſaith, Gal. 3. 19.

Queſt. 7. *How Chriſt is ſaid to be the end of the law, ſeeing the law requireth nothing but the iuſtice of workes.*

The law is taken two wayes. 1. more largely for the whole doctrine contained in Moſes, and the Prophets; and in this ſenſe, the law directly maketh mention of Chriſt, as in this place Saint Paul doth proue the righteouſneſſe of faith by the teſtimonie of Moſes, as our Sauiour himſelfe alſo ſaith, *had you beleeued Moſes, you would haue beleeued me, he wrote of me.* Ioh. 5. 46.

2. The law is taken more ſtrictly for the precepts onely of the morall law, wherein although faith in Chriſt be not directly commanded, yet it is implied and intended: in which ſenſe Chriſt is ſaid to be the end of the law in theſe three reſpects. 1. in reſpect of his perſonall obedience and righteouſneſſe, which the law required. 2. in regard of the ſatisfaction by Chriſts death for the puniſhment due by the law. 3. and in iuſtifying vs by faith in him, that is our righteouſneſſe: whereunto the law bringeth vs as a ſchoolemaſter leading vs vp by the hand: as the glaſſe ſhewing the ſpottes, doth admoniſh the beholder to mend them; ſo the law diſcouering our ſinnes ſendeth vs to ſeeke out the onely true Phyſitian to heale them.

Queſt. 8. *That Chriſt is not the end of the law, that we by grace in him ſhould be iuſtified in keeping of the law.*

1. *Pererius* ſaith that Chriſt is ſaid to be the end, that is the perfection and conſummatiõ of the law, *quia fide in Chriſto impetratur gratia, &c.* becauſe that by faith in Chriſt grace is obtained, to fulfill and keepe the law: *diſput. 1. numer. 2.* and *Stapleton Antidot. p. 617.* inſiſteth vpon the ſame point, that by this fulfilling of the law, which we obtaine by faith in Chriſt, we are iuſtified.

Contra. 1. We denie not but this alſo is one of the ends of our comming to Chriſt to

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shew our obedience in keeping Gods commandements, as *Zacharie* saith in his song, Luk. 2. 75. *That we beeing deliuered out of the hand of our enemies, should serue him, &c. in holines, and righteousnesse all the daies of our life*: yet this is neither required, as the principall end, which is to be iustified by faith in Christ, as here the Apostle saith: neither is this our obedience enioyned to that end, that we should be iustified thereby: for we are iustified by faith, before we can bring forth any fruits of obedience, and therefore by such workes, as follow our iustification, we are not iustified: and beside our obedience is imperfect, and can not iustifie vs in the sight of God: but this our obedience is necessarie to shew our conformitie vnto Christ, and to iustifie our thankfulnes for the benefit receiued by Christ, and to be a pledge and an assurance of our perfect regeneration in the next life.

2. Herein then Christ is the end of the law, that we by faith in him, which hath fulfilled the law perfitly, should be iustified without the fulfilling of the law in our selues. 1. for the Apostle saith not Christ is the end of the law to euery one fulfilling the law, but to euery one that beleeueth. 2. this end, would take away the force of Christs death: for, to giue vs grace to fulfill the law our selues, it was not necessarie, that Christ should haue died: for he might by his diuine power without his death, haue conferred that grace vpon vs. 3. and againe, if Christ gaue vs power to keepe the law our selues, this were to establish our owne righteousnesse: for that is our owne righteousnesse, which is performed by vs, though not by our owne strength: but the doctrine of faith doth not establish our owne righteousnesse.

Quest. 9. *What life temporall or spirituall is promised to the keepers of the law. v. 5.*

1. *Origen* vpon this place thinketh, that the law onely promised to the obseruers thereof temporall not eternall life: so likewise *Theodoret*, *Ambrose*, *Anselme*, *Lyranus*, *Tolet*, *annot. 5. Pererius disput. 1. numer. 3.* doe vnderstand it of escaping onely corporall death, which was inflicted vpon the transgressors of the law, as idolaters, adulterers, murtherers: But this were no great benefit, seeing many vngodly men might be free from these offences, which by the law were punished by death, and yet in other points might be offenders against the law.

2. *Augustine lib. de. spirit. & lit. c.* vnderstandeth it of the spirituall life of faith, and iustification thereby: *per fidem concilians iustificationem, facet legis iustitiam & viuat in ea, &c.* he that hath obtained iustification by faith, doth the righteousnesse of the law, and may liue thereby: But this were to confound the law and the Gospel: whereas the Apostle here speaketh onely of the righteousnesse, which the law requireth.

3. The law then promised eternall life vnto the obseruers thereof, but that it was impossible for any perfitly to keepe the law: so *Chrysostome* well interpreteth, that men should haue beene iustified in keeping of the law, if it had beene possible, but because it was not possible, *iustitia illa intercidit*, that iustice falleth to ground: our Sauiour also saith, *If thou wilt enter into life keepe the commandements*, Matth. 19. 16. meaning eternall life, as the young man had asked the question, what he should doe to haue eternall life: *Pererius* answeareth, that this must be vnderstood of a iust man, which out of a liuely charitie keepeth the commandements: But Christ there speaketh not of the iustice of faith working by loue, but of such keeping and obseruing of the commandements, as the law required, if any could haue attained vnto it: for as the question was, not of beleeuing, but of doing, *what shall I doe*, so Christ maketh his answer, of such iustice, as was required by the law.

4. But if the law doe promise and propound eternall life to the obseruers and keepers thereof, how doth the Prophet Ezech. c. 20. 25. call them statutes, *that are not good*: the answer is, that the law of it selfe, promiseth life, but in respect of mans weaknes, that is not able to keepe the law, it is not good, because it bringeth death: and so Moses saith, Deut. 30. 15. *I haue set before you this day, life and death, &c.* the law was life to them, that had power to keepe it, which none haue in this life, but death vnto the trangressors; *Faius.*

Quest. 10. *Whether Paul did of purpose alleadge that place of Moses. Deuter. 30. 12. or allude onely vnto it.*

1. Some thinke, that Moses in that place directly speaketh of the law, according to the literall sense, and Saint Paul by a certaine allusion, applieth that vnto faith, which Moses vttereth of the law: so *Theodoret*, *Chrysostome*, *Oecumenius*: likewise *Tostatus* vpon that place, *Paul per quandam concordantiam transtulit ad fidem*, Paul by a certaine agreement hath

hath translated this place, and applyed it vnto faith: *Vatablus* also saith, that Paul followeth not Moses sense, but some words: But this would extenuate the force of S. Pauls argument, if he should allude onely vnto this place of Scripture, and not confirme that which he intended by the same: and the Apostle himselfe saith, that *the iustice of faith thus speaketh:* that is, as *Origen* expoundeth, Christ, who is our iustice by faith, thus speaketh by the mouth of Moses: wherefore Moses in that place speaketh of the iustice of faith.

2. Some thinke that S. Paul followeth not the litterall, but the mysticall sense of Moses: thus *Lyranus* thinketh that the booke called *Deuteronomie*, the second law, was a figure of the Gospel, which was indeede a newe and a second law: and that this was figuratiuely spoken of the gospel, that as they needed not goe to heauen, or to the furthest parts of the Sea to fetch the Law, because it was neere them, as it were put into their mouth by Moses: so neither neede they nowe seeke farre for the knowledge of Christ, either to heauen or hell, seeing he was euidently preached by the Apostles: this sense also followeth *Bellarmine de grat. & liber. arbit. lib. 5. c. 6.* But that Moses speaketh not of the precepts of the law in that place, is euident, because he sheweth the facilitie of them: *it is in thy mouth and heart to do it, &c.* but it was not so easie a thing to performe the Lawe: *Bellarmine* answeareth with *Tostatus*, that Moses speaketh not of the performing, but of the knowledge of the lawe: whereas the words are directly, *to do it: Sotus* in his commentarie thinketh that Moses speaketh of the externall obseruation of the law, which was readie at hand, but for the internall and spirituall obedience they were to expect further grace: But Moses speaketh directly of the inward obedience, *it is in thy mouth, and in thy heart, &c.*

3. Some thinke that the Apostle applyeth that testimonie vttered by Moses of the lawe vnto the Gospel, by an argument from the lesse to the greater: that if Moses gaue such commendation of the lawe, much more is it true of the Gospel: But the Apostle sheweth the iustice of faith to be a farre different thing from the iustice and righteousnes of the law, and therefore not to differ onely as the lesse and greater, but as things of a diuerse nature.

4. Wherefore it may be more safely affirmed, that the Apostle citeth this verie place out of Moses: as *Origen* thinketh, *hæc à Deuteronomio assumpta sunt*, these words are taken out of Deuteronomie: yet the Apostle as an interpreter alledgeth them, omitting some things in Moses, and inserting some other by way of exposition: as *that is, to bring Christ againe from aboue, and to bring Christ againe from the dead:* and some words he altereth, as that which Moses calleth the Sea, S. Paul nameth the deepe, which in effect is the same: to this purpose *Iun. in parall. 16. lib. 2. Faius:* and *Pet. Martyr* affirmeth that it is so euident a thing, that Moses here speaketh of Christ, that certaine great Rabbines among the Iewes confesse that Moses in all that 30. chapter of *Deuteronomie*, hath reference to Christ: yet *Pareus* inclineth to thinke S. Paul here vseth but an allusion to that place of Moses. *dub. 6.*

Quest. 11. *Whether Moses in that place directly speaketh of the righteousnesse of faith.*

1. *Tolet annot. 6.* and likewise *Caietan* which take this place to be alleadged by Moses in the litterall sense, doe thinke that Moses speaketh of the circumsion and conuersion of the heart vnto God, which belongeth vnto the righteousnesse of faith: that when God should conuert and turne their heartes, they should then not find it an hard and difficult thing to keepe the commmandements of God: *Pet. Martyr* much dissenteth not, that Moses then simply speaketh not of the precept of the law, but *vt iam per gratiam facile factu erat*, but as now made easie by grace and faith in Christ: so also M. *Calvin* denieth not but that Moses in that place speaketh of the obseruation of the law: but *ex suo fonte diduxit*, he feteheth it from the fountaine, and originall thereof, namely the iustice of faith.

2. Some thinke that Moses in that place speaketh not onely of the law, *sed de vniuersa doctrina*, but of the whole doctrine, which he hath taught, which was not onely legall, but contained many euangelicall promises: But the words of Saint Paul are against both these interpretations: *The righteousnesse, which is of faith speaketh on this wise, &c. and this is the word of faith, which we preach,* therefore Moses onely in that place speaketh of the word of faith.

3. Wherefore their opinion is to be preferred, who thinke that Moses in that place directly treateth of the doctrine of faith, and not by way of consequent onely as *Iunius* well obserueth, because Moses saith, *this commandement which I command thee this day*, but that day Moses deliuered not the precepts of the law, which were giuen before, but of faith: and

so the Apostle *ex consilio Mosis*, by the counsell and according to the meaning of Moses himselfe, applyeth this place vnto Christ, *Iun. lib. 2. parall. 16.* so also *Faius: est apposita loci applicatio, &c.* it is a fit application of that place: likewise *Osiander*, it is no doubt, but that S. Paul *appositissime allegaverit*, most fitly & aptly applied that place of Moses to his purpose.

Quest. 12. *By what occasion Moses maketh mention in that place of the Gospel, and of the meaning of the words.*

1. *Origen* thinketh that Moses, and the Apostles intendment is this, to shew, that Christ is euerie where: that he is not onely in heauen, and in earth but in euerie place: to the same purpose *Haymo:* he instructeth vs by these words, *ne putemus Christum localem esse*, that we should not thinke that Christ is confined to a place: But this is not to the Apostles purpose, for of this point, there was no question.

2. *Theodoret* expoundeth it of curiositie: that no one should curiously enquire, how Christ ascended into heauen for vs, and ouercame death: to the same purpose *Pet. Martyr: quis ascendet in cœlum, vt hæc videat, &c.* say not, who shall ascend into heauen, to see this, or goe downe to the deepe, to be certified of Christs victorie; the word is in thy mouth and heart: it sufficeth thee to beleeue these things, to haue beene performed by Christ.

3. *Anselme* doth vnderstand Moses and Paul to speake of incredulitie, that no man should doubt of the ascension, and descension of Christ: so also the *ordinarie gloss.* do not say, *who hath ascended into heauen*, that is, none shall ascend to heauen, *pro institia fidei obseruata*, for obseruing the righteousnes of faith, nor shall descend to hell, for not obseruing it: for this were to denie the ascension, and descension of Christ.

4. *Lyranus* applieth it to the certaintie of the knowledge of the Gospel, *tollitur omnis excusatio, &c.* all excuse is taken away, they cannot be ignorant of the Gospel beeing preached and testified by the Apostles, as the Iewes needed not vnder Moses to haue sent farre or neere to haue the law made knowne vnto them, seeing it was at home euen at their doores: to the same purpose *Bellarmine lib. 5. de grat. & liber. arbit. c. 6.* so also *Osiander* applieth it to the certaintie of the preaching of the Gospel by the Apostles, which shall be so liuely declared, that they shall not neede to wish, any to goe to heauen, or to descend into the deep, to bring vnto them the word of promise, seeing Christ hath alreadie performed these things for them.

5. *Chrysostome* vnderstandeth this place of the facilitie of the iustice of faith, in respect of the lawe: that there is no great thing required to be performed by our selues, as to ascend to heauen or descend into the deepe: *licet tibi domi sedenti salutem consequi*, thou mayest euen sitting at home, obtaine saluation, though thou goe not ouer thy threshhold: *Faius* also to the like purpose sheweth, how Moses in that place, and S. Paul here shewe, how the lawe is fulfilled for vs in Christ: that God requireth not of vs any difficult or impossible worke to be performed by vs, to ascend into heauen, or descend to hell, to be deliuered frō the one, and to obtaine the other by our owne workes: for this were to call both the ascension and resurrection of Christ into question: but Christ by his resurrection & ascension had performed for vs the worke of our redemption: This is some part of the Apostles meaning, but not all.

6. Wherefore this is the meaning of the Apostle: as he shewed before what the iustice of the lawe required, namely perfect obedience to be performed, in our selues, which being a thing impossible, there must needes remaine a doubt and despaire both of obtaining heauen, and in escaping hell: so now he declareth the nature and propertie of iustifying faith: first *per ἄρσιν*, by remooving that which is contrarie to faith: secondly, *per θέσιν*, by declaring that which is thereunto agreeable. And for the first, whereas there are two speciall doubts, that trouble the mind, how we may obtaine heauen and escape hell: the Apostle sheweth, that the righteousnesse of faith taketh away both these doubts: first no man is nowe to say in his heart, who shall ascend for me into heauen to bring me thither, for Christ hath done it alreadie: and this were to bring Christ againe from thence to become man for vs, and so to ascend againe: neither is any man now to make questiō, how he shall escape hell, or who shall descend thither for him: for Christ by his death hath deliuered vs from thence: faith in Christ doth deliuer vs from all doubt, he therefore that hath his faith grounded vpon the passion, resurrection, ascention of Christ, shall no longer be perplexed in his mind, as they are which hope to be iustified by the law, thus *Calv. Beza, Par.* So then he sheweth two notable differēces between the law & the gospel: the one requireth things impossible to be done, namely,

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the complete and perfect obedience of the lawe, and so leaueth the minde in doubt and despaire of saluation: but the Gospell requireth not any thing impossible to be done by vs, but onely to beleeue in Christ, and so it freeth vs from all doubt and despaire.

Quest. 13. Of these words, *the word is neere thee, &c.*

1. Whereas the Latine translator hath, *what saith the* (Scripture,) this word (Scripture) is not in the originall: therefore the same nominatiue case must be supplyed, which is expressed before, *the righteousnesse of faith, speaketh on this wise, &c.* as before he shewed what was not agreeable to the doctrine of faith, to make doubts of saluation, or to seeke to be iustified by the lawe: so now he declareth the true propertie of iustifying faith, which requireth no great act to be performed by our selues, but onely to beleeue in Christ.

2. The Septuagint adde beside, *in thy mouth, and in thy heart, (in thy hands,)* which addition *Pet. Martyr* thinketh nothing to hinder, but to helpe the Apostles meaning, because that which we beleeue in the heart, and confesse with the mouth, must be confirmed by the worke of our hands: but it rather crosseth the Apostles meaning, to make mention here of workes, which the iustice of the lawe required: but the iustice of faith saith otherwise: and *Lyranus* glosse is here superfluous and idle, that the Apostle speaketh, *in casu mortis*, in the case of death, when as there is no time of working, that then it is sufficient to beleeue with the heart, and confesse with the mouth: whereas the Apostle generally treateth of the iustice of faith, how it is sufficient to saluation vnto all.

3. And whereas the Apostle saith, *it is neere thee, in thy mouth, &c.* 1. The meaning is not, it is neere thee, that is, *consentaneum rationi*, agreeable to reason: *Hug. gloss.* for Christ preached things farre beyond humane reason. 2. *Vatablus* referreth it to the preaching of the Apostles: this word of faith was in their mouth and heart. 3. *Osiander* likewise applyeth it to the multitude of beleeuers, this doctrine of faith which so many thousands beleeued, was not remote or farre off. 4. *Pet. Martyr* expoundeth it of the knowledge and vnderstanding of the mysteries, which were hid before: *nobis fit prope per fidem, quod per naturam est remotissimum*, that is neere vnto vs by faith, which was before most remote and farre off. 5. But the fittest interpretation is, that the Apostle sheweth the facilitie of the righteousnesse of faith, that God requireth no hard worke of vs, to crosse the Seas, and climbe vp the mountaines, or take long iourneys to seeke out our saluation: but by the grace of Gods spirit, this faith is planted in our hearts, and confessed with our mouthes, and nothing els doth God require vnto saluation: so *Chrysost. in ore & corde tuo salutis causa*, in thy heart and mouth is the cause of saluation: so *Oecumen. brevis salus nihil indigens externis laboribus*, saluation hath but a short cut, it needeth not externall labour: *facile credere animo & ore confiteri potes, &c.* thou mayest easily beleeue with thy minde and confesse with thy mouth, by the operation of the spirit, *Calvin:* and it seemeth to be a proverbiall speach to shewe the readines and facilitie of that which is in the heart and mouth: as it is said Psal. 81. 10. *Open thy mouth wide, and I will fill it, Faius:* so *Lyranus, ostenditur iustitia per fidem Christi facilitas*, the facilitie of righteousnesse by the faith of Christ is shewed: And here *Origens* distinction may be receiued, who saith that two waies is Christ neere vs, *possibilitate*, in *possibilitie*, and so he may be neere vnto vnbeleeuers, for they may haue grace to beleeue: and *efficacia*, in efficacie and power, and so he is neere vnto those, which actually by the spirit doe beleeue with the heart and confesse to saluation.

4. But where the iustice of faith is said to be easier then the iustice required by the law, that is not vnderstood in regard of the beginning and efficient cause of faith: for man hath no more power to beleeue of himselfe then to doe good workes: for it is God that worketh in vs both the will and deede, Philip. 2. 13. but the righteousnesse of faith is easier, in regard of the manner of the work: because the law requireth the obedience thereof to be performed by our selues: but faith referreth vs, for the performing of the lawe vnto Christ: Neither doth our saluation depend vpon the force and efficacie of faith, but vpon the worthines and vertue of Christ apprehended by faith: as when a sicke man walketh leaning vpon his staffe, it is his staffe that stayeth him, not his hand, which onely layeth hold vpon the staffe: The iustice of the law is, as if a weake and sicke man should be enioyned to stand by himselfe without a staffe, but faith sheweth how our weakenes is propped and held vp by other helps as when a sicke man layeth his hand vpon a staffe.

Quest. 14. *How Moses that preached the law, is alleadged for iustification by faith.*

Ob. The obiection is made out of that place, Ioh. 1. 17. *The lawe was giuen by Moses, but*

grace and truth came by Iesus Christ, &c. but if Moses also taught iustification by faith, then grace also came by him. *Answ.* 1. *Pet. Martyr* answeareth, that Moses is said to giue the law, because his principall intendment was to propound the law: yet he giueth testimonie also to the Gospell, because Christ was the ende of the lawe, as the Apostles in the new Testament preach repentance, which belongeth to the law, but their principall scope and intent is to set forth the faith of the Gospell. 2. Hereunto for more full answear may be added, that the lawe giuen by Moses is taken two wayes, either strictly for the precepts of the morall law, and so Moses was the minister of the lawe onely and not of grace, or for the whole doctrine deliuered by Moses, wherein also Euangelicall promises are contained.

Quest. 15. *How Christ is to be confessed.*

v. 9. *If thou shalt confesse with thy mouth, &c.* 1. S. Paul here placeth the confession of the mouth first, both because he followeth that order which Moses did, who nameth it first, and for that we doe not knowe the faith of others, that beleeue in Christ, but by their confession, *Mart. Pareus.*

2. By confession is vnderstood not a bare and naked acknowledgment of Christ, but the invocation of his name, beleeuing in him, giuing praise vnto him, and whatsoeuer belongeth vnto his worship: and this must be such a confession, as is ioyned with the beleefe of the heart: and not with a generall and historicall beleefe onely, such as the deuills haue, but a confident trust in Christ, in beleeuing him to be our redeemer and Sauiour.

3. Here we are to consider of fowre sorts of men. 1. some neither confesse Christ, nor beleeue, and they are atheists. 2. some beleeue and confesse not, they are timorous and fearefull, as Peter when he denied his Master. 3. some confesse and beleeue not, such are hypocrites. 4. some both confesse and beleeue, and they are right Christians.

4. The Apostle maketh speciall mention of the raising of Christ from the dead. 1. because this was the most doubted of, his death the Iewes and Gentiles confessed, but his resurrection they would not acknowledge, *Mart.* 2. and vnlesse Christ had risen againe, all the rest had profited vs little, because in his resurrection he obtained a perfect victorie ouer death, hell, and damnation, *Calvin.* 3. and this article of Christs resurrection, *praesupponit alios articulos*, presupposeth other articles of the faith, and taketh them as graunted: as if he rose, he died, and his death presupposeth his birth, *Gorrhan.*

Quest. 16. *How Christ is said to be raised by God.*

1. By God in this place is not necessarie to vnderstand the person of the father: but the power of the Godhead in the whole Trinitie, whereby Christ as man was raised vp: So Christ as man was raised vp by the power of his father: but as he is one God with his father, so he is said to raise vp himselfe, Iohn. 2. 18. Christ is also said to be raised by the spirit of sanctification, Rom. 1. 4. so then Christ is here considered three wayes, as being one God with his father, as the second person in the Trinitie, and as he was man: as he is God he onely raiseth, is not raised, as he is man he is onely raised, and raiseth not, as he is the Son of God he both raiseth himselfe, and the father raiseth him: the father raiseth the Sonne by the Sonne, and the Sonne raiseth himselfe by the spirit of sanctification: whereby he was declared to be the Sonne of God, Rom. 1. 4. *Pareus annot. in v. 9.*

Wherein the Blessed Trinitie worketh ioyntly, wherein seuerally.

2. And generally concerning the workes of the Trinitie, there is a threefold difference to be obserued: for there are some workes wherein the Blessed Trinitie doe concurre together, both in their diuine essence and persons, and they are ioynt workers, as all those which are called *extra*, workes without them: as all things now ruled and gouerned by Gods prouidence, are so gouerned by the whole Trinitie, as Ioh. 5. 17. *My Father worketh hitherto, and I worke:* and the spirit of God also worketh, *Psal.* 104. 30. *If thou send forth thy spirit they are created:* some workes are proper and peculiar vnto the glorious persons of the Trinitie, as those which are called *ad intra*, the inward workes: as the father begetteth, the Sonne is begotten, the holy Ghost proceedeth: these are so peculiar vnto each of them, that what is proper to one, agreeth not vnto an other: and thirdly, some works there are, wherein the Blessed Trinitie concurreth in their diuine power and essence, as they are one God, yet with a speciall relation to their persons: as God the Father, Sonne, and holy Ghost, both created, redeemed the world, and sanctifie the elect: but the worke of the creation is specially ascribed to the person of the Father, the redemption to the person of the Sonne, the worke of sanctification to the person of the holy Ghost, considered together with their infinite and omnipotent Godhead.

Quest. 17.

Quest. 17. *Whether to beleeue in the heart be not sufficient vnto salvation, without confession of the mouth.*

v. 10. *With the heart man beleeueth vnto righteousnesse, and with the mouth he confesseth to salvation.* 1. *Lyranus* thinketh, that the Apostle onely giueth instance here of those, which are *in casu mortis*, at the point of death, in whom it is sufficient to beleeue and confesse, when they haue no time to worke: But the Apostle describeth one generall way and rule whereby all are iustified.

2. The Greeke scholiast thinketh, that whereas the beleefe of the heart is sufficient, yet mention is made of confession in two respects, both in regard of others, which by this confession are to be instructed, and the time of persecution, when it is necessarie to make publike confession of the faith: But this which the Apostle requireth is to be performed of euerie beleeuer, and at all times.

3. *Bellarmine* inferreth out of this place, *fidem non sufficere ad salutem*, that faith is not sufficient vnto saluation, but that the confession of the mouth, and other works are also required as causes concurring vnto saluation: which place, he saith is so euident, that in the colloquie at *Altenburge*, one for *ad salutē*, to saluation, would haue put, *de salute*, of saluation. But we are not driuen to such a straight, as to vse any such shift: we will send *Bellarmine* to his auncient Cardinal *Tolet*, who vpon this place thus writeth; *oris confessio nos non iustificat à peccato, &c. sed iustificati tenemur eam palam profiteri, &c.* the confession of the mouth doth not iustifie vs, but beeing iustified, we are bound publikely to professe it, that we may obtaine euerlasting saluation, &c. confession then of the mouth is not required as a cause of saluation, because it is no part of iustificatiō, but as a necessary effect that followeth. lib.4.de iustificat.c7.

4. *Pet. Martyr* thinketh, that by saluation here is not vnderstood, as in the former verse, the remission of sinnes, but *vlteriorem perfectionem*, a further degree of perfection in them that are iustified: as the Apostle in the same sense biddeth vs *to worke out our saluation with trembling and feare*, Phil. 2. so also *Gorrhan* interpreteth, *ad salutem*, to *saluation*, *ad salutis perfectionem*, to the perfection of saluation: But this were to giue way vnto them, which ascribe onely the beginning of saluation vnto faith, and the perfection vnto works.

5. Wherefore the Apostle maketh not here confession the cause of saluation, as beleefe is of iustification: but faith is the cause also of confession, which is required, not as a cause, but *tanquam medium*, as a way and meane vnto saluation: for iustification and saluation, are here to be considered as the beginning and ende: by faith we are iustified, which faith must bring forth liuely fruits, as the confession of the mouth, and the profession of the life, before we can attaine to saluation: to this purpose *Pareus dub.* 8. likewise *M. Calvine* saith the Apostle sheweth onely how a true faith may be distinguished from a fained faith: the faith which iustifieth must be such a faith as bringeth forth liuely fruits, as the franke confession of the mouth: And *Beza* addeth, that the Apostle maketh faith and beleefe here the cause both of iustification, and of saluation, because the confession of the mouth, to the which saluation is ascribed, is an effect and fruit of faith: and so according to that rule in Logike, *causa causæ, est causa causati*, the cause of the cause, is the cause of that which is caused by that cause: And so as *Beza* well concludeth, confession is *via qua peruenitur*, the way whereby we come vnto eternall life: as also other good workes in the life are the way, but not the cause: which, as *Origen* collecteth, are here also included, vnder confession: for he can not confesse Christ to be risen from the dead, which doth not walke in newnes of life: as the Apostle saith, *which God hath ordained for vs to walke in them*, Eph. 2. 10. now we vse to walke in the way.

18. Quest. Of these words, *Whosoeuer calleth vpon the name of the Lord, shall be saued*, v. 13.

1. The word here translated (*saued*) in that place of the Prophet Ioel, 2. 32. signifieth *to be deliuered*, which in effect is all one: the Septuagint, reading σωθήσεται, shall be saued, doe put the consequent for the antecedent: for he that is deliuered, shall consequently be saued: the Prophet there prophesieth of the spirituall benefits, which the Church of God should receiue by the Messiah, and so we are here to vnderstand, not any temporall, but a spirituall and eternall deliuerance.

2. This sentence is brought in by the Apostle vpon these two occasions, both to proue his former generall proposition, that God is rich in mercie to all both Iew and Gentile: for the Prophet generally saith, *whosoeuer*, excluding none, whether Iew or Gentile: *Calvin*: as

also the Apostle sheweth the difference betweene the iustice of the lawe, which requireth doing, and the iustice of faith, which requireth nothing but beleeuing, and confession in the invocating of the name of God, *Melancth.*

3. *Calleth.* 1. *Gryneus* thinketh that invocation, the principall part of the worship of God, is here taken for the whole: as also *Origen* saith, *invocare nomen & adorare Deum, vnum*, to invocate the name of God, and to worship God, are one and the same: But as *Pet. Martyr* thinketh, *invocation* here rather is taken properly, for the prayers of the faithfull. 2. neither doth he speake of any invocation, but of that, which is in faith: whereof the Apostle maketh mention, 1.Cor.12.3. *No man can say that Iesus is the Lord, but by the holy Ghost:* so the *ordinar. gloss.* he that prayeth, invocateth, but this he can not doe, *nisi prius credat*, vnlesse he beleeue before.

4. *Shall be saued:* He saith not, he shall obtaine, that which he prayeth for, for many times one may pray ignorantly for that which is not meet for him: but yet by his faithfull prayer, he shall come vnto saluation, *Mart.*

5. By the name of the Lord, *Origen* well vnderstandeth Christ Iesus, as he sheweth by that place of S. Paul, 1.Cor.1.3. *with all that call on the name of our Lord Iesus:* and he further thus inferreth: if that *Enoch, Moses, Aaron* did call vpon God, and he heard them, *sine dubio, &c.* without doubt, they called vpon the Lord Iesus: and *Gorrhan* giueth this reason, why Christ is said to be the name of his father, *quia per eum, sicut per nomen notificatur*, because by him as by a name the father is made knowne.

6. But that other glosse of *Origens* here is verie corrupt: that whereas he mooueth this question, where the Apostle, 1.Cor.12.3. writeth to the Church at Corinth, *with all that call vpon the name of the Lord Iesus*, whom the Apostle should meane hereby, as though these were not of the Church: he resolueth, that these which are said to *call vpon, &c.* are those which beleeue in Christ, but yet are not fully sanctified, nor ioyned to the Church, but are but beginners, and novices as it were in the faith: whereas the Apostle in that addition, meaneth those faithfull brethren which were in other parts of Achaia, to whome he writeth as well, as to the church of Corinthus, as it appeareth in the inscription of his second epistle to the Corinthians, c.1.1.

Quest. 19. *Of the gradation here vsed by the Apostle, v.14. and the occasion thereof.*

1. Whereas the Apostle riseth vp by decrees, they which doe invocate God must beleeue, and beleefe presupposeth hearing, and hearing preaching, and preaching sending: *Chrysostome* thinketh, that hereby the Apostle intendeth to discouer the ignorance and incredulitie of the Iewes, that it was their fault, that they beleeued not: on Gods behalfe there was no want, and so he would haue it a proofe of his former charge, that the Iewes were ignorant of the righteousnesse of God: But if the Apostle directed his speach against the Iewes onely, it should haue no coherence with that which went before, where he sheweed, there was no difference betweene the Iew and Grecian.

2. Neither yet, as *Lyranus* saith, *arguitur hic infidelitas non credentium*, doth the Apostle in generall reproue the infidelitie of those which beleeued not among the Gentiles: he rather sheweth the contrarie, that God was beleeued vpon among the Gentiles, because he was there called vpon.

3. *Osiander* taketh it, that the Apostle by certaine degrees commeth to set forth the necessitie of the ministerie of the Gospell: to make a difference betweene those among the Gentiles, which truely invocate the name of God, which cannot be where the ministerie of the Gospel is not: and those which boast, that they are the worshippers of God, as the Turks, but yet receiue not the ministerie of the Gospell.

4. *Gryneus* following *Beza*, maketh this the scope of the gradation: that as invocation is a testimonie of faith, faith of vocation, vocation of election and saluation: so invocation is a sure note of saluation: and so they would haue it a proofe of the former proposition, *Whosoeuer calleth vpon the name of God, shall be saued.*

5. *Pareus* thinketh the order to be this, that as hitherto the Apostle had set forth the doctrine of iustification by faith, and the difference betweene it and the iustice of the lawe: so now he sheweth the meanes, how this iustifying faith is obtained, which is by hearing of the word preached by those, which are sent thereunto.

6. As this is true, that the ordinarie meanes to beget faith is the preaching of the word:

so

so the Apostle hereby sheweth how the Gospel was to be preached vnto the Gentiles, as well as to the Iewes, because God had appointed them to beleeue in his name, because his name should be called vpon among the Gentiles, which could not be without faith, nor faith without preaching, nor preaching without sending: and thus Saint Paul doth together iustifie the vocation of the Gentiles, and his Apostleship, and sending to preach among them: to this purpose *Calvin*, *Martyr*, *Hyperius*, *Faius*, with others.

Quest. 20. Of these words, v. 15. *How beautifull are the feete, &c.* whether it be rightly cited out of the Prophet.

1. The Apostle here leaueth the Septuagint, and followeth the Hebrew text; yet with some omission, and alteration: the Septuagint read thus, *adsum tanquam ὡρα in montibus*, I am present, as pleasantnes, or bewtie in the mountaines, &c. for the word ὡρα (*hora*) with an aspiration signifieth time, opportunitie, and bewtie, and without an aspiration (*ora*) *carefulnes*: the Apostle here rather followeth the Hebrew originall, leauing the vulgar translation of the Septuagint.

2. But he omitteth some things, as these words, *vpon the mountaines*, because this did specially concerne the situation of Ierusalem: but the Apostle applieth this text, to the solemne embassage of the Apostles to the whole world: and yet euen that part also of the prophesie was fulfilled in the Apostles, who were first sent to preach the Gospel in Iudea which was a countrie full of hills, and so *discurrebant per montes*, they did goe vp and down vpon the hills: And whereas the Prophet Isai. 52. 7. whence this place is taken doth speake in the singular number: *how beautifull are the feete of him, that bringeth glad tidings*; the Apostle doth vse the plurall, therein expressing the force of the *Hebraisme*, which by the singular vnderstandeth the plurall.

3. The Prophet in that place speaketh of the deliuerance of the people from the captiuitie of the Assyrians: but because all those particular and temporal deliuerances, were grounded vpon the spirituall deliuerance by Christ: that place specially intendeth the spirituall ioy, which the Church of God should haue in the message of their spirituall deliuerance: *Mar. Origen* vpon this place, and *Cyrill* vpon Isay, likewise *Ambrose epistol.* 11. doe interpret that place, and applie it vnto Christ, whom the Prophet speaketh of in the next verse before, *behold it is I that doe speake*: But seeing Saint Paul doth directly applie it to the preaching of the Apostles, no other sense is to be followed: and so also *Tertullian lib. 3. cont. Marcion.* expoundeth it of the Apostles.

4. Their feete are said to be bewtifull; 1. not as *Origen* in an allegoricall sense, *quia ambulabant per viam vitæ*, because they did walke in the way of righteousnesse: for this was not peculiar to the Apostles, but common to all the faithfull. 2. nor as *Haymo*, because the Lord had washed their feete, for Saint Pauls feete were not then washed. 3. wherefore here by a figure, *membrum*, a part is put for the whole person: *Vatab.* the message of the Apostles was welcome: and their feete are named, because they trauailed preaching the Gospel: *Par.* and thereby is also signified, that the Gospel should not be propagated by force and strength, *sed humili prædicatione*, but by a lowly and humble kind of preaching. 4. and their feete are said to be bewtifull, both in respect of the manner of their teaching, which was alluring and delighting, in respect of their sweete exhortations, and holy life, *Tolet:* and the powerfull demonstration of the truth by miracles, *Martyr:* but especially in respect of the message it selfe, which was the preaching of redemption by Christ.

5. But whereas the word vsed by the Prophet, *basar*, signifieth simply to declare, publish, or bring tidings: the Greek word εὐαγγελίζομαι, signifieth of it selfe to *evangelize*, that is, to bring good tidings, so that the other word τὰ ἀγαθὰ, good things, may seeme to be superfluous; *Origen* answeareth, that one may *annuntiare bona*, bring tidings of good things, and yet not, *bene*, well, as the heretikes which doe professe the Trinitie, the Father, Sonne and holy Ghost, but not syncerely.

6. But this is somewhat curious, the Apostle doth expresse the Prophets word, which signifieth a bare message, by the word *Evangel*, or *Evangelize*, more fully to set forth the Prophets meaning: the good things, which the Gospel bringeth tidings of, are the peace of conscience, and the spirituall good things both in this life, as remission of sinnes, iustification, and in the next life, eternall.

Quest. 21. Of these words, v. 16. *but they haue not all beleeued our report, &c.*

1. *Chrysostome* thinketh, this is an obiection made by the Iewes, that if the Apostles

were sent of God, how commeth it to passe, that all beleeue not their message, and so by this saying in the message, they would except against their authoritie: But these words are not obiected in the person of the Iewes: they are the Apostles words: because he saith, *our report*, and he giueth a reason out of the Prophet, for *Esaias* saith: But the Apostle indeed preuenteth a cauill of the Iewes, or whosoeuer might obiect, that if they were sent with so great authoritie from God, how it came to passe, that all obeyed not their doctrine: he answeareth, this need not seeme strange, because it was foretold long agoe by the Prophet: for although faith presupposeth hearing, yet hearing alwaies bringeth not faith; like as where there is iustification, there is vocation, but not contrariwise, doth iustification alwaies follow vpon vocation.

2. *They haue not all obeyed, &c.* this the Apostle calleth, obedience to the faith, Rom. 15. whereupon it is called also the law of faith, Rom. 3.27. because it requireth obedience, as the law doth, but not in the same manner: for the law requireth obedience euen of those which are vnwilling, but giueth no strength to obey, and by that obedience it promiseth life and saluation: but the faith of the Gospel maketh vs willing, and giueth strength in some measure to obey, though not thereby to be iustified. *Mar.* this obedience of faith is twofold. 1. in willing, receauing, and attending vnto the doctrine of faith, as it is said of Lydia, Act. 16.14. 2. and this attentiue obedience in hearing, and beleeuing, bringeth forth a practicall obedience in life, as S. Peter saith, 1.epist.1.14. *as obedient children, not fashioning your selues to the former lustes of your ignorance: Gryneus.*

Quest.22. Of the saying of the Prophet Isay, *Lord who hath beleeued, &c.* c.53.1. cited by the Apostle, v.16.

1. The Prophet hath not the word *Lord*, but the Septuagint, whom the Apostle followeth, doe insert it by way of explanation: for the Prophet in that place, turneth himselfe vnto God, complaining of the small number of those, which should receiue the preaching of the Gospel: and somewhat is omitted, which the Prophet hath: as to *whom is the arme of God reuealed?* which is to be vnderstood, *de interiori revelatione*, of the inward effectuall reuelation, and expectation of the spirit, called the arme of God: which is the secret cause, why all doe not receiue the Gospel: But it was not necessarie that the Apostle should repeate all these words, which the Prophet there hath, he onely taketh that which was for his purpose.

2. *Origen* obserueth, that where the Scripture vseth to aske the question, *who &c.* sometimes *pro raro, aliquando pro nullo ponitur*, it is put for few, sometime for none at all: as Psal. 15. *who shall rest in thy holy mountaine?* there it signifieth *but few:* and where the Apostle said v.6. *who shall ascend into heauen, that is to bring Christ from thence*, there it signifieth none at all: But here it is taken the first way.

3. *Our report:* the Hebrew word signifieth, *hearing*, *auon*, which *Ambrose* and *Hayus*, take for the doctrine, which the Apostles heard and learned of God: as though the meaning should be this, who hath beleeued those things which we haue heard of thee: but *Chrysostome* better referreth it to that, which was the Apostles preached, and others heard, *quis credidit sermonibus nostris*, who hath beleeued our sermons: so also *Beza*: the Syrian interpreter, *voci nostræ*, our voice.

4. But whereas the Apostle thus bringeth in the Prophet speaking, *for Isaias saith*: this is not so to be vnderstood, as though this were the cause of their vnbeleefe, because Isaias so foretold: *Tolet* here sheweth a double vse of this word (*enim*) sometime it sheweth *causam rei*, the cause of the thing, sometime onely a cause of the speach: as if we should say, this man hath committed murther, for the witnesses haue said it, this is not giuen as a reason of the thing, but of the saying; *Tolet annot.*10. the better answer is, that this particle (*for*) doth not shew the cause, but the consequence: for, not because the Prophet so said, did they not beleeue: but because they beleeued not, the Prophet so foretold, *Mar.*

Quest. 23. *Whether all faith come by hearing.*

1. *Obiect.* Instance may be giuen in infants, and those which are deafe and dumbe, how in them, can it be said faith commeth by hearing? *Ans.* The Apostle speaketh of the vsuall and ordinarie meanes, which God vseth to beget faith in them which are of yeares, and of perfite sense: the reason is otherwise in those which are depriued of the benefit of hearing, either for want of yeares, or by some other meanes, not by their fault: God in this case is not tied to outward means, which he can abundantly supply by the inward work of his spirit.

Obiect.

Obiect. 2. Faith also is by miracles, and the sacraments also helpe to confirme faith: therefore it is not by hearing onely.

Ans. The working of miracles is neuer seperated from the word, so neither are the Sacraments ministred without the word, and therefore the one of these excludeth not the other: the preaching of the word is the principall meanes, which is but seconded by the other, *Faius.*

Obiect. 3. Faith commeth by hearing, then it will follow, that a man by hearing of himselfe may attaine vnto faith; and yet we see that many which hard the Apostles preach, were not conuerted to the faith.

Answ. The Apostle speaketh of the outward ministerie of the word, as it is ioyned with the inward operation of the spirit: *ex auditu est preparatiue, ex Deo effectiue*, it is by way of preparation by hearing, but effectually from God, *Gorrhan:* and here the Apostle speaketh of the hearing of the word among the faithfull, in whom the grace of God worketh inwardly together with the outward voice: *Paul. Burgens.* here *additum.* 1. confuteth at large their opinion, which affirme, that *fides est acquisita*, that faith is altogether procured outwardly, *sine infusione*, without the inward infusion of grace: and he well sheweth out of *Thomas*, that two things are required vnto faith, first the propounding of such things, as are to be beleeued, then the assent thereunto: and two things make this assent, the outward *perswasion*, by the preaching of the word, and the inward and supernaturall *operation* of the spirit.

Obiect. 4. S. Paul was instructed by reuelation from Christ, therefore all faith commeth not by hearing.

Ans. The Apostle speaketh here of the ordinarie meanes, whereby faith is engendered, not confining or limiting the spirit of God, but that by extraordinarie meanes, yea without any meanes at all, faith may be wrought.

Obiect. 5. If faith come by hearing, then it sufficeth to heare, without any sifting or examining of that which we heare.

Ans. 1. Faith commeth not by hearing of euery word, but the word of God; and that is the word of God, not which Christ onely preached, but which the Apostles also receaued from him, and which now is preached in the Church from the mouth of the Apostles, as *Origen* here noteth. 2. and the word must be receiued without any curious disquisition; for there are two kind of examinations, one is according to the iudgement of the sensuall and carnall man, and so the word must not be examined, as the Scribes and Pharisies thus examined the doctrine of Christ according to their owne blind vnderstanding, and so reiected it; there is an examination according to the spirit, as the brethren of Berea examined the Apostles preachings according to the Scriptures, Act. 17. 11. and of this kinde of examination speaketh Saint Paul, 1. Thess. 5. 21. *trie all things, and keepe that which is good.*

Quest. 24. *Whether the Apostle meane the Iewes or Gentiles: Haue they not heard, v. 18.*

1. Some thinke that the Apostle goeth about to proue, that the Iewes had heard the Gospel; if the remote partes of the world haue heard, much more the Iewes: *Chrysostome*, so also *Haymo:* and he giueth this reason, because Ierusalem was situate in the middes of the earth, Ephes. 5. 5. *This is Ierusalem, I haue set her in the middes of the nations, that are round about her:* and he giueth fowre reasons thereof, wherefore Ierusalem was in the middes of the earth. 1. because Israel onely had the true knowledge of God, that other nations by them also might be prouoked to the true worship. 2. and if they did keepe the law of God, that they might be had in honour of all nations, as in Dauid and Salomons time, 3. if they breake the law of God, that they might be afflicted one euery side, as they were. 4. and because Christ was to be borne of that nation, that the fame of his doctrine, and miracles might be the more easily dispersed abroad: to this effect *Haymo*: so also *Pet. Martyr, Gryneus, Beza, Iunius*, doe vnderstand this to be spoken of the Iewes, but not in the same manner: *Martyr* thinketh, that it is a direct proofe, that the Iewes had heard the Gospel, least they should excuse themselues that they had not heard: *Gryneus* thinketh the obiection is to be framed thus, seeing faith commeth by hearing, the Iewes not hauing faith may seeme not to haue heard: *Beza* doth inferre another sense, as though the Iewes should obiect thus: you say that the Gentiles are called to the knowledge of God, and so haue heard: why haue not the Iewes heard also? and so the Apostle by way of concession,

should

ſhould grant that not onely they, but all the world hath heard beſide: *Iunius* doth thus gather the obiection, that the Iewes beeing charged, that they beleeued not the Goſpel, might be ſomewhat excuſed, becauſe they had not heard: But this had beene a ſuperfluous obiection to doubt whether the Iewes had heard or not of Chriſt, ſeeing all Chriſts miracles were wrought among them, there he was borne, liued, ſuffered, died, and roſe againe: there the Goſpell was firſt preached by the Apoſtles: ſo that no doubt could be made thereof.

2. Wherefore, it is rather vnderſtood of the Gentiles; and it is a proofe, that the Goſpel was preached vnto them, by a propheticall teſtimonie of the Pſalme: thus *Calvin*, *Hyperius*, *Faius*, *Tolet*.

3. Or rather it may indifferently be vnderſtood both of the Gentiles and Iewes, that none of them could plead ignorance, ſeeing that in ſome ſort the Goſpel of Chriſt, had bin notified to all the world: *Pareus*.

Queſt. 25. Whether that place of the 19. Pſalme, *their ſound went through all the earth*, be rightly cited by the Apoſtle.

1. Concerning the words: the *Septuagint*, whom Saint Paul followeth, haue an other word, then is in the *Hebrew* text, which ſaith *cavam*, their line is gone through the earth: the *Septuagint* read, their φθόγγος, *ſound*: keeping the ſenſe, though not the word: to make it anſwer vnto the next words following, *and their words vnto the end of the world*: and the Apoſtle retaineth that word *ſound*, hauing reſpect vnto the preſent accompliſhment of that propheſie in the preaching of the Goſpel by the Apoſtles to all the world: which was indeed a line and rule of faith vnto all: *Oſiand*.

2. But a greater queſtion is about the ſenſe of that place, Pſal. 19. 4. where the Prophet Dauid ſeemeth directly to ſpeake of the heauens, how they doe ſet forth the glorie of God, in ſuch euident ſort, that as with a loud voice they proclaime the ſame to all the world: for the anſwer vnto this doubt there are diuerſe interpretations.

1. Some make the ſenſe of that place allegorically, by the heauens vnderſtanding the Apoſtles, by the ſunne, Chriſt; and ſo they will haue the Apoſtles and their preaching vnderſtood by an allegorie: thus *Auguſtine* and ſome other of the fathers, and *Pet. Martyr* conſenteth with them: But we are not to flee vnto allegories, where the litterall ſenſe will ſerue: and it is euident that the Prophet in that place litterally ſpeaketh of the materiall heauens.

2. Some other thinke that the Apoſtle alludeth onely vnto that place, he citeth it not as a teſtimonie: *Martyr* and *Pareus*, refuſe not this interpretation, though they inſiſt not vpon it: and *Origen* hath the like obſeruation, vpon the 6. to the Romans, *obſeruanda eſt conſuetudo Apoſtoli*, &c. the cuſtome of the Apoſtle muſt be obſerued, that not alwaies when he aſſumeth any thing out of the Scriptures, he aſſumeth the whole text, as it lyeth, &c. But if the Apoſtle had onely alluded vnto that place, it had beene no ſufficient proofe of the matter in hand.

3. Some thinke that the Prophet in that place ſpeaketh indeed of the materiall heauens, and the Apoſtle in the ſame ſenſe alleadgeth the Prophet, that it ſhould not ſeeme ſo ſtrange a thing for the Gentiles to haue the Goſpel preached vnto them, ſeeing that from the beginning he ſpake vnto them by the knowledge of his creatures: *Calvin*, *Hyperius*, *Faius*: But then this allegation had beene impertinent: for the Apoſtle ſpeaketh of that hearing, which begetteth faith: *faith commeth by hearing*, and then it followeth, *haue they not heard*: and this knowledge, which commeth by the creatures, is rather by ſeeing, then hearing.

4. *Iunius parallel.* 18. thinketh, that although the Prophet in that place doe litterally ſpeake of the heauens, yet there is a ſecret compariſon implied, that if the line of the heauens doe runne ouer all the world, much more the voice of the Goſpel, whereby the glorie of God is more liuely ſet forth: and that Saint Paul, the beſt interpreter of Scripture, openeth and vnfoldeth that compariſon there inſinuated.

5. But there is no inconuenience, if we affirme, that the Prophet there litterally and hiſtorically ſpeaketh of the heauens, and propheticall of the Apoſtles: not that one place of Scripture admitteth diuerſe ſenſes, as *Tolet annot.* 11. but it beeing admitted, that the Scripture hath one whole ſenſe, yet there may be a diuerſe application, one ſenſe including an other: As the ſenſe of this place, hath an hiſtoricall relation to the heauens, and yet it

containeth a propheticall prediction of the preaching of the Apoſtles through the world: *Pareus. dub.* 12.

Queſt. 26. *Whether the Goſpel were preached to all the world in the Apoſtles time.*

1. Some are of opinion, that the Goſpel was not preached by the Apoſtles, nor in the Apoſtles times to all the world: *Origen* he vrgeth this reaſon, *hom.* 28. *in Matth.* becauſe many barbarous nations in his time had not heard of the Goſpel: as the *Æthiopians, Germaines, Sarmatians, Dacians, Scythians*, and ſo his opinion is, that *prope conſummationē ſeculi, &c.* neere to the end of the world, the Goſpel ſhall be preached to all the world, which was not preached before: of the ſame mind is *Auguſtine epiſtol.* 80. *ad Heſychium*, that there were many nations in Africa, to whom the Goſpel was neuer preached, as was eaſie to learne by thoſe captiues, which were brought from thence: ſo alſo *Anſelme*; likewiſe *Caietan* giueth inſtance of thoſe nations among the Indies, which haue beene conuerted by the Spaniardes to the Chriſtian faith: whoſe countries were not knowne in the world before: in c. 24. Matth. the ſame inſtance is vrged by *Pererius diſput.* 4. *Rhemiſt. Matth.* 24. *ſect.* 4. in the ſame opinion is *Bellarmine*, that the Goſpel is not yet preached to the whole world, but ſhall be before the comming of Chriſt, *de Roman. pontif. lib.* 3. *c.* 4.

Contra. 1. It is certaine, that ſo many nations were not ignorant of the Goſpel in *Origens* time, for the *Britanes* were conuerted to the faith in the Apoſtles time by *Simon Zelotes*, as *Nicephorus* ſaith, and afterward, preachers were ſent in King *Lucius* daies from *Eleutherius* Biſhop of Rome, to confirme the Chriſtian faith, before *Origens* time; and not long after, there was at the Councell of Nice Biſhops from Scythia and Perſia, which ſhew, that they had before that receiued the Chriſtians faith. 2. Many countries might haue receaued the Goſpel before, which in continuance of time, might be obſcured, and diſcontinued: as who knoweth whether they of India heard not of the Goſpel before? for it is held that *Thomas* preached vnto them, which they acknowledge to this day, whereupon he commonly is called *Thomas* of Iue: the ſeruice which the Spaniardes haue done, was to bring them in obedience to the Biſhop of Rome, and to corrupt them with Pſeudochriſtianiſme: As *Auguſtine* was ſent into England, who firſt brought them vnder the iuriſdiction of Rome, but the Chriſtian faith they had receaued long before, but then much decaied, and in many places aboliſhed. 3. and further we may anſwer with *Pet. Martyr*, that where *Auguſtine* with others of that time ſpeake of ſo many nations, to the which the Goſpel had not beene preached, the Goſpel was not *publice receptum & creditum*, publikely receiued and beleeued, by the authoritie of the Magiſtrate: for during the ſpace of 300. yeares after Chriſt, there were few Chriſtian Magiſtrates.

4. And whereas that place is obiected, Matth. 24. 14. *The Goſpel of the kingdome ſhall be preached to all the world, &c. then ſhall the end come: Chryſoſtome, Euthymius, Theophylact, Hilarie*, vpon that place doe vnderſtand that conſummation of the ouerthrow and diſtruction of Ieruſalem, before which time the Goſpel ſhould be preached to all the world: ſee this argument further anſweared, *Synopſ. Papiſ. Centur.* 3. *err.* 31.

2. An other opinion is, and the more probable, that the Goſpel was preached in the Apoſtles time to all the world: as *Chryſoſtom, Hierom, Euthymius, Theophylact, Ambroſe, Hilarie, Lyranus, Haymo*, doe affirme, and of our new writers, *Martyr, Oſiander, Pareus*, with others: whoſe arguments are theſe.

1. *Theophylact*, and *Oecumenius* vpon this place, thus inferre, *terrarum orbis hos audivit, &c.* the whole world did heare them, that is the Apoſtles: as here the Apoſtle ſaith, *their ſound went through the earth.*

2. *Chryſoſtome* vſeth this reaſon, that if Saint Paul onely preached the Goſpell from Ieruſalem to Illiricum, and ſo to Spaine, as he himſelfe teſtifieth c. 15. v. 19. 24. it is very like that al the Apoſtles being diſperſed, might, and did preach the Goſpel to the knowne parts of the world.

3. *Hilarie* vpon that place Matth. 24. 14. cited before, ſheweth that before the ouerthrowe of Ieruſalem by the Romans, the Goſpel was preached in the vniuerſall world.

4. *Haymo* and *Lyranus* vrge that commiſſion giuen by Chriſt vnto his Apoſtles, Act. 1. *Yee ſhall be my witneſſes in Ieruſalem, Iudea, Samaria, and vnto the ends of the earth, &c.* and this is ſo much the more probable, becauſe Ieruſalem was ſituate in the middes of the earth, from whence the Apoſtles were diſperſed, *in quatuor mundi climata*, into the fowre

quarters

quarters of the world.

5. *Pet. Martyr*, and *Pererius* shew by particular induction, in what seuerall countries the Apostles preached, out of *Dorotheus, Eusebius, Hierome, Isidore*: S. *Peter* preached in Iudea, Antioch, Galatia, Cappadocia, Pontus, *S. Paul* from Ierusalem round about to Illiricum, at Rome, and in Spaine, *S. Iames* the sonne of *Zebede* in Iudea, and Spaine, *S. Iohn*, in Iudea, and Asia *minor*: *S. Andrew* in Scythia, Epirus, Thracia, Achaia, the other *Iames* in Ierusalem: *S. Phillip* in Scythia, and Phrygia, *S. Bartholomew* in the nearer India, and Armenia the greater, *S. Matthew* in Ethiopia, *S. Thomas* among the Parthians, Medes, Persians, Hyrcanians, Indians, *Simon* in Mesopotamia, *Iude* in Egypt: *Matthias* in the inward parts of Ethiopia: *Barnabas* together with Paul in Syria, Cyprus, and many regions of Asia, and Europe.

6. Adde hereunto the euident testimonies of Saint Paul, Coloss. 1. 6. *The Gospel is come vnto you, as it is vnto all the world:* and v. 23. *The Gospel hath beene preached to euery creature, which is vnder heauen:* vpon these reasons and testimonies it appeareth, that the Gospel was preached in the Apostles time to all the world.

But here diuerse answears are framed to these reasons.

1. *Augustine* thinketh, that where the Apostle saith, *the Gospel had beene preached, &c.* the *preterperfectense* is vsed for the *future*: that is, it shall be preached: so the *ordinarie gloss. locutus est prateritive*, he speaketh in the time past for the certaintie of the Prophesie.

2. But *Thomas* taking this to be an insufficient answer, as indeed it is: for the Apostle prooueth by this testimonie, that all had heard alreadie, not that they should heare: therefore he vseth here a distinction: the Gospel may be said to be preached to the whole world three kind of waies: either so to be preached, as the faith should be planted, and Churches founded: or so as it might come to the knowledge of euery one in particular: or the fame onely of the Gospel might be dispersed ouer all the world: the last of these onely he thinketh was done in the Apostles time, the first, not till afterward: the third way is not necessarie at all to be performed: But there was more then a fame onely of the Gospel spread abroad in the world in the Apostles time: for the Apostle speaketh of such a kind of hearing, as had beene able to beget faith: *faith commeth by hearing*: but a fame onely is not sufficient.

3. *Faius* thinketh the whole earth is named, because the Gospel was preached to the two great families of the world, the Iewes and Gentiles.

4. *Tolet* thinketh that the world is named by a figure, for the greater part of the world: as it is said Act. 2. 5. *there were men dwelling at Iernsalem of euery nation vnder heauen*: But neither of these answears doe satisfie, because the ends of the earth are named: and seeing that place of the Psalme is historically vnderstood of the heauens, which are patent and open to euery part of the earth, it beeing prophetically applied to the preaching of the Apostles, must haue as large a sense.

Therefore I insist vpon the latter opinion, as the better grounded, that in the Apostles time, the Gospel was preached to all the world: but because there are many nations now found in India, and in other places, which seeme neuer to haue heard of the Gospel, here certaine cautions are to be admitted.

1. The word οἰκουμένη, *tobel*, signifieth the habitable world: many countries may be inhabited now and in great likelihood are, which were desolate then, and after occupied: *Pareus*.

2. *Ambrose* in his commentarie here saith, *vbi præsentia hominis prædicantis deficit, eo Euangelij sonus & fama pervenit*, where the presence of a preacher was wanting, thether the sound and fame of the Gospel might come, as the fame of the wonders, which were done in Egypt, came vnto the knowledge of other nations, as Rahab confesseth to the spies, Iosh. 2.

3. Adde hereunto *Hieromes* couiecture vpon the 24. of Matthew, who thinketh that in his time, there was not any nation, *quæ ignoravit nomen Christi*, which was ignorant of the name of Christ; and if there were any nation, which had not a preacher of the Gospel, yet *ex vicinis gentibus opinionem fidei, &c.* yet it could not choose but haue some opinion of the faith from the next and neere nations: the like conceit hath *Caietan* in his Commentarie, by the ends of the world, vnderstanding *externa regionis*, the extreame parts of the region, from whence the inward parts might receiue the preaching of the Gospel.

4. *Lyranus*

4. *Lyranus* addeth further, that though not by the Apoſtles themſelues, yet by their diſciples, while the Apoſtles were yet liuing, the Goſpel was preached, as by S. *Savinian* and thoſe which came with him, in Fraunce, and to the vtmoſt coaſts of the Ocean: and ſo in other places of the world, other diſciples ſent by the Apoſtles might preach, whether they themſelues in perſon came not.

5. *Pet. Martyr* alſo hath this caution, that wheras the fathers and auncient writers doe ſpeake of diuerſe nations called to the knowledge of Chriſt: their meaning is, that then the faith in ſuch nations, was receiued publikely *ex magiſtratuum inſtituto*, by the authoritie of the magiſtrate, which was not ſeene in the Apoſtles times: when as the Magiſtrates were enemies to the Chriſtian faith.

6. Adde hereunto that many nations, which then had the Goſpell preached vnto them, for their vnthankefulneſſe were depriued of that benefit, and ſo fell to Pagan idolatrie againe: as here in England after the Chriſtened Brittans ſucceeded the heatheniſh and idolatrous Saxons: Now all theſe cautels beeing layd together, it may ſafely be affirmed, that the Goſpell of Chriſt was preached to the whole world in the Apoſtles time: ſo that the Lord ſhall not neede to ſend new Embaſſadors and Apoſtles, as before, to preach the Goſpell to the world: and yet we denie not, but that toward the comming of Chriſt the knowledge of the Goſpell ſhall be reviued, and be more plentifull, then many yeates before, by the induſtrie of faithfull and zealous paſtors, which ſhall beat downe the ſuperſtitious idolatrie of the newe Romaniſts, as the Apoſtles did the heatheniſh idolatrie of the old Romaniſts: which thing we haue ſeene fulfilled in this age, beginning at the firſt preaching of Luther vnto this time.

7. And thus I conclude this point with that excellent obſeruation of *Chryſoſtome*, that the Goſpel of Chriſt was ſpeedily publiſhed to the whole world, in the ſpace of 20. or 30. yeares: which cannot be ſaid of any other ſect or hereſie whatſoeuer, that it ſhould in ſo ſhort a time goe ouer the world: But whereas the *Mahumetan* profeſſion may be here obiected, that it diſperſed it ſelfe into many places in a ſhort time: *Pet. Martyr* maketh this anſwear: that they build vpon a foundation layd before, for they acknowledge God the creator of heauen and earth: they belecue the immortalitie of the ſoule, and the reſurrection of the bodie: and the errors which they hold, they either receiue from the Iewes, or they are a relique of the Arrians, as in that they affirme Chriſt to be a great Prophet, yet a creature: and this may be the reaſon, of the eaſie proceeding and faſt encreaſing of this ſect: whereas the Goſpel which the Apoſtles preached was altogether contrarie to the profeſſion of the Heathen in euery point: But I thinke it may better be anſweared that neither the Mahumetan, nor Popiſh ſect, nor any other, was euer ſo generally receaued, as the Goſpel preached by the Apoſtles, nor yet in ſo ſhort a time: for Mahomets religion was diuerſe hundred yeares in hatching, before it attained vnto that rule and dominion, which now it hath: it is now about a thouſand yeares, ſince the firſt beginning thereof.

The Goſpell to the world within the ſpace of 20. or 30. yeares

Queſt. 28. *How God prouoked the Iewes to enuie by the Gentiles, v. 19.*

1. Where the Apoſtle ſaith, *I demaund, did not Iſrael knowe, &c.* Concerning the occaſion of theſe words, 1. *Chryſoſtome* thinketh this is an other proofe, that the Iewes were not ignorant of the preaching of the Goſpel, by their emulation and enuie conceiued againſt the Gentiles: and ſo he applieth both the former interrogation, *haue they not heard*, and this, to the Iewes: ſo alſo *Martyr*: likewiſe *Beza*, *Grynæus*, and *Iunius lib. 2. paral. 19.* ſupplying here the word (*God:*) *hath not Iſrael knowne God*, doe make this another obiection touching the Iewes: that though they haue heard of the Goſpel, yet they might be ignorant of God, that ſent preachers vnto them, and ſo by their ignorance might be excuſed: But there was no doubt at all to be made, whether Iſrael knew God, beeing the knowne worſhippers of God. 2. *Tolet* thinketh that all this which followeth is a continued proofe of the calling of the Gentiles. 3. But I preferre *Origens* expoſition, that S. Paul ſpake before of the Gentiles, and now of the Iewes: ſhewing that they were inexcuſable, and this thing, with it is asked, whether they knew, is the preaching of the Goſpel, and conſequently the vocation of the Gentiles, which they could not be ignorant of, as S. Paul prooueth by the contrary effects before prophecied, of their emulation & enuie againſt the Gentiles: thus *Haymo*, *Oſiander*, *Parens*, *Piſcator*, *Faius*.

2. *Did not Israel knowe, &c.* The answear is here affirmatiue, yes, they did knowe: how then saith the Apostle, 1.Cor.2.8. *If they had knowne, they would not haue crucified the Lord of glorie:* we must answear here by a distinction, that they had a literall and superficiall knowledge, but they knewe not this mysterie in truth: it was not *vera & salutaris cognitio*, a true and sauing knowledge.

3. *I will prouoke you to envie, &c.* Not that God properly is the author of envie and hatred: but thus to be vnderstood. 1. *occasionaliter*, by way of occasion: because God conferred his benefits vpon the Gentiles, which angred the Iewes, as Act. 13.44. the Iewes were full of envie, when they saw the Gentiles to followe the Apostles, *Haymo.* 2. God is the author of this envie, *per accidens*, accidentally: as the light of the Sunne delighteth sound and perfit eyes, but it offendeth the weake and dimme sight: so the light of the Gospell offendeth the blind and perverse heart, *Gryneus.* 3. and the Lord is the author of this envie and emulation, as it is a punishment, *Mart.* as the Lord saith in the same place, Deut.32. 21. *They haue mooued me to iealousie with that which is not God, and therefore I will moove them to iealousie with those which are no people.* 4. and in respect of the ende it is of God, that the Iewes by this emulation may in the ende be prouoked to beleeue in Christ: like as a mother to bridle the insolencie and wantonnes of the child, will seeme to cast him off and adopt a stranger, that the child may haue more grace, *Chrysost.* or the mother will giue the childs meat to the dogges, which he playeth with, that he may learne to make more of it, *Osiander.*

4. But it will be here obiected, that Moses in that place speaketh of the idolatrie of the people, for the which the Lord would cast them off: but at Christs comming, they were not idolaters: *M. Calvin* answeareth that although they committed not visible idolatrie, yet they were guiltie of a greater sinne, in that they refused the Lord of life. 2. and whereas the Iewes worshipped God with externall rites and sacrifices, after their tearme and date was out, and added many superstitious rites of their owne: herein they were idolaters: for as well an idole may be set vp in the minde, as in a sensible image of woode or stone, *Mart.*

5. The Gentiles are said not to be a nation. 1. not onely in the opinion of the Iewes, which counted them as no people in respect of themselues: for euen our Blessed Sauiour calleth them dogs, Matth.15.26. *It is not good to take the childrens bread, and giue it vnto dogges.* 2. nor yet neede we excuse this tearme with *Origen*, that they are called *no nation*, because the beleeuing Gentiles were not *vna gens*, one nation, but a nation of nations. 3. but they are so called, because the Gentiles, while they were strangers from God, as they counted the true God for none, so the Lord held them as no people, beeing without the knowledge and worship of God.

6. So here the Iewes are charged with a treble fault: 1. envie and emulation. 2. then contempt, they held the Gentiles to be vile, and as no people. 3. they conceiued anger and wrath against them, *Gorrhan.*

Quest. 29. Of these words, *Isaias is bold, &c.* v. 20.

1. Whereas the Apostle before sunderly had alleadged Scripture to prooue the vocation of the Gentiles, by the preaching of the Gospel vnto them, and the reiection of the Iewes: this testimonie which now he citeth is *bipartitum*, twofold: the former part sheweth the vocation of the Gentiles, the other the obstinacie of the Iewes and thereupon their reiection.

2. Isaias is said to be bold: that is, as *M. Calvin* following *Chrysostome*, he doth *apertè loqui*, speake openly, not couertly: but rather, he speaketh confidently, not fearing the persecutors which were set before him, as *Origen* according to that saying of S. Stephen, Act. 7.52. *Which of the Prophets haue not your fathers persecuted, &c. which shewed before of the comming of the Iust.*

3. Some doe more particularly referre it to that kind of death, which Isay was put vnto, in beeing cut asunder with a saw, *Haymo, gloss. ordinar. Gorrhan.* but we need not descend to that particular: *Origen* here further obserueth well, that it was not with the Prophets as some thinke, *nesciebant quid dixerunt*, that they knewe not what they said, but spake as men beside themselues: for Isay here vnderstood what he said, and knewe what trouble would arise vpon this so euident a prophesie of the vocation of the Gentiles: yet he will not hold his peace.

4. But touching the allegation of these words, some small difference there is:

S. Paul

S. Paul neither exactely followeth the Hebrewe text, nor yet the Septuagint, as *Erasmus* obserueth, and as may appeare vnto him that will compare them together: but he taketh the sense: 1. the order is somewhat inverted, for *Isay* 65. 1. the first part of the sentence, *I was found of them that sought me not*, is there the latter: and the latter here, *I was made manifest to them that asked not after me*, is there the first. 2. The word in the Hebrewe which S. Paul translateth, *I was made* ἐμφανὴς, *manifest*, is there *nidrashti*, not, *I was sought for of them that asked not after me*: for how can that be? but *I caused them to seeke me*, as *Beza* and *Pagnine* obserue.

Quest. 30. Of these words, *All the day haue I stretched forth my hands, &c.* v. 21.

1. Concerning the reading of these words, 1. the Greeke preposition πρὸς, may as well here signifie, *against*, as *Beza* and *Erasmus*, as *vnto*: for this is spoken indeede not *for* or *vnto*, but *against* Israel. 2. the word ἀπειθοῦντα, the Latine translator interpreteth, *incredulous* or *not beleeuing*: rather, *disobedient* and *inmorigerous*, *Beza*: *contentious*, as the Syrian interpreter: for the Hebrew word is *sorer*, which signifieth the rebellious, Psal. 68. 6. 3. the other word ἀντιλέγοντα, *gainsaying*, as *Origen* obserueth, the Septuagint haue, and not the Hebrew: *Calvin* thinketh that the Apostle expresseth the Hebrew word (*sorer*) by these two, *rebellious*, and *gainesaying*: so also *Beza*: But *Iunius parall.* 19. thinketh rather, that the Apostle doth συντόμως, *compendiously*, in one word expresse the Prophets meaning, which is set forth in many words in that place, Isa. 65. 3. *a rebellious people, which walketh a way that is not good after their owne imaginations, a people that prouoke me euer to my face, &c.* all this the Apostle comprehendeth in these two words, *rebellious*, and *gainsaying*.

2. By *all the day*. 1. *Origen* vnderstandeth litterally the day, wherein Christ did hang vpon the crosse, &c. and so a part is taken for the whole, *gloss. ordinar.* but then it should not haue beene said, *all the day*. 2. *Haymo* interpreteth it to be the whole time *Dominicæ prædicationis*, of the Lords preaching, vnto his passion. 3. But *Oecumenius* better taketh it for all that time, which went before, since they came out of Egypt: so also *Gryneus* with M. *Calvin* and others vnderstand, all that time, since the Lord begunne to take speciall care of this people: and thus the Prophets vse to speake, as Ierem. 7. 13. *I rose vp earely to speake vnto you, &c. but ye would not heare*: *toto tempore legis Mosaicæ*, all the time of the law of Moses, *Lyran.*

3. *I stretched out my hands*. 1. not vpon the crosse, as *Origen* and *Ambrose*, for Christ said before he suffered, that he would haue gathered them together, as the henne her chickens, but they would not, *Martyr*. 2. neither is thereby onely signified the miracles which Christ shewed, and the benefits bestowed vpon them, as *Haymo*: and as *Gorrhan* by the extending the left hand, signifieth their protecting from euill, and by the right hand the collation of benefits. 3. But hereby we vnderstand generally all those meanes, which the Lord vsed, not onely by his benefits, but by his threatnings, promises, preaching of his word, whereby he would haue called them to repentance. *Pareus*.

4. Yet they were still a rebellious, and gainsaying people: rebellious in heart, and gainsaying in their mouth: contrarie to those two speciall works of grace before spoken of, the beleefe of the heart, and the confession of the mouth, *Pellican*: so here three sinnes are set forth in the people; their *ingratitude*, that regarded not Gods mercie in calling them; their *incredulitie* in their *rebellion*, obstinacie in gainsaying: three vertues also are described in the seruants of God the Prophets; their patience *in suffering*, signified by the stretching out of their hands; their *perseverance*, all the day; the cause for the which they suffered, against a *rebellious, and gainsaying people*.

4. Places of Doctrine.

1. Doct. *A good intention maketh not a good action.*

v. 1. *They haue the zeale of God, but not according to knowledge*: Hence it is euident, that to make a good action it is not sufficient to haue a kind of zeale and good intention: for then the Iewes had beene excused for putting Christ to death, which they did of a blind zeale: and here the Apostle confesseth that they had zeale, but it was not according to knowledge, and therefore it was a false and erroneous zeale; such as they were ruled with, that should thinke they did God seruice in killing his seruants, Ioh. 16. 2.

Doct. 2. *Of the kinds of prayer.*

v. 1. *My hearts desire:* There is *oratio mentalis, vocalis*, a mentall and vocall prayer, the one onely in the mind, the other vttered by the voice: of the first our Sauiour speaketh, Matth. 6. 6. *When thou prayest enter into thy chamber:* of the other *v.* 9. *after this manner pray yee:* And Saint Paul sheweth them both in this place, *that his hearts desire was, &c.* he prayeth both with his heart and voice: and the praier of the heart is the more principall.

Doct. 3. *How to discerne true loue and freindship.*

v. 2. *That they may be saued, &c.* Herein Saint Pauls true affection appeared toward his countrie men the Iewes, in wishing their saluation: whatsoeuer one freind wisheth vnto an other beside this, it is nothing: hence it is that Saint Paul in all his Epistles beginneth his salutation with *grace* and *peace:* this was Abrahams commendation, that he had a care to instruct his familie, children, and seruants in the waies of God, Gen. 18. 18.

Doct. 4. *Of the consent betweene the law and the Gospel.*

v. 4. *Christ is the end of the law:* So then herein both the law and the Gospel agree, that both of them doe ayme at Christ: the law looketh vnto him as the end, and the Gospel also requireth obedience to the law: but Christ is couertly insinuated in the law, but openly shewed in the Gospel: the law leadeth indirectly vnto faith, and the Gospel as it were indirectly pointeth at the law: requyring the obedience thereof, not as a cause, but as a fruit, testimonie, and consequent of iustification: and so that is fulfilled, which S. Paul saith, Rom. 3. 31. *doe we then make the law of none effect through faith? God forbid, yea we establish the law.*

Doct. 5. *Of the difference betweene the law and the Gospel.*

v. 5. *He that doth these things, shall liue thereby, &c.* Hence may be gathered three differences betweene the law, and the Gospel. 1. the law commandeth things impossible, and not in mans power, as in euery point to keepe and fulfill the law: the Gospel onely requireth faith and beleefe. 2. the law worketh terrour and perplexitie of conscience, breeding doubts and questions in the mind, who shall ascend to heauen to bring vs thither, who shall descend to hell, to keepe vs from thence: But the Gospel bringeth comfort and peace of conscience, and assurance of saluation. 3. the righteousnesse of the law is grounded vpon the law of Moses, but the iustice of faith vpon the Gospel, *this is the word of faith, v.* 8.

Doct. 6. *Of the diuerse kinds of calling and sending to preach.*

v. 18. *How shall they preach, vnlesse they be sent, &c.* Though the Apostle doe here especially speake of the extraordinarie calling, such as was this of the Apostles, yet it is true of the ordinarie calling of preachers, that none must take vpon them to preach, vnlesse they be sent of God: which is either immediately, as the Prophets were so called of God in the old Testament, or mediately by the authoritie of the Church, or by them to whom it is committed: which kind of mediate calling is not in euery Church the same in respect of some circumstances, which are left to the libertie of the Church, *Pareus:* but yet the same end must be propounded, which is the edifying of the Church, and none ought to be sent, which are not meete: for such are not sent of God, but runne vncalled, and vnsent, and are intruders: But no man, as the Apostle saith, ought to take this honour vpon him, but he that is called of God, Hebr. 5. 4.

Here I cannot omit that obseruation of *Faius:* who thinketh the sending of Ionas to haue beene ordinarie, from the companie of the Prophets: and of the Apostles by Christ, excepting Paul: whereas for the former the text saith, that Ionas fled from the presence of the Lord, that called him: & who were called extraordinarily if the Apostles were not, both in respect of the caller, which was Christ God in the flesh, and of their extraordinarie and miraculous gifts.

Now the ordinarie calling is in a Church alreadie setled and constituted, the extraordinarie, when a Church is to be setled: and it is of two sorts: either when there is no Church at all, as the Apostles were sent vnto the Gentiles, who were altogether straungers from God: or when the Church is wholly corrupted with false doctrine and corrupt manners: as the Prophets were raised vp in Israel, when they were fallen to idolatrie: and now

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in this last age, when Christians vnder Antichrist were becom idolaters, God hath stirred vp many zealous preachers, as *Hus, Hierome, Luther, Calvin*, with other excellent instruments.

Doct. 7. *Of the peace which the Gospel bringeth.*

v. 15. *How beautifull are the feete of them, which bring glad tidings of peace?* Whereas without Christ God was offended with the world, and there was no peace, but the earth was full of tribulation, 2. Chron. 15. 4. God by Christ reconciled the world to himselfe, and sent peace, according to the song of the Angels at the birth of Christ: *glorie to God in heauen, and in the earth peace:* which peace is threefold: first toward God, in the assurance of the remission of sinnes, Rom. 5. 1. peace of conscience, in that sinne hath no more power ouer vs to perplex and trouble our mindes: and peace with our brethren: of these two our Sauiour speaketh, Matth. 9. 57. *Haue salt in your selues, haue peace one with an other:* But whereas Christ saith he came not to send peace, but debate, Luk. 12. 51. that is to be vnderstood of the peace of the world, which hateth the light, and with it the children of light can haue no peace.

5. Places of controversie.

Controv. 1. *Against inherent iustice.*

v. 3. *They beeing ignorant of the righteousnesse of God, &c. Stapleton Antidot. p.* 601. contendeth, this place to be vnderstood of inherent, not of iustice imputed: for that which is imputed (saith he) is not giuen, neither receiueth he any iustice, to whom it is imputed onely, but remaineth still wicked in himselfe.

Contra. 1. The righteousnesse, which is inherent in a man, is the righteousnesse of works, which the Apostle calleth their owne righteousnesse, but the righteousnesse of God, is not the righteousnesse of workes, but that which is of faith: as the Apostle sheweth, v. 6. there he calleth that the righteousnesse of faith, which here he nameth the righteousnesse of God, but this is no other then righteousnesse imputed: now faith is imputed for righteousnesse without workes, Rom. 4. 5, 6. thus then the argument is framed: the righteousnesse of God is the righteousnesse of faith: this is prooued, both out of this place, v. 4. and c. 3. 22. *the righteousnesse of God by faith:* but the righteousnesse of faith is by imputation, c. 4. 5, 6. therfore the righteousnes of God, is righteousnes imputed.

2. That iustice is not onely giuen, which is actually conferred, but that also which is accounted and imputed: as the debt which is freely pardoned is as fully discharged, as if the debt were paied: and they which are iustified by righteousnesse imputed, remaine not wicked, because they are counted righteous in Christ, beeing iustified by faith: and are sanctified in some measure, and so are regenerate, and become new, beeing mortified vnto sinne: by which their mortification and dying vnto sinne, they are not iustified before God, but onely by faith in Christ.

Controv. 2. *Against the workes of preparation, which are done without faith.*

v. 4. *Christ is the ende of the law:* Here *Chrysostome* well noteth that if Christ be the end of the lawe, it followeth, that, *qui Christum non habet, etsi legis iustitiam habere videatur, tamtamen non habeat*, he which hath not Christ, though he seeme to haue the righteousnesse of the lawe, yet he hath it not, &c. without Christ then, and faith in him, there is no true righteousnesse before God: for without faith it is impossible to please God, Heb. 11. 6. what is become then of the Popish workes of preparation, which should goe before iustification? as though a man hauing not faith, yet by his workes might prepare and make himselfe fit for iustification following: for all such workes, which come before faith, and so are not sanctified in Christ, are before God no better then sinnes.

Controv. 3. *That it is impossible for any in this life to keepe the Lawe.*

v. 5. *The man that doth these things shall liue thereby:* 1. Hence it is euident, that no man can performe the lawe in euerie point: for the lawe requireth perfect obedience in all things: and as he that keepeth it shall liue thereby, so he that fayleth in any part thereof, is vnder the curse of the lawe, as S. Paul sheweth, Galat. 3. 10.

2. If it be answeared, that it is impossible to keepe the lawe by the power onely of free-will, but by grace it is possible to be kept, S. Iohn sheweth that euen the regenerate by grace are not without sinne, 1. Ioh. 1. 8. and consequently they transgresse the lawe: for sinne is the transgression of the lawe, 1. Ioh. 3. 4.

3. And whereas *Stapleton* obiecteth, *antid. p.637.* that then this should be a ridiculous, deceitfull, and idle promise, *He that doth these things shall liue thereby*, if none were able to doe them: and it were like as a father should promise his sonne an inheritance, if he could get a kingdome, which were impossible for him to doe.

Contra. 1. Though the condition be impossible to vs to be fulfilled, yet is it possible in Christ, who hath performed the perfect obedience of the lawe. 2. and though it be not possible to keepe the lawe perfectly, yet by grace we are made able in some measure to keep the lawe, and the rest where we faile, is supplied by the perfect obedience of Christ. 3. neither is the example like, for the sonne is not bound by any dutie to fulfill that condition: but we are debters vnto God, for the keeping of the lawe: which if it be now impossible, it is mans owne fault, who in his creation was made righteous, and endued with sufficient strength to keepe the law: See further hereof, *Synops. Centur. 4. err. 63.*

Contr. 4. *Against the doubting of saluation.*

v. 6. *Say not in thine heart, who shall ascend, &c.* 1. The Apostle sheweth the contrarie effects of the lawe and Gospell: they which depend vpon the righteousnesse of the law are continually in doubt, how they shall come to heauen, and how they shall escape hell: but the righteousnesse of faith remooueth all these doubts: because their faith is grounded vpon the word of God, which teacheth them, that Christ ascended into heauen for them, and that he died for them, they neede none other to ascend to prepare them a way into heauen, nor to descend to suffer death, and deliuer them from hell.

2. There is not then any question remaining in the faithfull of their saluation, either *dubitando*, by doubting, how they shall goe to heauen, or *trepidando*, in beeing afraid of hell: but because our faith is not here perfect there may be some strife and wrastling in the soule betweene the assurance of faith, and carnall infirmitie: sometime the faithfull may make question, *luctando*, in wrestling and striving against carnall distrust, saying, *if God be with vs, who can be against vs?* but at the length faith prevayleth and triumpheth, resoluing thus with the Apostle, *who shall separate vs?*

3. But here we must make a difference of feare: faith expelleth not all feare, but onely the slauish and seruile feare of hell and damnation, ioyned with distrust and torment of conscience: yet a filiall feare and reverent awe of God remaineth in the servants of God: which is chiefely for the time past, they feare to offend so gracious a God, and mercifull a father, they feare not for the sinnes alreadie committed, which they are assured are forgiuen in Christ.

4. And this assurance and firme perswasion of saluation the Apostle insinuateth afterward, where he speaketh in the second person to euerie faithfull person, *If thou shalt confesse with thy mouth, &c. thou shalt be saued:* signifying thus much that euerie one examining himselfe by the beleefe of his heart, and confession of his mouth, may vndoubtedly conclude that he is saued. This maketh against the Popish vncertaintie and doubting of saluation: Whereof see more, *Synops.*

Controv. 5. *Against vnwritten traditions.*

v. 8. *This is the word of faith which we preach, &c.* The Apostle here sheweth that the Gospel which he preached was agreeable to the Scriptures, he preached no other thing, then he here writeth: and he writeth nothing but was consonant to the old Scriptures: as *Irenæus* thus testifieth, *per Apostolos Euangelium peruenit ad nos, &c.* by the Apostles the Gospell came vnto vs, which they then preached, but afterward by the will of God, in the Scriptures they deliuered, *fundamentum & columnam fidei nostræ*, the foundation and piller of our faith, &c. *lib. 3. c. 1.* The Romanists then may be ashamed to flie vnto that vile and base refuge of the old Manichees, to say, that the Apostles preached some things, and committed other to writing: See *Synops.*

Controv. 6. *Against freewill.*

v. 8. *The word is neere thee, &c. Erasmus* in his defense of freewill against Luther, vrgeth this place, to shew the power and strength of free will in keeping the commandements: and he presseth those other words of Moses, *non est supra te*, it is not aboue thee, that is, beyond thy strength.

Contra. 1. But the Latine translator there sayleth in the rendring of the right sense of

of the words: which are, *is not hid from thee*, not, *which is not aboue thee*. 2. he ſpeaketh of the facilitie of the commandements, not by the power of freewill, but by faith in Chriſt, who hath fulfilled the law for vs, and by whoſe grace we are enabled in ſome good meaſure to keepe the commandements of God, which are not grecuous vnto vs which are iuſtified by faith and ſanctified by the ſpirit. 3. and if it be admitted, that Moſes there ſpeaketh of the law: his meaning onely is, that the knowledge of the law, was not hid from them, neither was it farre off, that they had neede fetch it from heauen, or from the vtmoſt partes of the Sea, it was preſent with them, and continually in their mouth, beeing rehearſed by the Prieſts, and Levites: ſo that *nulla ignorantiæ excuſatio ſit reliqua*, their remained no excuſe of ignorance: thus *Luther* anſweareth *Eraſmus*: and *Bellarmine* alſo acknowledgeth, that Moſes there ſpeaketh, *de facilitate non obſervandæ, ſed cognoſcendæ legis*, of the facilitie of knowing, not doing the law, *lib. 5. de grat. c. 6.*

Controv. 7. Againſt *Limbus Patrum*, that Chriſt went not downe thither to deliuer the Patriarkes.

v. 7. *Say not, who ſhall deſcend into the deepe: that is to bring Chriſt againe from the dead:* the ordinarie *gloſſe* would inferre vpon theſe words, that Chriſt deſcended into *Limbus* to fetch the Fathers from thence: for he that ſaith, *who hath deſcended*, in a manner deniеth, that none deſcended thither, and ſo not the Patriarks, and conſequently neither Chriſt, who deſcended not, *niſi pro illis liberandis*, but to deliuer them.

Contra. 1. But *Lyranus* refuſeth this interpretation vpon theſe two reaſons: becauſe it is neither agreeable to that place of Moſes, Deuter. 30. which will beare no ſuch ſenſe: nor yet vnto the words following: where he expoundeth, the deſcending into the deepe, of the raiſing of Chriſt from the dead: v. 9. 2. Some of our owne expoſitors, doe interpret this clauſe, *deſcending into the deepe*, thus, that Chriſt *ſubierit inferni dolores*, hath vndergone the verie dolours of hell for vs, *Calvin: Martyr* expoundeth it of the place of hell: as if one of curioſitie ſhould aske who ſhould goe downe to hell to certifie vs, that Chriſt hath ouercome hell and damnation for vs. Some vnderſtand it of the graue, as *Lyranus, Oſiander:* to ſay, who ſhall deſcend into the deepe is all one, as to denie, that Chriſt is riſen from the dead: but Moſes for the deepe, ſaith *(Sea)* which cannot properly be taken for the graue. Some thinke that by going to heauen, and deſcending to the deepe, are meant things of great difficultie, and impoſſible, to ſhew that the Goſpel requireth no ſuch thing of vs, to goe to heauen or hell: *Faius:* But beſide this laſt, it may be added further, that by the confeſſion of the death of Chriſt we are conſequently deliuered from the feare of deſcending to hell, that is, of beeing condemned: becauſe by Chriſts death we are deliuered from the feare of hell, ſo that he which remaineth ſtil fearefull of hell, doubteth of the truth of Chriſts death and reſurrection: to this purpoſe *Pareus:* See before qu. 12.

Controv. 8. *Whether the righteouſneſſe of faith, and the righteouſneſſe of the law, be one and the ſame, or contrarie the one to the other.*

1. *Stapleton* affirmeth them to be the ſame, *Antidot. p.* 618. by theſe arguments. 1. the law leadeth vs to no other righteouſneſſe, but to the righteouſneſſe of the law: but it leadeth alſo to faith in Chriſt: therefore faith in Chriſt is that righteouſneſſe. 2. the end of the law is the righteouſneſſe of the law, and Chriſt is the end of the law, therefore faith in Chriſt is the end of of the law. 3. that which is perfect and imperfect, doe not differ in kind, as an infant, and a man of perfect age: the iuſtice of the law is imperfect, the inſtice of faith perfect, they then differ no otherwiſe.

Contra. 1. The law directly intendeth the iuſtice of the law, and indirectly it leadeth vnto Chriſt: ſo it is falſe, that it leadeth and directeth onely to the iuſtice of the law: it leadeth vs vnto the righteouſneſſe of the law one way, by the proper ſcope and intent thereof, and to Chriſt an other way, indirectly, and by an accident, becauſe when we ſee our weaknes in performing of the law, we are driuen to ſeeke vnto Chriſt, that hath kept the law for vs. 2. the ſame anſwer ſetueth for the next obiection: Chriſt is the end of the law, one way, as is ſaid, and the righteouſneſſe of the law, an other. 3. they differ rather as a thing perfect and imperfect of two diuerſe kindes, not as an infant, and a man of yeares, but as reaſonable and vnreaſonable creatures; they agree onely in generall, they are both a kind of iuſtice, and haue one efficient cauſe, God is the giuer and worker of the one iuſtice, and of the other; but they differ in the ſeuerall properties, the one is imputed, the other inherent, and is

by faith, the other by workes.

2. Neither yet doe these two kinds of righteousnesse differ, as contrarie the one to the other, as some thinke: 1. one good thing is not contrarie to another, but both the righteousnesse of the law, and of faith are good. 2. neither doth God command contrarie things; but both the iustice of the law, and of faith are commanded. 3. and one contrarie doth expel an other: but the righteousnesse of the law doth necessarily follow and accompanie faith, (though not to be iustified by it) as sanctification doth accompanie iustification.

3. Neither doe they differ onely *ratione, non re*, not in the thing or indeed, but in a certaine respect, as *Gryneus* saith they are *vna specie*, of one and the same kind, and that the distinction and difference betweene them is not *realis, sed rationis*, is not reall, but rationall: as the Peripatetike Philosophers doe make morall vertue, and vniuersall iustice one and the same, *re & subiecto*, in the matter it selfe and subiect, and to differ onely, *ratione* in a certaine respect: for as it is considered as an habite of the word, it is called vertue, but as it giueth vnto euery one his own, it is iustice: so (he thinketh) these two kinds of iustice do differ, not in nature and substance, but onely in a certaine respect and rationall difference. But vnder correction of so worthie a man, there is a greater difference then thus, betweene the the iustice of the law, and the iustice of faith. 1. *Gryneus* himselfe confesseth in the same place, that they differ *subiecto*, in the subiect: for the iustice of faith, is *subiective*, in Christ, by way of a subiect, the iustice of the law hath man for his subiect: therefore they differ otherwise, then in a diuerse respect. 2. that which differeth in forme, matter, qualitie, subiect, differeth more, then onely in a certaine respect. But the iustice of the law, and of faith differ in all these: 1. in forme, the iustice of the law saith, *doe this*, and thou shalt be saued; faith saith, *beleeue onely, &c.* 2. in matter they differ, the one consisteth of workes, the other of faith. 3. in qualitie, the one is imperfect, the iustice apprehended by faith is absolute and perfect. 4. in subiect, the iustice of faith is imputed vnto vs, beeing inherent in Christ, the iustice of the law is inherent in man and not imputed.

4. Wherefore these two iustices, 1. are neither one and the same, as *Stapleton*. 2. nor contrarie. 3. nor differing onely in a certaine respect, as *Gryneus*. 4. but they differ, as diuers *species* or kinds of the same gender; they are both *iustice*, but the one inherent, the other imputed, the one consisteth in doing, the other in beleeuing, *Par. dub.* 5. and *Pet. Mar.* will haue them differ, as in Logike, the difference, and propertie of a thing; the difference is that which giueth essence vnto a thing, as Christs iustice applied by faith maketh our iustification, the propertie, is that which followeth the nature of a thing; and so the iustice of the law in our holines and sanctification doth follow necessarily our iustification by faith.

Controv. 9. *Whether the righteousnesse of the law, and that which is by the law, doe differ.*

Pererius disput. 2. maketh three kinds of iustice. 1. one is *iustitia legis*, the iustice of the law, or the law of iustice, which is that iustice, when God by his grace doth helpe vs to fulfill the law. 2. the iustice of faith is that, which is giuen vnto those, that beleeue in Christ. 3. *iustitia ex lege*, iustice by the law, is that which a man doth of himselfe, without faith and grace, onely by the strength of freewill; and this is that iustice, which the Apostle here setteth against the iustice of faith. This distinction also hath *Stapleton* making the like difference betweene *iustitia legis*, and *iustitia ex lege*, righteousnesse of the law, and righteousnesse by the law, and *Bellarmine*, as is before alleadged, qu. 29.

Contra. 1. As the righteousnesse of faith, and by faith, with Saint Paul are one and the same, as Rom. 4.11. it is said to be of faith, πίστως, and here v. 6. righteousnesse which is by faith, ἐκ πίστως: so neither doe the righteousnesse of the law, and by the law differ: for both of them haue the same definition: he that doth the *law, shall liue thereby*: so that these termes of the law, by the law, through the law, in the law, in the matter of iustification are all one and in effect the same: as that which he calleth the righteousnesse νόμου, of the law, Rom. 8. 4. the same is ἐκ νόμου, by the law, c. 10. 5. διὰ νόμου, through the law, Gal. 2.21. ἐν νόμῳ, in the law, Gal. 10.11.

1. Concerning that distinction, it faileth in one of the parts thereof: for that which they call *iustitiam ex lege*, righteousnesse by the law, which a man doth without grace and faith onely schooled by the law, and mooued by the terrour thereof, that is no iustice at all: for the law is holy and good, Rom. 7. 12. and the workes thereof holy and good, but without faith

faith and grace no man can doe any good thing: neither doth Saint Paul dispute of any such imagined iustice, but euen of those workes of the law, which are done by men sanctified by grace, as the Apostle giueth instance in Abraham and Dauid sanctified men, Rom. 4. who yet by the workes of grace were not iustified.

3. Indeed *Augustine* hath such a distinction, betweene the righteousnes, *legis*, of the law, which is fulfilled in vs by grace, and *ex lege*, by the law which is that righteousnesse, which a man worketh by his owne free will: as is before alleadged, qu. 29. But *Augustines* meaning is not, that a man is iustified by either of these kinds of righteousnesse, therefore that distinction, as he vseth it, is impertinent to this purpose: for we affirme, that the righteousnesse of the law, whereby they pretended to be iustified, is indifferently called, *of the law*, or *by the law*: and the Apostle herein maketh no difference. lib 3. cont. 2. ep. Pelag. c. 7.

4. And as for that exact righteousnesse which the law requireth, which indeed is that which is called *iustitia legis*, the righteousnesse of the law, it is no otherwise fulfilled in vs, then by faith in Christ, Rom. 8. 4. the faithfull also receiue grace by the spirit of sanctification to keepe the law in some measure: but they are said rather to walke according to the law, and in Saint Iohns phraise, κατὰ τὰς ἐντολὰς, according to the commandements, then to fulfill or keepe the law and commandements.

Controv. 10. *That Baptisme doth not giue or conferre grace.*

v. 8. *This is the word of faith, &c.* The ordinarie *gloss* out of *Augustine* doth inferre hence, and out of that place, Iohn 15. 3. *Ye are cleane through the word, &c.* that it is not the water which saueth in baptisme, but the word: for he saith not, ye are cleane because of baptisme, but through the word: *detrahe verbum, &c.* take away the word, and what is water but water: *accedat verbum ad elementum, &c.* let the word come to the element, and it becommeth a Sacrament, *vnde est iste tanta virtus aquæ, &c.* where is this great vertue of the water, that it toucheth the bodie, and the heart is washed, *nisi faciente verbo, &c.* but because the word worketh, not because it is rehearsed, but beleeued, &c. this iudgement of *Augustine* here cited in the *gloss* is agreeable to Saint Pauls doctrine, Ephes. 5. 26. *cleansing it by the washing of water through the word:* the water then washeth not of it selfe, but by the word: then the element it selfe conferreth not grace, as the Romanists hold: See further, *Synops. Centur.* 2. *err.* 69.

Controv. 11. *Against the dissembling of our faith and profession.*

v. 9. *If thou shalt confesse with thy mouth, &c.* It is then necessarie to confesse the faith of Christ, which is beleeued in the heart, contrarie to the opinion of the Libertines, which renew the old errot of the Priscillianists, and Carpocratian heretikes, which thought it lawfull to dissemble their faith before the Magistrate: so doe the familie of loue, the Libertines of these daies: and such carnall Gospellers, which thinke it sure for them to goe vnto the Popish Masse, and other superstitious rites, keeping their conscience to themselues: they are the *Nicodemites* of these daies: But the Apostle reproueth them all, requiring this as necessarie vnto saluation to confesse Christ with the mouth: And our Sauiour saith, that who so is ashamed of him here, he will be ashamed of him in his kingdome, Mark. 9. 38.

Controv. 12. *That faith is not onely in the vnderstanding.*

The Romanists (as namely *Bellarmine*) doe affirme, that faith onely hath the seate in the intellectuall part: *lib.* 1. *de. iustificat. c.* 6. and so they hold faith to be an act onely of the vnderstanding: *Rhemist. annot.* 2. Cor. 13. *sect.* 1.

But the contrarie is euident here: the Apostle saith, *with the heart man beleeueth, &c.* now the heart is not the seate of vnderstanding, but of the affections: and yet the heart is taken according to the phrase of Scripture, not for that vitall part of the bodie, but for the soule and all the faculties thereof: wherefore though knowledge and vnderstanding be requisite vnto faith, yet the principall part thereof, is an assured confidence and beleefe which is in the heart and affections, not in the braine onely and vnderstanding. See further *Centur.* 4. *err.* 48.

Controv. 13. *The Scriptures the onely sufficient rule of faith.*

v. 11. *For the Scripture saith, &c.* S. Paul hetherto hath prooued the whole doctrine of faith

faith by him deliuered by the testimonie of Scripture: and Act. 26. 22. he professeth, that he taught none other things, then Moses and the Prophets did: we are then onely in matters of faith to haue recourse vnto the Scriptures, not vnto vnwritten traditions, whether the Papists would send vs, for they are vncertaine, mutable, variable, and therefore can be no rule of faith.

And further, whereas the Apostle addeth, the *Scripture saith*, as before c. 9. 17. hereby that cauill of the Iesuites is remooued, which say that the Scripture is mute and dumbe, and cannot be a iudge of controuersies: but the Apostle saith, the *Scripture speaketh*, that is, God speaketh in the Scriptures, and it speaketh and proclaimeth the truth to euery one; therefore it is not a dumbe but a speaking iudge: and therefore is sufficient to determine all controuersies of religion, and matters of faith: See further *Synop. Centur. 1. err. 5.*

Controv. 14. *How the Apostle saith, there is no difference betweene the Iew and the Grecian. v. 12.*

Obiect. The Apostle before gaue the prioritie vnto the Iewes, c. 1. 17. *to the Iew first, and also to the Grecian:* how then doth he say here, there is no difference.

Answ. 1. We must distinguish the times: there was in the old Testament a difference made, because the Lord then had made choise onely of *Israel*, before all the people in the world, but now vnder the kingdome of the Messiah, this difference is taken away: Christ hath broken downe the wall of partition, and of both made all one: so *distingue tempora & concilabis Scripturas*, distinguish the times, and you shall reconcile the Scripture: *Parens.*

2. Adde hereunto, that because euen at the first preaching of the Gospel, the Iewes had a preheminencie, and the Gospel was first offered vnto them, the distinction of times will not fully satisfie: the Iewes were not preferred *quoad bona gratiæ*, in respect of spiritual grace, but *quoad prærogativam &c.* in respect of some prerogatiues they had, which S. Paul sheweth what they were, Rom. 3. 2. and c. 9. 5. 6. *Gorrhan.*

Controv. 15. *Against the maintainers of Vniuersall grace.*

Obiect. Whereas the Apostle saith, v. 12. *rich vnto all*, he may seeme to fauour their opinion, which hold, that God hath vniuersally and indifferently decreed to shewe mercie vnto all, and so in his owne purpose he hath not reiected any.

Answ. We must vnderstand the Apostle here not to speake *absolute*, absolutely of all in generall, but with these two qualifications: he speaketh of all *distributiue*, by way of distribution, all both Iewes and Gentiles: he is rich to all not in particular, but of what nation or kindred whatsoeuer, Iew, or Gentile: for that the Apostle taketh vpon him to proue, that not to the Iewes onely, but to the Gentiles also the promises of mercie in Christ doe belong: secondly the Apostle taketh (all) *limitate*, with a certaine limitation, *vnto all that call vpon him*, that is, *all beleeuers*, for they onely call vpon God, that doe beleeue in him.

Controv. 16. *That faith iustifieth not by the act thereof, but onely as it apprehendeth Christ.*

Whereas the Apostle saith, v. 13. *Whosoeuer calleth vpon the name of the Lord shall be saued, &c. Bellarmine* would hence inferre, that faith doth not iustifie, *relatiue*, by way of relation vnto Christ, by beleeuing in him, but in seeking, asking, inuocating, as here the Apostle saith: *lib. 1. de iustif. c. 17.*

Contra. 1. The Apostle saith not, neither can it be concluded out of his words, that we are saued by calling vpon God, but inuocation is a sure note and argument of saluation, because it is an euidence of their faith, whereby they are iustified and saued. 2. but faith iustifieth onely *passiuely*, as it apprehendeth Christ, not *actiuely*, in respect of the work and merit thereof: for we are iustified by the righteousnes of God, by faith in Christ, Rom. 3. 22. but the act and work of faith is a part of mans righteousnes, not of Gods, therefore so faith iustifieth not, but as it apprehendeth the righteousnes of God in Christ: See further *Synop. Centur. 4. err. 53.*

Controv. 17. *That faith onely iustifieth, not inuocation.*

Bellarmine out of this place, *whosoeuer calleth, &c.* would confirme an other of his errors, that faith *pro parte sua*, for it part iustifieth, if other things be not wanting: for saluation is here ascribed to inuocation: *lib. 1. de iustif. c. 12.*

Contra. 1.

Contra. 1. The ſame anſwer may ſuffice: for here ſaluation is not aſcribed vnto invocation, neither doth the Apoſtle ſhew, how, but who they are which ſhall be ſaued, namely, they which call vpon him, which is an act and effect of faith: for without faith, there is no invocation: the argument then followeth not, they which call vpon God ſhall be ſaued, therefore for their calling vpon God they ſhall be ſaued: for this were like, as if one ſhould reaſon out of theſe words of S. Paul, Act. 27.31. *Except theſe abide in the ſhippe, ye can not be ſafe:* all that did abide in the ſhippe were ſafe, therefore becauſe they did abide in the ſhippe, they were ſafe: for the ſhippe brake, and ſome were ſaued by ſwimming, ſome vpon boards, and other pieces of the ſhippe.

Controv. 18. *Againſt the invocation of Saints.*

v. 14. *How ſhall they call on him, in whom they haue not beleeued, &c.* This place is ſtrongly vrged againſt the Popiſh inuocation of Saints by our Proteſtant writers, as *Pareus*, *Paræus*, and others: for if we are to call vpon none, but in whom we muſt beleeue, and we are onely to beleeue in God, Ioh. 14. 1. *Ye beleeue in God, beleeue alſo in mee*, it followeth that God onely muſt be called vpon.

The Rhemiſts in their annotation here anſwer by a diſtinction of beleefe: that none can inuocate Chriſt as their Lord, and Maſter, vnleſſe they beleeue him ſo to be: but they may truſt alſo in Saints, that they can helpe them, and ſo alſo may beleeue in them, as their helpers: and this phraſe (they ſay) to beleeue in men, is found in Scripture, as Exod. 14. 31. *they beleeued in God, and in Moſes*, for ſo it is in the Hebrew.

Contra. 1. Seeing the Scripture curſeth him that truſteth, or putteth any confidence in man, Ierem. 17. 5. how can Papiſts eſcape this curſe, that are not aſhamed to profeſſe their truſt and confidence in man. 2. though that in the Hebrew phraſe the prepoſition *(beth)* which ſignifieth *(* in *)* be vſed, yet it is no more, then is expreſſed in the Latine phraſe in the datiue caſe, and ſo the Latine tranſlator, well obſerueth, *crediderunt Deo & Moſi*, they beleeued God, and Moſes: the meaning is no more then this, that they beleeued Moſes as a true Prophet of God, that it came to paſſe, as he had foretold. 3. and ſeeing all our faith and confidence muſt be grounded vpon the Scripture, but in the Scripture men haue no warrant to truſt in Saints, that they can helpe them, this is but a vaine confidence. 4. Neither are there diuers kinds of a religious beleefe and confidence: there is a ciuill kind of aſſurance, which is the good perſwaſion, that one may haue of another: but all our religious beleefe muſt be onely ſetled vpon God. 5. And ſo to conclude, *Auguſtine* ſaith in Pſalm. 64. *non poteſt eſſe Deo grata oratio, quam ipſe non dictavit, &c.* that prayer cannot be acceptable to God, which he (that is Chriſt) hath not indited: But Chriſt hath not endited any prayer vnto any but vnto God onely: therefore that forme of prayer is onely acceptable to him: See further hereof in *D. Fulkes* anſwer to the Rhemiſts vpon this place.

Controv. 19. *That we muſt pray with confidence and aſſurance.*

Mr. Calvin alſo vpon theſe words, *how ſhall they call on him, in whom they haue not beleeued, &c.* confuteth the opinion of the ſchoolemen, *qui ſe dubitanter Deo offerunt*, which doubtfully offer their prayers to God: and ſo *Bellarmine* ſaith, that it is not neceſſarie for a man in his prayer to beleeue and be perſwaded that God will heare him. *lib.* 1. *de bonis operib. c.* 9.

Contra. But the Apoſtle here requireth an aſſured beleefe in him that prayeth: and our Sauiour ſaith, *Whatſoeuer ye deſire, when ye pray, beleeue that ye ſhall haue it, and it ſhall be don vnto you*, Mark. 11.24. See further *Synopſ. Centur. 4. err. 88.*

Controv. 20. *Againſt the vaine pompe of the Pope of Rome in offering his feete to be kiſſed.*

v. 15. *How beautifull are the feete, &c.* This maketh nothing at all to countenance the pride of the Romane Antichriſt, who hath offered his feete to be kiſſed of Kings and Emperours. 1. the Prophet firſt, and the Apoſtle following him, meaneth not any ſuch particular geſture to be offered to the feete, but by a figure is vnderſtood the reuerence due to the perſon of thoſe which preached the Goſpel: and this rather confoundeth the pride of the Pope and his Cardinals, that ride in ſtate on their trapped horſes, whereas the Apoſtles trauailed on foote, preaching as they went: and therefore it is ſaide, *how beautifull are the feete.* 2. and this honour is onely belonging to them which preach the Goſpel: but the Pope and his Cardinals are ſo farre from preaching the Goſpel, that they by all meanes ſuppreſſe

presse it, and persecute with sword and fire the professors of it: *Martyr.* See hereof more *Synops. Centur. 2. err. 29.*

Controv. 21. *Against humane traditions.*

v. 17. *Faith commeth by hearing, and hearing by the word of God, &c.* Hence it is euident, that nothing must be preached but the word of God, and that faith onely is builded thereupon: all humane traditions must giue place, and whatsoeuer is vrged beside the word of God: The Papists indeed, are not ashamed to call their traditions, *verbum Dei non scriptum*, the word of God not written; which is not farre from blasphemie to make their own inuentions, and traditions equall with the word of God: which is not to be found, but onely in the Scriptures: for the word of God is certaine, we know who is the author thereof, it is consonant to it selfe, and remaineth for euer: but their traditions are of obscure and vncertaine beginning, they are contrarie to themselues, and are chaungeable: *Basil* hath this notable testimonie concerning the authoritie of the Scriptures, calling it, the sinne of pride *aut non admittere, &c.* either not to admit the things written in the Scriptures, or to adde vnto them: and this he confirmeth by that saying of S. Paul, Gal. 3. 15. *Though it be but a mans couenant, when it is confirmed, yet no man doth abrogate it, or addeth any thereto, &c.* See further concerning traditions, *Synops. Centur. 1. Err. 13.*

serm. de confes. fidei.

Controv. 22. *That the Ministers and Preachers of the Gospel haue a lawfull calling, against Stapleton.*

v. 15. *How shall they preach vnlesse they be sent, &c.* Hereupon the Romanists, as namely *Stapleton Antidot. p.* 684. and the *Rhemists* in their annotations here, take occasion to charge the Protestant Ministers which intrusion: because they haue neither an extraordinarie calling, because they are not furnished with the power of miracles, nor yet ordinarie from the Church.

Contra. 1. It is not true, that there is no extraordinarie calling without the gift of miracles, for we read of many Prophets, which were sent in times past, and yet are not mentioned to haue wrought any miracles. 2. The Preachers and Protestant Ministers now, doe enter by that ordinarie calling, which is established in those seuerall Churches, where they are placed. 3. in the beginning of the reformation of religion, diuerse, which were stirred vp to be preachers of the gospel, had a calling, such as it was in their Popish Church, as *Luther, Pet. Martyr*, with others. 4. But we insist rather vpon this point, that where either there is no Church, or the same corrupted, diuerse are extraordinarily raised vp, and so sent of God (of which extraordinarie sending the Apostle speaketh here) where no lawfull calling is to be had: as learned *D. Fulk* in his answer vpō this point, sheweth out of *Ruffinus*, how diuerse great nations haue beene conuerted by lay men, and women: as a great nation of the Indians, by *Ædesius*, and *Frumentinus:* the countrie of the Iberians, by a captiue woman: yea and further he addeth, how in constituted Churches, lay men, which were able, were permitted to teach the people, which was the defense of Alexander B. of Ierusalem, *Theoctistus* of Cæsaria against *Demetrius* B. of Alexandria, for suffering *Origen* before he was ordained to teach in the Church: how much more, where the Church is corrupted, may not lay persons be stirred vp extraordinarily to preach.

Controv. 23. *That the Hebrew text is more authenticall, then the vulgar Latine translation.*

v. 18. Whereas the Apostle saith, *their sound is gone through the earth*, according to the *Septuagint:* and so the latine translator readeth: and yet in the Hebrew text, Psal. 19. the word is *cavam, their line*, hereupon, and by occasion of the like places our aduersaries doe commend the vulgar latine, as more authenticall, and freer from corruption, then the Hebrew.

Contra. For answer hereunto: 1. some thinke, that the Septuagint, for *kavam, their line*, might read *kalam, their voice*, which word is in the end of the former verse, *Faim:* but then, as *Pareus* obserueth, the Septuagint would haue translated it φωνὴ, voice, as they did before, not φθόγγος, sound. 2. *Beza* thinketh they translated thus (*their sound*) to make it answerable vnto the next clause, *and their words into the end of the world.* 3. and *Pareus* gesseth that they might read θόλος, which signifieth, *ædificium cameratum*, a vaulted building, such as the frame of the heauens seemeth to be. 4. But I rather thinke that the Apostle refuseth not the Septuagint, whose translation was so well knowne, because they reteine the sense of the place, though they exactly render not the words: for both in respect of the heauens,

heauens, whereof the Psalmist speaketh, their line and workemanship, was as it were their voice, and in respect of the Apostles their propheſies of their ſound, and voice, was as a line, and rule of doctrine to the Church: and theſe two the Prophet Iſai ioyneth together, c. 28. 10. *precept vpon precept, line vpon line*, where the ſame word is vſed: and thus the precepts of the Apoſtles, was indeede a line vnto them, whome they taught. 5. But it were a very prepoſterous courſe to preferre the tranſlation before the originall; as the riuers before the ſpring and fountaine: which is contrarie to *Auguſtines* mind, *lib. 2. de doctrin. Chriſt.* who would haue the old Teſtament examined according to the Hebrew, and the new according to the Greeke originall.

24. Controv. *Againſt the workes of preparation.*

v. 20. *I was found of them, that ſought me not.* In that the Gentiles were called, when they ſought not after God, neither enquired after him: it is euident that they did not prepare a way by their morall works, or ciuill kind of life, and thereby make themſelues more fit and apt for their calling: for they are called in the former verſe, *a foolish nation*, altogether vnwiſe vnto ſaluation: for it is not poſſible without faith to pleaſe God, Heb. 11. 6. ſo *Chryſoſtome* here confeſſeth, in that the Lord ſaith, *I was made manifeſt to them, that asked not after me*, he ſheweth, *quod totum hoc Dei gratia perfecerit*, that Gods grace wrought all, &c. and yet afterward, forgetting himſelfe, he ſaith, *nequaquam omnium erant vacui*, they were not void of all: for in that they apprehended and acknowledged the things manifeſted vnto them, *hoc de ſuo attulerunt*, this they brought of their owne, &c. whereas our Sauiour Chriſt ſaith, *without me ye can doe nothing*, Ioh. 15. 5. See more hereof, *Synopſ. Centur. 4. err. 75.*

25. Controv. *Againſt the Iewes, that will not haue the Prophet to ſpeake of them, in theſe words, I haue ſtretched out my hands, &c.*

Whereas the Prophet Iſa, c. 65. 2. as the Apoſtle here citeth him, v. 21. calleth them *a rebellious people*: *Pet. Martyr* out of *Munſter* ſheweth how a certaine Rabbin among the Iewes would not haue this ſpoken of the Iewes, but of the Gentiles: and that which followeth in the Prophet, how they ſacrificed in gardens, and burnt incenſe vpon brickes, and remaine among the graues, he applieth vnto the Gentiles, profeſſing themſelues Chriſtians, he meaneth the Papiſts, which haue their altars, wherein they ſacrifice, and doe viſit the ſepulchres of the dead, and worſhip their reliques.

Contra. 1. It may be a ſhame vnto thoſe, which call themſelues Chriſtians to giue ſuch offence to the Iewes, as to pollute themſelues with thoſe things, which the Prophets directly enueigh againſt: when ſhall we looke to haue the Iewes conuerted to the Chriſtian faith, when they find idolatrie and other ſuperſtitions practiſed among Chriſtians, for the which their forefathers were puniſhed. 2. But yet they abſurdly and ignorantly wreſt this ſo euident a place from themſelues to the Gentiles: for firſt it is euident, that the Prophet ſpeaketh of two kind of people; the one that asked not after God, and yet he did declare himſelfe vnto them; the other, to whome he ſtretched forth his hands continually, and called them vnto him: the firſt muſt needes be the Gentiles, for the Iewes profeſſed themſelues worſhippers of God, and asked after him: therefore the other are the Iewes: and this further appeareth, becauſe this is reckoned among one of their faults, they did eate ſwines fleſh, which neither was practiſed among the then Pagan, nor now beleeuing Gentiles. 3. Wherefore this rebuke muſt light vpon the Iewes: for they contemning the Lords altar, did ſet vp other altars in gardens to ſacrifice vpon, to their idols: they did viſit the graues and ſepulchres, either to conſult with the dead, contrarie to the law, Deut. 18. or els to adore their reliques, as Papiſts now doe. 4. And it is apparant to all the world, how this propheſie is fulfilled: God hath reuealed himſelfe to the Gentiles, and the Iewes are blinded ſtill.

6. Morall obſeruations.

1. Obſerv. *Of the ſecuritie and aſſurance of faith.*

v. 6. *Say not in thine heart, who ſhall aſcend into heauen, &c.* So long as a man is vnder the terror of the law, his mind is continually perplexed and troubled, doubting of heauen, how he ſhall come thither, and fearing hell who ſhall deliuer him from thence: but beeing iuſtified by faith, and ſo at peace with God, nothing doth trouble vs: we needs not to ſay, who ſhall aſcend to heauen, to bring vs thither, or deſcend to hell to redeeme vs

thence, for Christ hath done both for vs: in whom we are so sure of Gods loue, that nothing can separate vs from it: as S. Paul sheweth by his owne experience, Rom.8.38.39. so long then as the minde is doubtfull, perplexed, and wauering, it is a sure signe, that such haue not yet attained vnto this iustifying faith.

Observ. 2. *Against pride and vaine-glorie.*

Chrysostome vpon these words, v.11. *He that beleeueth in him shall not be ashamed:* taketh occasion to shewe the vaine desire of humane praise: whereas it is faith in Christ, that bringeth true praise, and deliuereth from shame and confusion: I will abridge his morall vpon this point.

1. First he describeth this vanitie, by the adiuncts thereof, *quid illa sumptuosius, quid difficilius, &c.* what is more sumptuous, and more hard: as to build goodly houses, to prouide multitude of seruants, great horse, to set forth showes, to go in pompe, and all to get praise: what can be more costly?

2. By the event: it consumeth not onely money, but *deuorat animas*, it deuoureth the soule, *mater gehennæ est inanis gloria*, vaine-glorie is the mother of hell, and vehemently kindleth the fire thereof.

3. By the difference between this passion, and all other: *quæ morte finiuntur*, which end by death: but this vaine desire sheweth it selfe after death, as in the immoderate cost bestowed in garnishing sepulchres: that they which could not affoard one halfepennie to the poore while they liued, *morientes sumptuosam mensam vermibus præbeant*, beeing dead to prepare a sumptuous table for the wormes.

4. By the condition and propertie of it: as there is no seruitude, no not of the Barbarians, which is more grieuous, then the seruitude of vaine-glorie: it commandeth most seruile things: he which is ambitious refuseth no labour nor seruice, to further his vnsatiable appetite: so that there cannot be a greater slaue, then a vaine-glorious man.

5. The companions of vaine-glorie, are envie, couetousnes, adulteries: for many one in his foolish braverie vaunteth himselfe, *hanc & hanc ego decepi*, I haue deceiued this woman and that, and had my will of them.

6. Vaine-glorie is an vncertaine thing: though a man had tenne thousand commenders, they much differ not *à graculis garrientibus*, from so many cackling iayes: for they will vpon any occasion be as readie to dispraise.

7. Beside, that which a man desireth to be praised, he soonest obtaineth by contemning of praise: for men doe not more wonder at any, then at him, *qui non laudari sustinet*, which can not endure to be praised.

8. This studie of vaine-glorie is farre vnlike all other studies and professions: in other artes men will make them their iudges that haue skill: but the vaine-glorious man, putteth himselfe vpon the ignorant multitude: the harlot is not so vaine: for she contemneth and despiseth many louers; but the man ambitious of praise, doth fawne euer vpon base and vile persons, for praise and commendation.

Now *Chrysostome* in this manner proceeding to lay open the vanitie of this desire of praise, doth also shewe the remedies against it.

1. There is a woe denounced to such, Luk. 6. 26. *Woe be vnto you, when all men speake well of you: for so did their fathers to the false Prophets:* euill men are sooner commended of the world, then good.

2. We must set before vs the euerlasting praise of God, which will make vs to tread vnder foote the praise of men: like as they which delight in the comelinesse of the bodie, *alia splendidior facies visa, à prima separat*, a more beautifull face doth turne a mans desire from the former: the seruant looketh to his master, the scholar to his teacher, the labourer to his paymaster: but he that desireth the praise of men, looketh not to God his master and rewarder: *Athleta in arena certans, in theatro probari cupit*, the champion or combatant striuing in the sand and ground belowe, yet seeketh to be approoued in the theatre aboue: yet a vaine-glorious man, *cum theatrum in cœlo habet, spectatores in terris colligit*, when he hath his theatre in heauen, yet doth seeke vnto him spectators in earth.

3. We must consider the dignitie and excellencie of our calling, and say with S. Paul, knowe ye not that we shall iudge the Angels: and wilt thou then that shalt iudge the Angels, be iudged of vile and base persons here in earth?

4. We

4. We must set before our eyes, the examples of the Saints, that haue condemned the vaine-glorie of this world: as *Helias*, when the King and nobles and people were gathered together, and wondred at him: he sought not their praise, but checked them, saying, *how long halt ye betweene two opinions?* 1. King. 18. 21. and when all Iudea assembled vnto Iohn, he fawned not vpon them, but reprooued them, *O generation of vipers*: to this purpose, *Chrysostome*.

Observ. 3. *Against despaire.*

v. 12. *He that is Lord ouer all, is rich vnto all:* From this place *Oecumenius* collecteth a comfortable note: that seeing Christ is so desirous of our saluation, *vt suas diuitias existimet esse*, that he counteth it his riches, if many be brought vnto the faith: that no man should despaire of saluation: And that we should haue a desire vnto our saluation, which our Blessed Sauiour so thirsteth after: as he did, when he wept ouer Ierusalem, which he would haue gathered vnto him, as the henne doth her chickens, but they would not, Matth. 23.

Observ. 4. *Against envie.*

M. Calvin vpon the same words, he is rich vnto all, doth thus collect, that one should not envie another, as though they lost any thing by the graces bestowed vpon an other: for God is aboundantly rich, *eius opulentiam largitate non minui*, his bountie and riches is not diminished by his giuing: God hath enough in store for all: it is therefore called *the deepenes* of his riches, c. 11. 33. the bottome whereof can neuer be founded, nor the fountaine drawne drie.

5. Observ. *Of the reuerent respect, which should be had vnto the Ministerie, and Ministers of the word.*

v. 15. *How beautifull are the feete:* seeing the Ministers of the Gospel doe bring vnto vs the tidings of saluation, and of peace with God: they ought to be more welcome vnto vs, then they which bring vs newes of any worldly treasure whatsoeuer: and herein appeareth how earthly minded men of this world are, that haue no more regard vnto those, who are the messengers of God for their soules health: that whereas, in euery profession the Ministers thereof are honoured: as the Pagans did highly esteeme their idolatrous sacrificers; the Turks, their *Musulmen*, which are their Priests; the Papists their Masse-priests: yet among Protestants, their Ministers and Preachers, are of least regard, vnlesse it be among those few, that receiue comfort by their ministerie.

6. Observ. *Against* titulant *Ministers, which haue the name onely, and not the thing.*

v. 15. *How beautifull are their feete, which bring glad tidings of peace, &c.* It is required then of Ministers, that if they would be honoured as Messengers, they should bring the Message with them, that is, to preach good things vnto the people: this then maketh for the reproofe of idle or vnsufficient ministers, that either can not, or will not preach to the people: where is now their loue vnto Christ, seeing they feede not his flocke: as Christ said vnto Peter, *louest thou me, feede my sheepe, &c.* Ioh. 21.

7. Observ. *Of the necessitie of the preaching of the word.*

v. 17. *Faith commeth by hearing, &c.* Where then there is no preaching of the word of God, there can be no hearing: where no hearing, there no faith: this sheweth the miserable state of those people, which want the ordinarie ministrie and preaching of the word of God: how can they but fall into the ditch, that either haue no guides, or those but blind: for the Scripture saith, *where there is no vision, there the people decay*, Prou. 29. 18. where are no Prophets ordinarie or extraordinarie, there the people must perish: *Chrysostome* compareth the word of God, and the preaching thereof vnto oyle, and faith as the lampe, without the word preached faith decayeth, as the lampe without oyle is extinguished: The consideration hereof should moue Christian Magistrates which are the chiefe pastors of the Lords inheritance, to prouide, that the people be euerie where taught: and the people themselues should be incited chiefely to seeke for the foode of their soules.

CHAP. XI.

I. The text with the diuerse readings.

v. 1. I say then, (*I demaund. G.*) hath God cast away his people? God forbid: (*let it not be. Gr.*) for I also am an Israelite of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people, which he knewe before (*from the beginning. S.*) knowe ye not what the Scripture saith of Elias, *V. Be. B. G.* (*to Elias. S. in Elias. L. the preposition is* (ἐν, *in*) *but it is taken as the Hebrewe preposition* (*beth*) *is, to signifie* (*de*, of.) how he communeth with God (*entreth. S. maketh intercession. L. V. B. yet he doth not pray against Israel, but onely communeth,* ἐντυγχάνει,) against Israel, saying:

3 Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life.

4 But what saith the answear of God (*the diuine answear. Gr. Be. L. it was said vnto him in revelation. S.*) vnto him? I haue reserued (*left. Gr.*) vnto my selfe seuen thousand men, which haue not bowed the knee (*and worshipped. S. ad.*) vnto (*before. L. ad.*) Baal: (that is, *the image of Baal. V. Be.*)

5 Euen so then at this present time, is there a remnant (*a reseruation. Be.*) according to the election of grace. (*of God. L. ad.*)

6 And if *it be* of grace, it is no more of works, or els were grace no more grace: but if it be of works, it is no more grace: or els worke were no more worke: (*this clause is omitted in the vulgar latine.*)

7 What then? Israel hath not obtained, that he sought: but the election hath obtained it, and the rest haue beene hardened: *B. G.* (*blinded. L. S. V. B. P. but* πωρόω, *properly signifieth to harden, as Ioh. 12. 40. he hath blinded their eyes, and hardened their hearts.*)

8 According as it is written, God hath giuen them the spirit of slumber, (*of compunction, L. V. S. A. P. of commotion, S. of remorse, B. the word* κατάνυξις *properly signifieth compunction: but because they which are in a deepe slumber can not feele though they be pricked, it signifieth here rather slumber, the cause being taken for the effect*) eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, Let their table be made for a snare, and for a net, (*or trappe, B.*) and for a stumbling blocke, (*a scandale, Gr.*) and for a recompence (*a retalion, Gr. a requitall*) vnto them.

10 Let their eyes be darkned, that they see not, and bow downe their backe (*their thigh, S.*) alwaies.

11 I say then (*I demaund, G.*) haue they stumbled, that they should fall? God forbid: but thorough their fall (*sinne, L.*) saluation *commeth* vnto the Gentiles, to prouoke them to emulation. (*to follow them, G.*)

12 Wherefore if the fall of them be the riches of the world, and the minishing (*condemnation, S.*) of them, the riches of the Gentiles, how much more shall their abundance *be*?

13 For I speake to you Gentiles, in as much, as I am the Apostle of the Gentiles, I magnifie my ministerie: (*office, G. B.*)

14 If by any meanes I might prouoke vnto emulation (*prouoke, B. prouoke to follow, G. the word is* παραζηλόω, *to prouoke vnto zeale or emulation*) and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what *shall* the receiuing *be*, but life from the dead?

16 For if the first fruits be holy, so is the *whole* lumpe: and if the root *be* holy, so *are* the branches.

17 And though some of the branches be broken off, and thou beeing a wild Oliue tree, wast graft in for them, and made partakar of the roote and fatnesse of the Oliue tree;

18 Boast not against the branches: and if thou boast, thou beares not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: thorough vnbeleefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the naturall branches, *take heede*, least he also spare not thee.

22 Behold therfore the kindnes (*benignitie. B. S. bountifulnes. G. goodnes. L.* χρηστότητα) &

ſeueritie of God: toward them which haue fallen, ſeueritie, but toward thee kindnes, if thou continue in *his* kindnes, or els thou alſo ſhalt be cut off.

23 And they alſo if they abide not ſtill in vnbeleefe ſhall be graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the wild oliue tree by nature, and contrarie (*beſide, B.S. rasè.*) to nature waſt graffed in a right oliue tree (*good oliue. Gr.*) how much more ſhall they which are by nature, be graffed into their owne Oliue tree?

25 For I would not brethren, that ye ſhould be ignorant of this ſecret (*myſterie. Gr.*) that ye ſhould not be wiſe (*arrogant. B. G. A.*) in your ſelues, (*in your owne conceits. B.*) that obſtinacie (*blindnes. L. V. ſee before v. 7.*) in part is come to Iſrael, vntill the fulnes of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaued, as it is written, The deliuerer ſhall come out of Sion, and ſhall turne away vngodlines from Iacob.

27 And this is my couenant (*teſtament. V. S. L. P. διαθήκη, ſignifieth both, but the firſt is fitter here*) to them, when I ſhall take away their ſinnes.

28 As concerning the Goſpel, *they are* enemies for your ſakes, but as touching the election they are beloued for their fathers ſakes.

29 For the gifts and calling of God are without repentance. (*ſuch as he cannot repent him of. B. V. God changeth not in his gift. S.*)

30 For euen as ye in times paſt haue not beleeued God, (*obeyed. Be. S. ἀπειθήσατε, it ſignifieth both, but the firſt is more proper here*) yet haue now obtained mercie thorough their vnbeleefe:

31 Euen ſo now haue they not beleeued, (*not obeyed, Be. haue beene contumacious. S. ſee the former verſe*) by the mercie *ſhewed* vnto you, (*your mercie. Gr.*) that they alſo may obtaine mercie, (not *beleeued the mercie. B. A. in the mercie. L. not beleeued becauſe of your mercie. V. S. Beza referreth it to the latter clauſe, that by your mercie they might obtain mercy.*

30 For God hath ſhut vp all in vnbeleefe, (*contumacie, or diſobedience, S. B. ἀπείθεια. ſignifieth both, the firſt rather here, for the Apoſtle ſtill vrgeth the neceſſitie of beleefe, as c. 9. 32.*) that he might haue mercie on all.

33 O the deepenes of the riches, both of the wiſdome and knowledge of God! (*and of the wiſdome and knowledge of God, L. ſee 32. queſt.*) how vnſearchable (*incomprehenſible, L.*) are his iudgements, and his waies paſt finding out?

34 For who hath knowne the minde of the Lord? or who was his counſeller?

35 Or who hath giuen vnto him firſt, and he ſhall be recompenſed?

36 For of him, and thorough him, (*in him, S.*) and for him, are all things, to him be glorie for euer. Amen.

2. The Argument, Method, and Parts.

THe Apoſtle in this Chapter treateth of the calling of the Gentiles, and of the reiection of the Iewes: yet ſo, as that he both exhorteth the Gentiles not to inſult ouer the Iewes, becauſe they are reiected for a time: and to the comfort of the Iewes he ſheweth, that they are neither totally, nor finally reiected, but ſhall in the ende be conuerted. There are 3. parts of the chapter: the firſt is doctrinall, ſhewing, that the Iewes are not totally reiected, to v.11. the ſecond is exhortatorie, both to Iewes and Gentiles, to v. 33. the third is the concluſion. v.33.

1. In the Doctrinall part, 1. he ſheweth, that all the Iewes are not reiected by theſe reaſons. 1. by his owne example, that was a Iew. 2. by the immutabilitie of Gods foreknowledge, v.2. 3. by an argument *à pari*, taken from the like in Elias time: the *antecedent* containeth Elias complaint vnto God, v. 3. and Gods anſwer to him, v. 4. the *conſequent* ſheweth the application: euen ſo now a remnant ſhall be ſaued, v.5. as in Elias time: this is amplified by ſetting forth the efficient cauſe, of their election, the grace of God, which can not fall away, which is enlarged by the contrarie, *not of works*, v.6. 2. Then the Apoſtle ſpeaketh of the part of the Iewes reiected: which is propounded by the contrarie, v.7, and proued by teſtimonies of Scripture, one of *Iſay*, v.8. the other of the Prophet Dauid, v.9,10.

2. In the exhortation, 1. he moueth the Gentiles, that they ſhould not inſult ouer the

Iewes, to v.25. 2. he comforteth the Iewes by a propheticall prediction of their conuersion, to v.33.

1. The summe of the Apostles exhortation is set forth, v.18. that the Gentiles (to whom he directeth his speach, v.13.) should not boast themselues, nor be high minded, v.20. or arrogant in themselues, v.25. This exhortation is strengthened by diuers arguments. 1. from a double end of the reiection of the Iewes, one to bring saluation to the Gentiles, the other, that the Iewes might emulate the example of the Gentiles: these two ends are propounded, v.11. and then amplified, the first v.12. by an argument from the lesse to the greater: that if the world gained so much by the reiection of the Iewes, much more by their conuersion: the other ende is vrged by shewing the ende of the Apostles ministerie among the Gentiles, which was to prouoke the Iewes to emulation, to saue some of them, v.13,14.

2. *Argument* from the hope of the conuersion of the Iewes, v.15. which is grounded vpon the force of the Couenant, they are branches of an holy roote, v.16. therefore let not the Gentiles insult.

3. *Arg.* from the former state and condition of the Gentiles, they were as a wild oliue tree, v.17.

4. *Arg.* the Gentiles should shew themselues vnthankfull to insult against the roote, which did beare the branches, v.18.

5. *Arg.* the Gentiles might be cast off themselues, therefore they were not to boast: which he prooueth by an argument from the greater to the lesse: if God spared not the naturall branches, much lesse the vnnaturall, v.19,20,21.

6. *Arg.* from the cause or originall of the vocation of the Gentiles, the bountie and mercie of God, therefore they were not to boast, v.22.

7. *Arg.* from the hope of the conuersion of the Iewes, which was touched before, v.15. which is amplified, by the efficient, the power of God, and by an argument from the lesse to the greater, v.24.

The propheticall prediction of the conuersion of the Iewes for their comfort followeth: which is propounded v.25. as before he shewed, that the reiection of the Iewes was not *totall*, so here he prooueth, that it shall not be *finall:* but that Israel shall be called againe, 1. by two testimonies of the Prophet Isai, v.26,27. 2. from the dignitie of the Iewes depending vpon Gods grace and election, which was infallible, v.18,19. 3. *à pari*, from the like, as the Gentiles sometimes beleeued not, but were receiued to mercie, so the Iewes then beleeued, but should receiue mercie, v.30,31. 4. from the ende, God hath shut vp all in vnbeleefe, that all might tast of his mercie, v.32. and ascribe nothing to themselues.

3. The conclusion consisteth, 1. of an exclamation, with an admiration of Gods wisdome and knowledge, as vnsearchable: which is shewed, 1. by the secrecie thereof, not to be found out by a creature, v.34. 2. by the bountie of God, not prouoked by any mans giuing first vnto him. 3. becausse God is the beginning and end of all things. 2. then followeth the Apostles vow and wish, that all glorie may be ascribed vnto God, v.36.

3. *The questions and doubts discussed.*

Quest. 1. *Of the scope and intent of the Apostle in this chapter.*

1. Whereas the Apostle had in the ende of the former chapter shewed out of Isay, how the Iewes for their obstinacie were reiected, and the Gentiles called: now he sheweth in this chapter for the comfort of the Iewes, that all generally were not cast off, but onely the vnbeleuers, *Origen:* and so least that the Iewes might haue despaired, and some might also haue obiected, as though hereby Gods promises to his people should haue beene made of no effect, he sheweth this reiection of the Iewes not to be generall, *Par.* and this he doth, *ne insultarent Gentiles*, least the Gentiles might haue insulted ouer the Iewes, *gloss. ordin.*

2. So then partly to minister consolation to the Iewes, *Bucer:* partly to represse the insolencie of the Gentiles, the Apostle sheweth three things concerning the reiection of the Iewes: that it is not *vniversalis*, vniuersall, to v.11. nor *inutilitis*, vnprofitable, to v.25. nor *irrecuperabilis*, irrecouerable, from v.25. to the ende, *Lyran.*

3. And touching the first, that their fall is not generall: he sheweth, first that all are not reiected, as by his owne example, then that some are assumed, as seuen thousand were in Elias dayes: and yet some reiected, v.8. 9. *Gorrhan.*

Quest. 2.

Quest. 2. *Why the Apostle maketh mention of the tribe of Beniamin, whereof he was.*

v. 1. *I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin, &c,* 1. *Pet. Martyr* thinketh that Saint Paul would signifie here, that he was not obscurely borne, but of a noble tribe, euen of Beniamin which came not of any of Iacobs handmaides, but of Rachel his principall wife: and out of the which Saul the first King of Israel was chosen. 2. *Tolet* giueth a contrarie reason, that least Saint Pauls calling might be ascribed to the dignitie of his tribe, he sheweth he was of Beniamin, which was *vltima & minima*, the last and least of all the tribes. 3. the *interlin. glosse* thinketh it is added, because mention is made next before, of the seed of Abraham, lest he might be thought to be of Abraham, by Ismael: But this doubt was remooued before in that he saith he was an Israelite. 4. *Gorran* giueth this coniecture: *alludit genus operi sequeti*, S. Pauls kindred and tribe is mentioned, as agreeable to the worke that followed: for as Rachel died in the birth of Beniamin, so the Synagogue in the birth of Paul: and as Iosephs cup was found in Beniamins sackes mouth, so the word of Christ in the mouth of Paul: and as Iacob saith of Beniamin, Gen. 49. that he is a wolfe devouring the pray: so Saint Paul spoiled the Iewish Synagogue, and brought many as a pray vnto Christ.

5. But these collections are to curious: S. Paul onely hereby sheweth that he was a Iew by nation, not a Proselyte conuerted to the faith: by rehearsing three of their principall Fathers, Israel, Abraham, Beniamin: *Pareus*, that his kindred was so farre off from beeing an hinderance to him, that he was chosen to be *præco gratia*, a preacher of grace: *Bucer:* and therefore all the Iewes were not reiected.

Quest. 3. *How God is said not to cast off that people whom he knewe before, v.* 2.

1. *Chrysostome* taketh here Gods foreknowledge for his prescience by the which he did foresee the people whom he had chosen, *aptum fore fidem recepturum*, to be apt and readie to receiue the faith: But herein the Greekes erred in attributing too much to mans freewill: and the contrarie is euident out of the Scripture, and reasons diduced from them, that Gods prescience was no cause, why he elected the people of Israel. As 1. Deut. 7.7. the Lord saith, he did not set his loue vpon them or choose them, because they were moe in number, &c. he did of his meere loue choose them, not for any respect vnto any thing in them. 2. how could he foresee any goodnesse in them, in whom naturally there is nothing but evill. 3. and the Lord here saith, v.4. *I haue reserued seuen thousand*, he ascribeth it to their own will, but to his owne grace, that they were so reserued.

2. Some will haue this vnderstood comparatiuely, *ipsum præsciuit ante Gentes*, God did foresee them to be his people before the Gentiles, so *Oecumenius* vnderstandeth it of the prioritie of the calling of the Iewes before the Gentiles: But as *Beza* well obserueth, the Apostle here speaketh not of vocation, but of the decree of eternall predestination.

3. Some interpret it thus: *which he knew before*, that is, had before enlarged with many excellent benefits: but it is euident by the circumstance of the place, that the Apostle speaketh here of election before all time, not of the collation of benefites in time, *ex Tolet annot.* 1.

4. Wherefore, we must vnderstand, that Gods prescience is taken foure waies: 1. either largely for his foresight, whereby he seeth and knoweth all things which are done in the world: as Peter saith to our Sauiour, Ioh. 21. 17. *Lord thou knowest all things:* and this generall prescience in God, belongeth to his vnderstanding, rather then will, and is no cause of things: for all that God in this sense knoweth, he decreeth not. 2. Gods prescience is taken more strictly, for his foreknowledge of those things which he decreeth to be, both of good, which he purposeth to worke, and of euill, which he purposeth to permit: and this prescience is *practicall*, the former is onely *speculatiue*. 3. it is vsed yet in a more strict sense, as when it signifieth the approbation and acceptance of God in his eternall loue: as Rom. 8.29. *Whome he knew before, he predestinate:* and so *prænoscere* is *probare*, to foreknow, is to approoue, as *Origen* saith: and so Gods prescience differeth from election, as the cause from the effect: as it signifieth election and predestination it selfe: and so *Augustine* taketh it here, *præscivit, id est, prædestinavit*, he foreknew, that is, predestinate: so also *Haymo, Lyranus:* and so the meaning is, whome he *knew before, ab æterno electum amplexus*, whom he loued and embraced beeing elected from the beginning: *Beza:* and here the word *præcognoscendi,*

noscendi, of foreknowing, signifieth *beneplacitum*, the good pleasure of God, whereby he chose them to be his children, *Calvin:* for there is difference betweene these two words, προειδέναι, to foresee, and προγῶναι, to foreknow: this signifieth a foreknowledge with approbation, in which sense, the Apostle saith, 2. Tim. 19. *The Lord knoweth, who are his:* the other is taken for a bare prescience and foresight, which is not ioyned with such approbation.

Quest. 4. *Of Elias complaint vnto God concerning Israel.*

1. S. Paul alledging the Scripture, as an interpreter, doth not tie himselfe strictly to so many words, nor to the same order: in the place which is here cited, 1. King. 19. *Elias* saith, *they haue killed thy Prophets (with the sword,)* which clause is here omitted, and he saith in the first place, *and haue destroied thine alters*, which the Apostle rehearseth in the second place: likewise in these words, *they seeke my life (to take it,)* these last are omitted: and the Lord in his answer in that place, maketh mention of 7. thousand which neither had bowed the knee to Baal, *nor kissed him with his mouth*, which latter is here omitted also by the Apostle.

2. *Chrysostome* noteth how the Apostle in great discretion bringeth in the example of Elias, that great Prophet, *qui omnibus erat in pretio*, who was highly esteemed of them all: whose authoritie they could not gainesay. And Saint Paul by this example of Elias, doth secretly meete with an obiection: because he had giuen instance onely of himselfe before, they might haue imputed it to S. Paul, as an insolent part, as though the whole condition and state of Israel rested in him onely: whereunto he answeareth, that there might be many more beleeuing Israelites, though not knowne vnto them, as in the daies of Elias.

3. *How he maketh request against Israel.* 1. there are two kinds of request or complaint against one, either in complaining of the faults or sinnes committed, or in crauing punishment & vengeance for the sinne; some thinke that Elias complained against them the latter way, as *Levi ben Gerson*, thinketh that the fire, wind, and earthquake, which were sent before, did signifie *impetum Eliæ*, the heat & earnestnes of Elias, that would haue incensed the Lord to punish his people: *Pet. Martyr* also consenteth, and would excuse it thus, the Prophet was not angrie with their persons, but would haue their sinnes punished, and he had the spirit of prophesie, whereby he knew that the Lord would punish them, and so therein his praiers concurre with Gods will: *Lyranus* thus helpeth the matter, that he did it not *zelo vindictæ sed amore iustitiæ*, not with desire of reuenge, but in a zeale of iustice: *non vt punirentur, sed corrigerentur*, not that they should be so much punished, as corrected and amended, *Gorrhan.* But herein Elias had beene much vnlike Moses that praied for the people, and Samuel which said, *God forbid, that I should cease to pray for the people*, 1. Sam. 12. and our Sauiour, Matth. 15. biddeth vs to praie for our enemies. 2. Therefore *Beza* to mitigate the matter, translateth the word ἐντυγχάνει, *talked with God*, and thinketh, he did only *id simpliciter dicere, &c.* rehearse that simply without any other intent, which made against Israel: But S. Paul vseth this word in the other sense, which is *to make request*, as c. 8. 16. the spirit is said to make request for vs, and v. 34. Christ maketh request for vs. 3. Wherefore this was onely a complaint of the great decaie of religion, and of the great impietie of the people, *Pareus.* M. *Calvin* thinketh that he did *imprecari interitum*, wish their destruction: so also *Gryneus*, that beside the complaint of the apostasie of Israel, there was *tacita imprecatio*, a secret imprecation: but this I refused before: I therefore rather consent to them which thinke that the Prophet onely vttereth here his complaint vnto God of the generall falling away of the people, *Osiand. postulabat illius auxilium, &c.* he entreated his helpe against the rebellious people, *Tolet annot. 2. Deum interpellat iudicem*, he calleth God to be iudge betweene them, *Gorrhan: Pet. Martyr* obserueth that there are two kinds of expostulation with God, one when as simply complaint is made of the iniquitie of the times, and the sinnes of the people, which it is lawfull to doe: the other when as men so expostulate with God, as that they shew their discontent, and doe charge God, as it were with negligence in the regiment of the world: but the Prophet here expostulateth with God after the first manner.

4. *They haue broken downe thine altars, &c.* 1. These were not the altars of the high places, for they are commended, which cast them downe: 2. Nor yet the altars, which Ieroboam set vp for his golden calues; for they were not the Lords altars. 3. Nor yet the al-

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tars in the temple at Ierusalem, for they were not vnder the dominiō of Israel, against whom Elia complaineth. 4. *Pet. Martyr* thinketh they were the altars, which had beene erected by Abraham and other of the Patriarkes, the memorie whereof yet remained: but it is not like, that they continued so long. 5. and to vnderstand by these altars, by a figuratiue speach, the true worship of God, as *Faius, Gryneus, Pareus*, it seemeth not to be so proper. 6. *Haymo* thinketh they were such altars, as the godly among the teine tribes, *Deo ædificarunt*, did build vnto God, because they could not goe downe to Ierusalem: but these could not be called Gods altars, which were built by a priuate authoritie. 7. Therefore *Osiander* better vnderstandeth the altars, *tuo iussu erecta*, which had beene erected at the Lords commandement, as by the Prophets Samuel, Elias, who had the Lords extraordinarie direction for the erecting and building of altars.

5. *And I am left alone*: wherein Elias error appeared, both in complaining, as though all the people were fallen away, & that he himselfe was left alone; whereas the Lord had reserued to himselfe a great number, though they were not knowne: *Lyranus* giueth the reason, *quia spiritus non semper tangit corda Prophetarum*, the spirit alwaies mooueth not the hearts of the Prophets: as Elisha saith, 2. King. 4. 27. *Her spirit is vexed within her, and the Lord hath hid it from me.*

6. But it will be obiected, how Elias could say that none were left but himselfe, when Obadiah had hid an hundred of them: the answear is, that Elias might thinke, that they were all destroied by Iezabel, from whom he also fled: *Faius, Pareus.*

Quest. 5. *Of Gods answer vnto Elias.*

1. Concerning the word here vsed χρηματισμὸς. 1. though it properly signified the oracle or answer of God giuen in the Tabernacle from the mercie seate, yet it generally is taken for any diuine answer or oracle giuen by God, *Faius*. 2. it commeth of the word χρηματίζεσθαι, which either hath a large signification, which is *to be named, or called*, as Act. 11. 26. the brethren of Antioch were first *called* Christians: or it is taken more strictly, for a diuine answer or direction receiued from God, *Beza*. 3. which may be done diuerse waies, either in dreame, as Matth. 2. 11. or by any other reuelation, as *Noah is said to be warned of God*, Heb. 11. 7.

2. The Apostle doth not repeate the whole answer of the Lord vnto Elias in that place, but so much onely as was pertinent to his purpose: Elias made three complaints: 1. of the cruell outrage of the idolaters in breaking downe the altars, and killing the Lords Prophets. 2. of the small number of true worshippers, *I am left alone*. 3. and they sought his life also, to take it away, that there should not be one Prophet left. To euery one of these complaints, the Lord maketh answer, giuing Elias a speciall remedie for each of them: touching the first, he biddeth him to anoint Hasael King of Aram, that should be reuenged of the idolatrous Israelites: and for the third, he must anoint Eliseus, to be Prophet in his place, that therein the Idolaters should faile of their desire, thinking vtterly to root out the Lords Prophets: and for the second, the Lord putteth the Prophet in comfort, that he had reserued many thousand beside himselfe: and this part of Gods answer the Apostle onely alleadgeth as sufficient for his purpose.

3. By seauen thousand God would notifie, *multitudinem*, a multitude, which he had reserued to himselfe, *Calvin*: as other numbers are also vsed to be put, the certaine for vncertaine: as the fiue wise and fiue foolish virgins, Matth. 25. and the rich mans fiue brethren, Luk. 16. but the number of seuen is vsually taken for the whole, as Dauid saith, seuen times a day will I praise thee, *Haymo*: But *Origen* is somewhat curious, who thinketh the number of seuen is vsed, because the seuenth, was the day of rest, to signifie those which came vnto Christ, and by faith had rest in him: *Gorrhan* also descanteth in like manner, how the number of *seuen*, is mentioned, to signifie the vniuersalitie, because all things were made in seuen daies, and of a *thousand*, to shew their perfection; because that is a perfect and absolute number.

4. Though the Lord onely spake of 7000. men, yet thereby are vnderstood women, and all other which continued in the true worship of God: the rest beeing comprehended vnder the more worthie sex, *Gryneus*.

5. The word *Baal* signifieth a *Lord*, or an *husband*, for so their Idols they made their Lords, and did as it were espouse themselues vnto them: and so the superstitious Papists at this day doe make the Saints and their images, their Lords and patrons: But whereas in the

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originall, there is added the article of the feminine gender, τῇ. to *Baal*, it is euident that the word εἰκόνι, *imagini*, image, must be supplied, as *Erasmus* and *Beza* well obserue. Wherein the Rhemists doe bewray their cauilling spirit, for taking here exception to our translations; that insert the word, *image: Tolet* here well obserueth that though *Baal* were a generall name to all their idols, whereupon they were called in the plurall *baalim*, yet here it specially signifieth the idole of the Sodomites, which now the Israelites worshipped.

Quest. 6. *Of the Apostles collection inferred out of this answear made to Elias.*

1. *Euen so then, &c.* S. Paul maketh his times in all things like vnto those daies, wherein Elias thus complained. 1. both in the thing it selfe: for as then Elias seemed to be alone in Israel that worshipped God, and yet there were many true worshippers beside: so now it may be thought that I Paul onely beleeue in Christ: but God hath a great remnant beside. 2. The Apostle maketh the similitude to agree euen in the phrase also, and manner of speach: for there the Lord saith, κατέλιπον, I haue left, and here he calleth them, λεῖμμα, a remnant: *vt omnia faciat similia*, to make all things alike, *Calvin:* and as here the Apostle saith, according to the election of grace, so there the Lord saith, *I haue reserued vnto my selfe*, which is as much in effect: for it was the worke of Gods election and grace, that they were so reserued.

2. *A remnant.* 1. The vulgare latine, and so *Origens* translator read, *a remnant is saued:* but in the originall it is onely (and so *Chrysostome* and *Theophylact* reade) *there is a remnant saued.* 2. which remnant was not so small a number, (though in respect of the vnbeleeuers it was small) but it made many thousands: as Iames said to Paul, Act. 21. 20. *Thou seest brother, how many thousand Iewes there are, which beleeue.* 3. They are called *reliquiæ*, a remnant, not because they seemed vile in respect of others, *Gorrhan:* but they were like rather vnto the wheate, *quod electis paleis purius residet*, which remaineth more pure, the chaffe beeing cast out: but rather in regard of the smalnes of their number: as our B. Sauiour saith, many are called, but few chosen.

3. *According to the election of grace.* 1. Here *Origen* in his wandring speculation would make a difference betweene those which are called by *grace*, which are they that beleeue in Christ, and those which are called by election of grace, which beside faith, haue good workes, &c. as though a iustifying faith could be without workes. 2. *Chrysostome* saith that *election* is added to shew how God calleth some of grace, but such as he foresaw, would beleeue: so the Greeke scholiast, *indicat plurimã partem gratiæ fuisse, &c.* he sheweth that the greatest part was of grace: But the Apostle sheweth in the next verse, that all is of grace, there is no place for workes. 3. Therefore *Haymo* better interpreteth, *according to the election of grace*, *secundum prædestinationis donum*, according to the gift of predestination: and the *interliniarie glosse, per gratiam, qua electi sunt*, by the grace whereby they were elected: and here the Apostle vseth an hebraisme, the *election of grace*, for gracious election, *Beza, Pareus.*

Quest. 7. Of these words; *If of grace, it is no more of workes, &c.*

1. *Origen* thinketh, that the Apostle speaketh of the ceremoniall workes of the law, such as were circumcision, the sacrifices, and the like: But the Apostles words are generall, shewing an opposition between grace and all workes whatsoeuer, whether legall, morall, naturall.

2. Whereas that other clause, *if of worke, then not of grace, then worke were no more worke*, is omitted in the vulgar latine: *Erasmus* would iustifie that omission by this reason, because it is not the Apostles question, *whether worke be worke*, but he onely affirmeth grace: *Tolet* also saith this addition is superfluous, because it is comprehended in the former.

Contra. 1. The Syrian translator, and the Greeke expositors, *Chrysostome, Theophylact, Oecumenius*, haue this clause, though it be omitted in *Origen*, and the Greeke copies generally haue it. 2. And it is agreeable to the Apostles purpose, who to prooue the election of grace, doth shew it by the contrarie *antithesis* and opposition: and his argument standeth thus, it is either of grace altogether, or of works altogether, but not of works altogether, therefore of grace: the *consequence* of the proposition he prooueth by this inconuenience, that if grace be ioyned with workes, then worke were no more worke: for if the reward be

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of grace, it is not by the merite of the worke: and the assumption and second part he prooueth by an other absurditie, for then grace should be no more grace, for that which is giuen to the merit of the worke, is giuen of debt, not of fauour, as before the Apostle reasoned, c. 4. 4. this clause then is neither impertinent, nor yet superfluous.

3. This place of the Apostle meeteth with diuerse cauills. 1. The Greeke scholiast saith, that we need no workes to come vnto Christ, *sed sola voluntas, & mentis intentio sat est*, the will and intention onely of the mind is sufficient: But I aske, this will, and intention whether it is Gods worke or mans: if it be Gods worke, as the Apostle saith, that *God worketh both the will and the deed*, *Phil.* 2. 13. then is it of grace: if it be mans, then is it a worke: but all workes are here excluded. 2. beside this, grace cannot be here vnderstood, to be a thing infused into and inherent in man, as the Romanists, for then it were a worke, *Ostender*: but grace is here conceiued to be *subiective in Deo*, in God as a subiect, as worke is (*subiective*) in man as a subiect. 3. *Ghorrans* conceit here hath no place, that a worke may be said to merit, and it shall be of grace, because it meriteth of grace: for the verie opposition betweene grace and worke, one excluding the other, alloweth no such permission. 4. worke and grace may stand together but not as ioynt causes: but workes must follow grace, *ne accepta gratia sit inanis*, that the grace receiued be not in vaine, as *Origen* saith: and though the reward follow works, yet the merit of the work is not the cause, but the grace & fauour of God, which hath appointed such a way and order, that the faithfull, after they haue wrought and laboured, should be rewarded: it is *consecutio & ordo*; a thing that followeth, and an order, which God hath appointed, not any merit: *Mar.*

4. Though the Apostle especially entreat here of election, that it is of grace, yet because the Apostles rule is generall, *ad totam salutis nostræ rationem extendi debet*, it must be extentended, to the whole manner and way of saluation, *Calvine*: for as election is by grace, not by workes, Rom. 9. 11. so our calling is by grace, not by workes, 2. Tim. 1. 9. *Who hath called vs with an holy calling, not according to our workes*: our iustification also is by faith without workes, Rom. 3. 24. 28.

Quest. 8. How it is said, *Israel obtained not that he sought*, *v.* 7.

The doubt is mooued, because our B. Sauiour saith, Matth. 7. 7. *aske and it shall be giuen you, seeke and you shall finde, &c.*

1. The answer is, there are two kinds of seeking God, a lawfull, right, and true seeking of God, wherein must be considered both the manner, which must be faith, and the end which is to the glorie of God: and the other seeking is not right, which fayleth of either of these, as the Iewes failed in both: for they sought not righteousnesse by faith, c. 9. 23. and therefore missed of that, which they sought for: and beside they went about to establish their owne righteousnesse, and would not submit themselues to the righteousnesse of God, c. 10. 3. that is, they sought their owne praise, and glorie, and not Gods, and therefore it was no maruell if they failed of their desire.

2. Like vnto those were they, which sought and followed Christ, Ioh. 6. but it was to haue their bellies filled, and fed by him: so Saint Iames saith, c. 4. 3. *You aske and receiue not, because ye aske amisse, that you may consume it on your lusts*: in like manner the Prophet *Hosea* rebuked the old Israelites, *They shall goe with their sheepe and bullockes to seeke the Lord, but they shall not find him, because he hath withdrawne himselfe from them*, *Hosh.* 5. 6.

3. *Chrysostome* somewhat otherwise, sheweth the reason why they obtained not that they sought: *Iudæus sibi ipse repugnat, &c.* the Iew is contrarie to himselfe, for they sought righteousnes, and yet when it was offered them, they reiected it: they looked for the Messiah, and yet, when he came they would none of him: like as wanton children, that call for bread, and when it is giuen them, they cast it away.

Quest. 9. Of these words, v. 8. *As it is written God hath giuen them the spirit of slumber*, whence it is taken.

1. *Origen* is of opinion, that these words can no where be found in the old Scriptures: *Ego hactenus invenire non potui*, I could not find them out yet (saith he) and therefore he thinketh, that the Apostle addeth these words of his owne, and followeth the sense of the Prophet, rather then the words: But if it were so, the Apostle would not haue set this sentence before, *as it is written*; if it were not so written, as it is here alleadged: *Erasmus* thinketh

thinketh that Saint Paul deliuereth the sense of that place Isai. 6. 9. as likewise he doth Act. 28. 27. but in that place there is no mention made of the *spirit of slumber* or *compunction*: some thinke that the Apostle citeth not here any particular place, but alludeth onely vnto the like places of the Prophet Isai: as c. 19. 14. *The Lord hath mingled among them the spirit of errors: ecclestic. expos.* but that place is spoken of the Egyptians, and therefore could not properly be applied by Saint Paul to the Iewes: therefore I subcribe rather to *Pareus*, and *Tolet*, who thinke that this testimonie is taken out of two places of the Prophet Isai: the first c. 29. 10. *the Lord hath couered you with a spirit of slumber*: the other part is found c. 6. 9.

2. But there is some difference both betweene the translation of the Septuagint and the Hebrew, and betweene Saint Pauls citation, and the Septuagint, and betweene S. Pauls allegation and the originall. 1. The Septuagint in that place, Isai. 19. 14. vse the word κατέστιξεν, *he hath made them drunke with the spirit of slumber*: but in the Hebrew it is, *he hath couered*, of the word, *nasaph* to hide or couer: the Apostle vseth the word ἔδωκεν, he hath giuen: in the other place Isai. 6. 9. the originall vseth the imperatiue moode: *make their hearts heauie, and shut their eyes*: the Septuagint expresse it by the actiue, applying it to the people, *they haue shut their eyes*: and so doth S. Luke cite it, Act. 28. 27. and Matth. 13. 16. but Saint Paul referreth it vnto God, *he hath giuen, &c.* as Ioh. 12. 40. it is said *he hath blinded their eyes*: wherein the Apostle followeth the sense of the Prophet: for as *Pet. Martyr* well obserueth, *quod Dei imperio fit, à Deo fieri dicitur*, that which is done by the commandement of God, is said to be done by God.

3. But there is some difference yet in the word *tardemah*, *slumber*, which the Prophet vseth, Isay 29. 10. which the Septuagint translate κατανύξεις, *compunction*: here much adoe is made about the signification of this word. 1. Some take the signification of the word νύσσω, which is to *moone, to drive*, and so interpret it *spiritum commotionis*, the spirit of commotion, perplexitie: so the Syrian interpreter, *Anselme, Faius*: but this should much differ from the Hebrew word which signifieth *slumber*: commotion, and rest, or slumber, are not one and the same. 2. some doe take the other sense of the word, *compungo*, to pricke or peirce: in which signification, *Chrysostome, Theophylact, Oecumenius*, by compunction vnderstand the setled obstinacie of the Iewes: like as a thing nayled to a post moueth or stirreth not: *Haymo* interpreteth it *spiritum invidentiæ*, the spirit of envie, whereby they were offended at the calling of the Gentiles: there are two kind of compunctions, one is taken in the better part, as Act. 2. 37. *they were pricked in their hearts to repentance*, so also the *ordinar. gloss.* and *Lyranus*, vnderstand the envie of the Iewes, to the doctrine of Christ: but yet the reason appeareth not, why the Septuagint should render the Hebrewe word *tardemah*, slumber, by a word signifying, *pricking* or *compunction*. 3. Therefore some are of opinion, that the Greeke word κατανύξις, rather signifieth *soporem*, slumber, as both *Beza* here, and *Tolet annotat.* 6. alleadge out of *Hesychius*, who expoundeth it by an other Greeke word ἡσυχίαν, rest, ease: and he seemeth to deriue κατανύξις, of νὺξ, the night, whereof commeth the word νυστάζω, to sleepe: and of this his opinion that the Septuagint translate this place by a word, signifying slumber, *Tolet* bringeth three reasons: 1. becausse the Hebrew word *tardemah*, signifieth a dead sleepe or slumber, which sometimes they render by the word θαυζος, 1. Sam. 26. 12. which is a kind of stupiditie, senselesnes, or astonishment, which in effect is all one. 2. Psal. 60. 5. *Thou hast made vs to drinke the wine of giddines*: there an other word *targelah*, is vsed, of the like signification with *tardemah*, which is a kind of giddines or drowsines, such as is in those, that slumber: which word the Septuagint interpret κατανύξεις, the word, which they vse here. 3. the words following, *eyes that they should not see, and eares, that they should not heare*, doe shew the effects of slumber, or sleepe. 4. But notwithstanding these coniectures, seeing the word κατανύξις, signifieth *compunction*, as not onely the Greeke interpreters, *Chrysostome, Origen, Theophylact, Oecumenius*, who best knew the proper signification of the Greeke word, do interpret, but the Scripture also thereto beareth witnes: as Act. 2. 27. they are said to be *pricked in their hearts*, κατενύγησαν, of the which word κατάνυξις, *compunction*, is deriued: I thinke this word fittest to be reteined, yet in sense it is all one, as if he should haue said the spirit of slumber: whereof *Osiander* giueth this reason, becausse they are as it were pricked and stirred, when they are called to the Gospel, as they which are indeed a sleepe are loath to be awaked: *Pareus* addeth that the effect is put for the cause, like as they which are fast

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aſleepe cannot with any ſtirring or pricking be awaked: But I rather thinke that it is a metaphoricall ſpeach; becauſe they which are pricked and ſo perplexed with griefe, haue no ſenſe of any other thing: as *Cyprian* ſaith of ſome, *tranſpuncta mentis alienatione dementes*, they beeing madde, and beſide themſelues in their pricked and pierced ſoule, neglect to be cured, and to be brought to repentance, &c. *de orat. dom.* ſo that the *ſpirit of compunction*, is the ſame with a *ſeared* and *cauteriſed* conſcience, whereof the Apoſtle ſpeaketh, 1. Tim. 4.2. which is all one with a ſpirituall *giddines*, or ſlumber: and this anſweareth to the word before vſed, v. 7. ἐπωρώθησαν, they were hardened: like as the hand which hath a hard skin drawne ouer, feeleth not the pricke put vnto it.

4. It is called the *ſpirit of ſlumber*, or *compunction*, which *Haymo* vnderſtandeth to be the mind filled with envie: but rather, as Gods ſpirit worketh in vs euerie good grace: ſo the euill ſpirit is the miniſter of wrath in the reprobate, inſtigating and mouing them continually vnto euill: whereupon they are called, *the ſpirit of fornication, the ſpirit of couetouſneſſe*, and ſuch like: As God ſent ſuch a ſpirit of giddines and phrenſie vpon Saul, which did beſot and make him madde with envie and malice.

5. The laſt words, *vnto this day:* Some will haue a part of the Scripture here cited by the Apoſtle, and ſo they referre vs to that place, Deut. 29.4. *The Lord hath not giuen you, an heart to perceiue, and eyes to ſee, and eares to heare vnto this day: Tolet annot. 7. Faius:* But there is great difference betweene theſe two teſtimonies, *the Lord hath not giuen them yet to ſee*, which are the words of Moſes, and *the Lord hath giuen them eyes, that they ſhould not ſee*, as here the Apoſtle citeth the text: the firſt ſheweth onely the negation and deniall of a gift, the other expreſſeth further a iudgement of induration or hardening: wherefore theſe words are no part of the teſtimonie, but added by the Apoſtle, and are to be ioyned with the laſt words in the 7. verſe, *the reſt haue beene hardened*, (the words comming betweene beeing encloſed in a parentheſis) *vnto this day*; *Beza, Paretus:* as the Apoſtle ſaith, 2. Cor. 1. 15. *Vnto this day the vaile is laid ouer their hearts.*

6. Now whereas two exceptions may be made to the Apoſtles alleagation here: the one that the Apoſtle ſeemeth not to prooue directly that which he intended, that the reſt are hardened, the other, that his proofe is but weake beeing taken from a particular example of thoſe times: hereunto we anſwear. 1. that the Apoſtles proofe is direct from the effect to the cauſe: if God in his iuſtice hardened them, then were they hardened: their owne malice was the cauſe of their hardening properly, and as we ſay *per ſe*, of it ſelfe: and the iuſtice of God, *per accidens*, accidentally. 2. his proofe alſo as it is direct, ſo is it forceable: for that place Iſay. 6. containeth a manifeſt propheſie of the obſtinacie of the Iewes in the times of our Sauiour, as is euident by the frequent application of it, in the Goſpel, as Matth. 13.14. Act. 28.26. and ſay, that were not a ſpeciall propheſie, yet becauſe the rule of Gods iuſtice is certaine and conſtant, and alwayes like it ſelfe, the Lord finding greater obſtinacie among the Iewes at the comming of his Sonne into the world then before; was in like ſort to exerciſe his iuſtice: See further *Iun. parall. 21. lib. 2.*

Queſt. 10. *How God is ſaid to ſend the ſpirit of ſlumber, to giue eares not to heare, &c.*

1. Their opinion here is refelled, that will haue God no wayes the cauſe of hardening the heart, which is *Pighius* aſſertion, as he is here confuted at large by *Pet. Martyr*, who in this manner obiected. 1. that place of the Prophet Iſay is a prediction, therefore not the cauſe of hardening. *Anſw.* It followeth not: for euen that word which Iſay preached, did prouoke the Iewes, and they were thereby further hardened: and though euerie prediction be not a cauſe of that which is to come, yet ſuch predictions, as foretell of ſuch things as the Lord himſelfe will worke, as here the Prophet ſpeaketh of the hardening of the heart, doe not onely ſhewe the thing but expreſſe the cauſe alſo.

2. *Ob. Nemo cogitur ad peccandum*, but no man is compelled to ſinne. *Anſ.* We muſt here diſtinguiſh between *violentia & neceſſitas*, violence and neceſſitie: true it is, that God forceth and compelleth none to ſinne, yet they cannot otherwiſe chuſe but ſinne, by reaſon of the corruption of nature, to the which man hath enthralled himſelfe: in reſpect whereof it is impoſſible that man ſhould beleeue of himſelfe, without the worke of the ſpirit: as it is ſaid, Ioh. 12. 39. *they could not beleeue, &c.*

3. *Obiect. Pighius* ſaith, that by *impoſſibile*, here we are to vnderſtand *difficile*, that which is hard to be done: not that it was ſimply impoſſible that they ſhould beleeue, but it was an hard matter for them ſo to doe. *Anſwer.* Neither doe we ſay that ſimply

it is impossible in respect of the absolute power of God, but *ex hypothesi*, by way of supposition, the blindnes and obstinacie of mans heart, beeing presupposed: and to say that a man may beleeue of himselfe, though hardly, is the euasion of the old Pelagians: for of himselfe, not onely hardly, but not at all can a man beleeue; as our Sauiour saith, *Without me ye can doe nothing*, Ioh.15.5.

4. *Obiect.* Whereas that place by vs is vrged, Mark.4.11. *To you it is giuen to knowe the mysterie of the kingdome, but to them, &c. all things are done in parables, that they seeing may see, and not discerne, &c.* to shewe, that God hath an hand and worke in blinding of the eyes of the obstinate; *Pighius* will haue this word (*that*) to shewe not the small, but efficient cause, because they were blind, therefore Christ spake in parables: they were not therefore blinded the more, because he spake in parables.

Answ. 1. Their blindnes was not the cause of Christs speaking in parables; for that had beene a reason rather, why Christ would haue spoken more plainly vnto them, but because they were wilfully blind, he therefore spake in parables, that they might continue in their blindnes still. 2. these words *that*, *because*, doe not alwaies shewe the cause of a thing, *sed causam notitiæ*, but the cause of the knowledge or manifestation of a thing, which is by the effect; as Luk.7.47. our Blessed Saviour saith of the woman, *many sinnes are forgiuen her for she loued much*: by the effect of her great loue, he doth demonstrate the cause, the forgiuenesse of her sinnes: so here Christ sheweth the cause of his preaching in parables, by the effect, the hardening of their heart, and blinding of their eyes. 4. and like hereunto is that place, where the Lord saith concerning Pharaoh, *For this cause haue I raised thee vp, that I might shewe my power in thee*, Rom.9.17. that was the ende of the raising vp Pharaoh, that God might get himselfe honour in his confusion: as this was the ende of Christs preaching in parables, that the Iewes might be confirmed in their obstinacie, and hardnesse of heart.

5. *Obiect.* Whereas we also vrge that place of Isay, 6.9. *Make the heart of this people fat, shut their eyes, &c.* *Pighius* replyeth that God biddeth it to be done, he is not said to doe it: and in that he saith, *shut their eyes*, it is thus much in effect, *prædica excæcandos*, preach that their eyes shall be blinded, &c.

Ans. 1. That which the Lord biddeth to be done, is held to be done by the Lord himselfe, beeing done by his commandement. 2. and it is a very strange construction, *shut their eyes*, that is, prophesie or preach, that their eyes should be shut vp: but thereby is signified, that by the word which he preached, they should be occasioned to stumble, and their eyes should dazle at it; as bleare eyes at the brightnes of the Sunne. 3. and that God is the cause of their hardening, aad blinding, is euidently expressed, Ioh.12.40. *he hath blinded their eyes, and hardened their hearts.*

6. *Obiect.* To this *Pighius* againe replieth; that man in himselfe is the cause of his hardening and blindnes, yet the Scripture so speaketh, as though God blinded their eyes; and yet he doth not: as when they which haue tender eyes, and are made more blind by looking vpon the Sunne, who will say that the Sunne-beames are the cause of blindnes, the fault is in the eyes. And both S.Matthew, c.13.10. and S.Luke, Act.28.27. doe otherwise cite that place, Isa.6.9. *the heart of this people is waxed fat*, making no mention at all of God to be the cause or worker of it.

Ans. 1. Doth the Scripture so say, that God blindeth the eyes, and is it not so? this were to make the Scripture to speake one thing, and to meane an other. 2. that similitude maketh directly against him: for though the first and principall fault be in the eyes, yet accidentally the brightnes of the Sunne doth increase the blindnes of the eyes: and so God in his iustice more hardeneth the hearts of the obstinate, which they first hardened by their owne peruersnes and vnbeleefe. 3. S. *Matthew* indeede and S. *Luke* doe in that manner cite that text, therein following the reading of the Septuagint: whereof diuers reasons are yeilded. 1. some thinke, that the Iewes falsified the Scriptures, and therefore the Septuagint, which translated them, before they were corrupted, were rather followed: but *Origen* vpon that place, Isa.6. refuseth this conceit, because it is not like, that our Sauiour and the Apostles would haue left that fault vntouched, if the Iewes had falsified the Scriptures. 2. *Hierome* in his Commentarie also vpon that place, reporteth an other opinion of certaine Ecclesiasticall writers, who thought, that Saint Luke, because he was more skilfull in the Greeke tongue, did rather follow the Septuagint: but this reason is not sufficient for Saint Matthew, though it might seeme probable for the other. 3. some thought,

that

that the Septuagint did so translate, that they might decline that blasphemie, (as they thought) to make God the author of the hardenesse of the heart: but *Hierome* taketh away this, because in other places the Septuagint are not afraide so to translate, as *God hardened the heart of Pharaoh.* 4. Wherefore the Septuagint in their translation tooke that libertie, not alwayes to render the words, but the sense, and the Apostles followe them, because their interpretation was then receiued and well knowne, and so it would haue giuen offence to the Gentiles, if it had beene refused: and though neither S. Matthew, nor S. Luke doe directly make God the author, yet it is sufficient that S. Iohn in his Gospell so alleadgeth that place: which small difference betweene them teacheth vs, that we should compare one Scripture with an other, and interpret one by an other: and thus much (if not too much) of their opinion, that would vtterly exclude God, from beeing any cause at all of the hardening of the heart.

2. A second opinion is of them, which ascribe somewhat vnto God herein, but not much: as *Chrysostome* saith, that this word, *he gaue, non operationem Dei, sed concessionem significat*, doth not signifie an operation of God, but a concession onely: so *Theophylact*, he gaue, that is, *permisit*, he suffered them to be hardened: likewise the *interlin. glóss.* he gaue them the spirit of compunction, that is, *permisit habere, he permitted them to haue, &c.* But to doe a thing, is more then to suffer: and it is a violent interpretation, *to giue*, that is, *to suffer* to be giuen: beside, he that suffreth a thing to be done which is in his power to hinder, is accessarie to the doing of it: so that in allowing vnto God *permission* onely, they either will make God an idle beholder, and no doer, or they will make him accessarie and consenting to euill: *Origen* much better answeareth this question, how it may be said *de bono Deo*, of the good God, that he should giue Israel, *eyes not to see, and eares not to heare: vide ne hæc magis sit retributio & merces incredulitatis*: see (saith he) if this be not rather a reward of their incredulitie: so hardnes of heart, as it is a punishment may well proceed from God, not as a sufferer and permitter onely, but as an agent and doer.

3. Some, as these doe extenuate the power of to God too much, and so doe ascribe too much vnto God, in making him the principall cause of hardening of mens heartes, which must needes followe as the fruits and effects of their reprobation, which God absolutely decreed, without any respect vnto their works: True it is, that they which hold the absolute decree of reprobation, must needs make God a proper and principall cause of the hardening of the heart, seeing their reprobation is the beginning and originall of their rebellion, obstinacie, and forsaking of God: but that God reiecteth none, but for sinne, nor decreeth none to be damned, without relation to their sinne, is before at large handled: c. 9. contr. 10. whether I referre the reader: at this time, that place of the Prophet, *perditio tua ex te Israel, thy perdition is of thy selfe, O Israel*, onely may suffice to cleare God, from beeing either the proper, or principall cause of hardnesse of heart.

4. Others doe discharge God altogether, and make the deuill only the author and cause of the blindnesse of the heart, according to that saying, 2. Cor. 4. 4. *in whom the God of this world hath blinded the minds*: this place was much vrged both by the *Arrians*, who would proove by this place, that Christ is no otherwise God, then as this name is giuen vnto creatures in Scripture, as here vnto the deuill; as also by the Manichees, who held that there were two beginnings, and two Princes or Gods, one of good the other of euill. Whom the Apostle meaneth by the God of this world, 2. Cor. 4. 4.

Hereupon some of the fathers, to take away all aduantage from these heretikes, as *Hilarie, Augustine, Chrysost. Ambrose*, did expound this place of the true God, making this the sense, *in whome God hath blinded the minds, that is, of the infidels of this world.* But 1. here the words are euidently transposed: for in the originall, thus the words stand, *the God of this world.* 2. And the *Arrians* with the *Manichees* may be otherwise answeared, then by declining the right sense of this place: for though Sathan be here vnderstood, he is not said simply to be God, but with an addition, *God of the world*, whereas Christ is simply called God, Rom. 9. 5. *Who is God ouer all, blessed for euer:* and so are the *Arrians* answeared: And to the Manichees we say, that the deuill is called the God and Prince of the world, not as though the kingdome were deuided with him, but we graunt, that a principalitie is committed vnto him, yet as Gods Minister, that he can goe no further, then the Lord permitteth: and therefore he is called, *the euill spirit of the Lord*, which came vpon Saul, 1. Sam. 16. 14. because the Lord vseth him as his messenger, and minister of his iudgements. Yet this place beeing vnderstood of Sathan, maketh not him the onely cause of the blindnes

and hardnes of heart, though he be a principall doer in it: for here the Apostle saith, *that God gaue them the spirit of slumber.*

5. Nor yet is man onely the cause of his owne hardening and blindnesse, as the *ordinar. gloss.* saith, *excæcati sunt, quia noluerunt credere*, they were blinded because they would not beleeue: for their blindnesse was the cause of their vnbeleefe, as the Apostle here sheweth, that the Iewes beleeued not, because they were blinded, *Mart.* and *Gorrhan* here distinguisheth well, that there are two kinds of *cecitie* or blindnes: there is *cæcitas culpæ & pœnæ*, a blindues which is a fault, and a blindnes which is a punishment: the first is the cause of infidelitie, and infidelitie causeth the second: that is, a man is first blind, which is the cause he beleeueth not, and then as a reward of their infidelitie, they are more blinded still: wherefore though the corruption of mans heart be a cause of his owne blindnes and hardnesse of heart, yet there is some other cause beside.

6. Wherefore to the hardening and blinding of the heart, these three concurre, mans owne corruption, as the first and neatest cause, Sathan as the instigatot and tempter, God as a iust Iudge: the Scripture maketh all these the causes: God is said to harden Pharaohs heart: and Sathan also blindeth the minds of the infidels, 2. Cor. 4. 4. and Pharaoh hardened his owne heart, Exod. 9. 34. the corruption of mans heart is as the coale, that sendeth forth sparkes, Iob. 5. 7. the deuill bloweth and stirreth the coales, and kindleth the fire: God he smiteth as it were on the anvile, and frameth and disposeth euerie thing to his owne will: so God hath a stroke in the hardening of the heart, not by permission onely, neither in making a soft heart hard: but both in leauing man beeing blind by nature, to his owne will, and in withdrawing his grace, and giuing him ouer, as a iust Iudge, to the malice of Sathan to be further hardened: and so God is the author of the hardening of mans heart, not as it is a sinne, but as it is a punishment of sinne: and thus, and no otherwise doe Protestants maintaine, God to be an agent and worker in these actions: and therefore that is a meere slaunder of *Stapleton*, that *Calvin* should hold, *Deum esse activam causam peccati*, that God is the actiue cause of sinne, *Antid. p. 715.* and the like slaunder is vttered by *Becanus*, p. 6. that the God of the *Calvinists* is, *author peccati*, the author of sinne: See more hereof, c. 9. *quest.* 18.

11. Quest. *Of the meaning of those words, Let their table be made a snare, &c. v. 9.*

1. Concerning the place here cited out of Psal. 69. v. 22. *Origen* obserueth, that the Apostle doth not tie himselfe to so many words: for some he addeth, as εἰς θήραν, for a net or trappe, which neither the Hebrew, nor the Septuagint haue: and some he omitteth, as *coram ipsis, before them*: so also *Erasmus*: but *Beza* obserueth, that this latter is not omitted, for *vnto them*, is equivalent, to *before them*: further, both *Martyr*, *Beza*, *Pareus*, *Calvin*, thinke, that the Hebrew word *lishlomim*, signifieth *pacifica*, their prosperous things, which the *Septuagint* read, εἰς ἀνταπόδομα, for a retribution: as though the word were *leshillomim*, retributions: but *Iunius* and *Pagnine* doe there interpret the word *lishlomim*, retributions; because of the prepositon *lamed*, being set before, which signifieth for a recompence, or retribution.

2. Now for the meaning of the words. 1. *Origen* by their table, vnderstandeth the Scriptures, which were a scandale vnto them, in that they peruerted them to their owne hurt: as where the Scriptures describe the Messiah to be a glorious deliuerer, which must be vnderstood spiritually, they were offended, because they looked for a temporall deliuerance. 2. *Haymo* doth vnderstand by the table, *collatio verborum in mensa*, their conferences together at the table, how to take Christ: but in this sense their table was a snare to others, rather then to themselues. 3. *Lyranus* doth thus distinguish these three: their table became a snare in perverting the Scriptures, and a trappe, when they were taken by *Titus* and *Vespasian*, and a *scandale*, when to the infamie and opprobrie of that nation, their nobles were put to torment, and shamefull death, by the Romanes. 4. But the better interpretation is this: by the table, as *Chrysostome* expoundeth, we vnderstand, *omnes illorum delicie*, all things, wherein they delighted; as their prosperitie, their publike state, their Temple, *Calvin*: the hauing of the Scriptures, sacrifices, and such other spirituall or temporall blessings, the Prophet prayeth that all may be turned to their hurt: and he vseth three similitudes; let them be a *snare*, as birds are taken, when they thinke to find foode, a *trappe*, as beasts are caught and entrapped in the net, and a *scandale*, as that whereat men doe stumble in their going and running, and fall.

3. *For a recompence vnto them.* 1. The *interlin. gloſſe* vnderſtandeth the retribution of eternall death. 2. *Haymo* and *Lyranus* haue ſpeciall reference to Chriſt: that as they would haue blotted out his name, ſo their name is periſhed, as they killed him, ſo they were killed of the Romanes. 3. but it generally rather ſheweth a retalion and recompenſe in their iuſt puniſhment, for all the wrongs and iniuries which they had offered to the ſeruants of God, and ſpecially to Chriſt himſelfe, *Pareus.*

4. *Let their eyes be darkened, and bowe downe their backe.* 1. *Lyranus* by the darkening of the eyes, interpreteth the error of their vnderſtanding, and by the bowing of their backes, the error of their will. 2. *Gorrhan* vnderſtandeth, error in faith and manners. 3. *deprime oneribus conſcientiæ*, hold them downe with the burthen of their conſcience, *Pellic. æterna ſeruitute opprime*, oppreſſe them and keepe them vnder with euerlaſting ſeruitude: *Melanſthon* following *Chryſoſtome* and *Theophylact.* 4. But the generall ſenſe is better: that they are deprived of all ſtrength both inward and outward; for the backe or loines, (as it is in the Hebrewe) ſignifieth the ſtrength: ſo their eyes are blinded, they are voide of all vnderſtanding in ſpirituall things; and they are likewiſe depriued of all grace and ſtrength, both ſpirituall, they haue no endeauour or will, to that which is good, *Genevenſ. Pareus:* as alſo temporall, their authoritie and gouernment is taken from them, they liue in perpetuall ſeruitude, *Gryneus.*

Queſt. 12. *Whether it be lawfull to vſe any imprecation, as Dauid doth here.*

1. *Origen* ſeemeth to be of opinion, that it is not lawfull: and therefore he hath here a ſtrange interpretation: he thinketh the Prophet prayeth not againſt the Iſraelites, but for them, that their eyes might be darkened, *ne videant perverſa*, that they ſee not peruerſe things: as it had beene happie for *Marcion*, *Baſilides*, and *Valentinus*, and other heretikes, that they had not ſeene thoſe perverſe errors, which they held: But ſeeing both that which goeth before, *let their table be made a ſnare, &c.* and that which followeth, *bowe downe their backe*, are imprecations made againſt them, how can this comming between be taken to be a praier for them?

2. *Auguſtine* agreeing in the ſame opinion, that no imprecation is lawfull, yet followeth an other imprecation: he thinketh that the Prophet ſpake this, *non optantis voto, ſed ſpiritu prouidentis*, not as with a deſire of one that wiſheth, but with the ſpirit of one foreſeeing and foretelling what ſhould happen, *lib. 1. de ſerm. Dom. in monte:* ſo *Haymo*, *hæc verba non optantis voto, ſed prædicentis officio dicuntur*, theſe words are not vttered with a wiſhing deſire, but by way of prediction, &c. ſo alſo the *ordinar. gloſſ.* and theſe reaſons may be alleadged againſt imprecations.

1. Our Bleſſed Sauiour biddeth vs to pray for our enemies, Matth. 5.46. S. Paul alſo ſaith, Rom. 12. 14. *Bleſſe them which perſecute you, bleſſe I ſay and curſe not, &c.*

2. The example of our Sauiour is againſt imprecations, who prayed for his enemies: he curſed them not.

3. Yet we haue ſome forren examples of ſuch as refuſed to make imprecations, as *Balaam* would not curſe the people of Iſrael: and a certaine woman Prieſt of Athens could not be hired to curſe *Alcibiades*, making this anſwer, that it was her office to pray for other, not to curſe them: much more ſhould Chriſtians abſtaine from curſing.

3. Wherefore for the ſolution of this queſtion, theſe diſtinctions muſt be premiſed. 1. the cauſe muſt be conſidered: whether it be priuate, which concerneth ones perſon onely, in which cauſe it is vnlawful to curſe: or whether it be publik concerning the glory of God: wherein imprecations are vſed: as S. Peter ſentenced Ananias to death, Act. 5. & laid a curſe vpõ S. Magus, Act. 8. S. Paul curſed Elymas the ſorcerer, Act. 13, or it may be a priuate cauſe, yet ioined with the glory of God: as Eliſha curſed the children which called him bald head, 2. King. 2. 2. The condition & calling of them, which vſe imprecations muſt be conſidered, whether they do it of a priuate affection, which is vnlawfull: or of a propheticall ſpirit, as the Prophets & Apoſtles did; as it is ſaid of Paul, that whẽ he curſed Elymas, *he was ful of the H. Ghoſt*, Act. 13.9. herein they as Prophets doe by their imprecation inflict that puniſhment, which is appointed of God. 3. The things muſt be conſidered, which are wiſhed vnto any by theſe imprecations: they are either temporall, which may tend vnto their amendment: as Pſ. 89.16. *fil their faces with ſhame, that they may ſeek thy name:* theſe imprecations are more tollerable, which a man ſometime wiſheth againſt himſelfe, that he may be afflicted with

some crosse, or other, rather then to fall into sinne: or they are eternall: but euerlasting destruction cannot be denounced against any without Gods speciall warrant.

4. The persons are to be distinguished, which are cursed: they are such of whom there is hope of amendment: or such as are in a desperate state, and professed enemies to God and godlines, against whom such imprecations doe lie: as S. Iohn will not haue vs to pray for those whom we see to sinne vnto death, 1. *epist. c.* 5.

5. The manner and kind of imprecations must also be looked into, some are extraordinarie, whereunto men were directed by a propheticall and extraordinarie spirit: of the lawfulnesse of such imprecations, there is no question: or ordinarie, wherein these circumstances must be considered. 1. the persons that curse, they must thereunto be called as the publike Magistrate or minister, and parents in their families. 2. the persons that are cursed must be intractable and incorrigible, and refuse all wholesome admonition. 3. the manner must be this, they must not curse absolutely, but with a condition, that such may be converted, or confounded. 4. with what affection, not hating their persons, but detesting their vices, against the which, they open their mouthes to curse.

Now in Dauids imprecation all the things before required concurred, it was Gods cause, he had a propheticall spirit, they were professed enemies to God: the reasons before alleadged doe conclude only against priuate curses; in our owne cause, against persons not desperately euill, and without any speciall direction.

Quest. 13. *Of the ende of the stumbling of the Iewes, v.* 11.

v. 11. *Haue they stumbled that they should fall, &c.* 1. *Chrysostome* here obserueth well the Apostles wisedome, that when he speaketh of the *execation* and reiection of the Iewes, he alleadgeth Scripture, least he might be thought to speake of euil will: *consolationem à se ipso ponit*, but the consolation he bringeth in his owne name, that his loue toward them might appeare; as here ye sheweth a double ende of their stumbling; one, that thereby saluation might come vnto the Gentiles, the other, that by the calling of the Gentiles, the Iewes againe might be provoked and stirred vp to beleeue in Christ: the first end serueth to beat downe the pride and insolencie of the Gentiles, the other, to comfort the Iewes, that they should not thinke their fall to be irrecouerable.

2. *Haue they stumbled, &c.* 1. The Latine translator addeth, *haue they so stumbled*, that they should fall; which *Tolet* iustifieth and would haue the meaning to be this, not that the ende of the falling of the Iewes should be the calling of the Gentiles, but that their fall was not without recouerie: and *Origen* hath the like obseruation, shewing here the diuerse kinds of falling: some fall and neuer rise againe, as Lucifer, who shall neuer, no not in the end of the world be restoared: the fall of others is recouerable, as here the Iewes did not so stumble, *vt ab omni legis obseruantia declinarent*, to decline from the whole obseruation of the law. 2. But *Erasmus* well obserueth, that here the Apostle speaketh not *de magnitudine lapsus, sed de eventu*, of the greatnes of their fal, but of the euent; for the Apostle throghout this whole epistle doth exaggerate the sinne of their incredulitie; neither is this particle (so) in the originall, neither doe the Greek expositors, *Chrysost. Theoph. Oecumen.* insert it. 3. yet this must be added further to *Erasmus* obseruation, that the calling of the Gentiles, was not onely the euent, which followed the incredulitie of the Iewes, but it was the ende and scope, for the which God suffered the Iewes to fall: for this event must not be seuered from the providence of God. *Beza, annot.* 4. nor yet is this question so propounded, as though the Iewes did stumble and fall with any such intention to profit the Gentiles, as *Gryneus* seemeth to note, no man that is in his right minde will hurt himselfe; which the Iewes should haue done, if they of purpose had stumbled to fall: But *Photius* obserueth, that the Iewes, as much as in them lay, did so stumble, *vt corruerent*, to fall altogether: *nec sic affecti sunt, &c.* neither were they so affected, that any good should come thereby to themselues, or others: *sed Deus illorum casu, &c.* but God vsed their fall both for the saluation of the Gentiles, and their owne emendation. 5. *Theophylact* must here also be warily and aduisedly read: the Iewes are not so fallen, *vt se nequeant, quando velint, attollere*, that they can not raise vp themselues againe, when they will, &c. for this were, as though the Iewes of purpose had fallen, that the Gentiles might come in, and then they would returne againe: neither is it in any mans power to returne when he will: for ones conuersion, is as life from the dead, v. 13. as one can not raise himselfe from the dead, so neither can he conuert and

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turne vnto God. 6. *Haymo*, and *Augustine* before him, put in the word *solum*, onely; that is, they haue not stumbled onely to fall, as though no good should come thereby: but God did not suffer them to stumble at all to fall: God proponnded not to himselfe their fall, as an end of their stumbling, for God delighteth not in the destruction of any, but God respected two singular good ends in the fall of the Iewes, the vocation of the Gentiles, and their owne conuersion. *Pareus.*

Quest. 14. *How the stumbling and falling of the Iewes, brought salvation to the Gentiles.*

v. 11. *Through their fall salvation commeth to the Gentiles.* 1. the word παράπτωμα, is not wel here translated *delictum*, as the Latin interpreter, which *Anselme* interpreteth, *peccatum*, sinne, and vnderstandeth it of that speciall sinne of the Iewes, in putting Christ to death: so also *Gorrhan:* but it here signifieth rather *lapsum*, their fall, as *Erasmus* well noteth, to answear vnto the former question, *haue they stumbled that they should fall?* so also *Tolet annot. 9.*

2. But we must not thinke, that the fall of the Iewes was properly the cause of the calling of the Gentiles: but it was the occasion rather: for euill is not of it selfe the cause of that which is good: but God by his power draweth good out of euill: for otherwise, as *Lyranus* alledgeth out of *Augustine* in his *Enchiridion: Deus non permitteret mala fieri, nisi inde eliceret maiora bona*, God would neuer suffer euill to be, vnlesse he did thereout draw greater good. This is like, as *Pet. Martyr* resembleth it, as there is a saying in Philosophie, that the *corruption of one thing, is the generation of an other*, not that it is the cause thereof: but the efficient hauing expelled one forme, doth bring in an other: and as in a syllogisme out of false and vntrue propositions, a true conclusion may be inferred, not by the force of the premises, but of the *syllogisme*, and forme of reasoning: so Gods prouidence as the chiefe efficient cause, doth by occasion of that which is euill, bring forth that which is good.

3. *Anselme* thinketh, that the reiection of the Iewes was the occasion of the calling of the Gentiles, because thereupon followed their dispersion through the world, and by that meanes, they brought the Scriptures to the Gentiles: But this was an occasion rather, that after that the Iewes had reiected the preaching of the Apostles, they turned to the Gentiles: neither was there any such necessitie, that the one should be reiected, before the other could be called: if it had so pleased God, they might haue beene called together: But this *consequence*, that vpon the reiecting of the Iewes, the Gentiles were called, depended both vpon the will and pleasure of God, who had appointed it should so be, *Martyr:* and vpon the conuenience of the thing, the Iewes were high minded, and could not endure, that the Gentiles together with them should be the people of God: but they were like the dogge in the maunger, that would neither eate himselfe, nor suffer the oxe to eat; therefore it was requisite, that their pride should be first abated, and they humbled, by seeing them, to be called, to be a people, that were no people: so the question here is not, what God could doe, but what the Iewes had done, and would doe: by their good will, neither they themselues would come, nor suffer the Gentiles to enter: *Pareus.*

4. And though the Iewes had not beene reiected at all, yet the Gentiles also should haue beene called, but in the second place: as *Chrysostome* sheweth out of that place, Act. 13.46. *vobis oportuit primum annuntiari verbum*, the word of God ought first to haue bin preached vnto you: but now through their incredulitie it came to passe, *vt inverteretur hic ordo*, that this order was inuerted: so in the parable, Luk. 14. after that they, which were inuited to the feast, refused, then the good man of the house saith vnto his seruant, *exi cito*, goe forth quickly into the streetes, &c. the Gentiles then should haue beene called, though the Iewes had not beene incredulous, but not so quickly.

The Gentiles should haue beene called though the Iewes had not beene reiected.

Quest. 15. *How the Iewes were prouoked to follow the Gentiles.*

1. Whereas the word is, εἰς τὸ παραζηλῶσαι, which signifieth properly to prouoke to emulation, the vulgar latine doth not well translate, *vt emulentur illos*, to imitate or emulate them, referring it to the Iewes that they should emulate the Gentiles, either *imitando* in imitating them, as *Lyranus* expoundeth, and before him *Photius*, that saith the Gentiles were *examplaria*, examples herein to the Iewes, or *invidendo*, in envying the faith and knowledge of the Gentiles: *Gorrhan.*

2. Some referre it to the Gentiles: as *Origen* vnderstandeth it of the faith of the Gentiles, which should prouoke the Iewes to emulation: *Anselme* vnderstandeth it thus, that the

Gentiles should imitate the Iewes, that is such as beleeued among them: but this is impertinent to the Apostles purpose: some, as *Chrysostome*, *Theodoret*, *Ambrose*, do applie it to the Gentiles, that they should prouoke the Iewes by their example to beleeue.

3. But it is better referred vnto God, that he should prouoke the Iewes to emulation by the example of the Gentiles, when they saw themselues the auncient people of God to be neglected, and the Gentiles which were forelorne to be receaued in, *Martyr*: But *Tolet* refuseth this, and would haue it referred either to the Gentiles, or their faith, because no mention is made of God before, but of the Gentiles, *annot.* 9. yet I preferre *Pet. Martyrs* reason, *totum ad Deum refertur*, all is referred to God: and *Pareus* prooueth it by that place, Deut. 32. 21. *I will prouoke you to emulation by a nation, that is no nation:* But *Tolet* obserueth well, that the word their vsed by Moses is in *hiphil*, of the word *kanah*, which signifieth to emulate or enuie, and in *hiphil*, to cause to emulate: and so the Apostle is to be translated here, as likewise v. 14. *If I might by any meanes prouoke them of my selfe:* where the Latine interpreter so readeth also: and therefore he sayleth here, in translating, *that they might emulate them*, whereas he should haue said, *to prouoke them to emulation.*

4. But it will be obiected, that this is no commendable thing, by enuie or emulation to be brought to be beleeue: the answer is, that God simply approoueth not such emulation or enuie, but as he can vse that which is euill to good purposes, so by this emulation it pleaseth him to incite and stirre vp the Iewes to returne vnto him: like as the husband putteth away his adulterous wife, that she thereby may be prouoked by a kind of emulation (lest an other should be receiued in her place) to seeke to be reconciled, *Pareus.*

5. But here we must vnderstand, that the better sort of the Iewes shall be prouoked, not all, for the obstinate thereby are made worse, *Martyr*: and further the Apostle must not be taken to speake of the Iewes in particular: for they which stumble and fell away, were not restored, but of the nature in generall: that though some were vnbeleeuers, yet the whole nation was not cast off; *Calvin, Beza.*

Quest. 16. *What is meant by the diminishing of the Iewes and their abundance, v.* 12.

1. Whereas the Apostle had shewed, that the falling away of the Iewes was an occasion of the calling of the Gentiles: it might be obiected, that the conuersion of the Iewes might likewise be an occasion of the falling away of the Gentiles: hereunto the Apostle answeareth negatiuely, and he confirmeth his answear by an argument from the lesse to the greater: that if their empayring, and diminishing, and pouertie as it were, were the riches of the Gentiles, much more their plentifull calling: for God can turne that which is euill to the good of the Gentiles, much more that which is good.

2. By the riches of the world, we vnderstand both the multitude of the Gentiles, called to the knowledge of Christ, *Pareus*: and that wherewith they were enriched, namely the knowledge of the Gospel, *Genevens.*

3. By the *diminution*, 1. *Haymo*, whom *Lyranus* and *Gorrhan* follow, vnderstand the Apostles, which were but few, and as the abiects of the people, yet they enriched the Gentiles by their preaching: if the conuersion of a few was so profitable to the Iewes, much more the conuersion of the whole nation in the end of the world: but the Apostle expoundeth the word παράπτωμα, the *ruine* of the Iews, which he vsed before, by this word ἥττημα, *diminution:* he meaneth not then, the conuersion of a few, but the falling away of the Iewes to a few. 2. Wherefore these three words the Apostle vseth, as of equipollent, and of one signification, παράπτωμα, their fall, ἥττημα, their *diminution* v. 12. and ἀποβολὴ, their reiection and casting off, *Par.* 3. and in that he saith they are diminished, he sheweth that they are not vtterly perished: the imminution of a thing, is not *rei exciſio, sed deciſio*, is not the cleane cutting off, but an impayring onely, *Par.*

4. *How much more their abundance*, πλήρωμα, fulnes. 1. by this fulnes is not onely vnderstood πολυανθρωπία, the multitude of the Iewes, which shall be called, but also excellencie of the spirituall graces, wherewith the Iewes, in their generall conuersion toward the end of the world, shall be encreased, *Gryneus.* 2. neither are we so to vnderstand the fulnes of the Iewes, as though euery one in particular should be called, but as then most of them were averse from Christ, so in the end most shall be conuerted, *Martyr:* as by the fulnes of the Gentiles, v. 22. is vnderstood the generall and vniuersall calling of them, not of euery one in particular. 3. and this *fulnes* is not to be vnderstood so much with a relati-

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on to the Gentiles, as though their number ſhould be more full, by the conuerſion of the Iewes, for their fulnes muſt be firſt come in, before the Iewes be conuerted, v. 25. as with reference to the whole number of Chriſts Church: that although there is a fulnes of the Gentiles without them, yet as *Origen* ſaith, *plenitudo portionis Domini nondum dicitur completa*, the fulnes of the Lords portion cannot be ſaid to be compleat, vntill the Iewes alſo be conuerted. 4. But it will be obiected, how much more the fulnes of the Iewes ſhall be profitable to the Gentiles, if more Gentiles ſhall not be called, by the conuerſion of the Iewes; which the Apoſtle ſeemeth to denie, v. 25. for the fulneſſe of the Gentiles muſt firſt enter: *Pet. Martyr* doth vnderſtand it of the confirmation of the faith of the Gentiles, who ſeeing the zeale of the Iewes, ſhall thereby be confirmed: ſo the ordinarie *gloſſe*, their fulnes being conuerted, *ditabit gentes doctrina & exemplo*, ſhal inrich the Gentiles by their doctrine and example: *Oſiander* addeth, the Church of God ſhall be encreaſed, *gloriosa populi Iudaici acceſſione*, by the glorious acceſſion of the Iewiſh people: *Pareus* goeth further, the Gentiles alſo, by the fulnes of the Iewes ſhall be prouoked to emulation: ſome further acceſſion ſhall be made euen to the number of the beleeuing Gentiles: though in reſpect of their vniuerſall calling, the fulnes of the Gentiles ſhall be entred before. 3. So theſe benefits ſhall accrue vnto the Church of God by the conuerſion of the Iewes. 1. the conſociation and ioyning together both of the Iewes and Gentiles, the wall of partition beeing taken away: Epheſ. 2. 14. 2. the Church of God ſhall be encreaſed, *when the children of Iudah, and the children of Iſrael, ſhall be gathered together to the Church*, Hoſh. 1. 11. 3. The faith of the Gentiles ſhall be greatly confirmed. 4. God ſhall receiue greater glorie, when his goodnes, and the veritie of his promiſes ſhall be made manifeſt in the ſaluation both of Iews and Gentiles: *Gryneus*.

Queſt. 17. *How it ſtandeth with Gods iuſtice to caſt off the Iewes, that the Gentiles might enter in.*

Obiect. Seeing the Apoſtle ſaith, that through the fall of the Iewes ſaluation came to the Gentiles; & their ruine is the riches of the world: God may ſeeme to deale hardly, in caſting off his owne people, to receiue ſtrangers: and beſide it ſeemeth contrarie to that rule, euill muſt not be done, that good may come thereof.

Anſ. 1. It were indeede an hard thing to caſt off ſome to receiue others, if they were caſt off without their owne fault, or if the Lord were tied by any bond not to caſt them off, or, if their caſting off did not tend to their further good: but it is otherwiſe here: for the Lord did not caſt off the Iewes, but for their vnbeleefe: and he is not bound to beſtow or continue his grace, he may conferre it, and withdraw it, vpon whome, and from whome he pleaſe: and beſide the reiection of the Iewes, was for their more plentifull calling afterward. 2. Neither was their reiecting ſimply the cauſe of the calling of the Gentiles, but *ex accidente*, accidentally, as we ſay: it was properly the puniſhment of their infidelitie, and a demonſtration of the iuſtice of God: but God, that can turne euill vnto good, did vſe this as an occaſion to induce the Gentiles to beleeue.

18. Queſt. *Why the Apoſtle maketh mention of his Apoſtleſhip, and how he is ſaid to magnifie his office. v. 13.*

1. For the occaſion of theſe words. 1. *Tolet* thinketh, that the Apoſtle giueth here occaſion of his former ſpeach, that the diminiſhing of the Iewes, was the riches of the Gentiles: which was by reaſon of his miniſterie, who was appointed the Apoſtle of the Gentiles. 2. *Chryſoſtome* ſaith, the Apoſtle ſheweth two reaſons of his commendation of the Gentiles, both becauſe he was their Apoſtle, and to the ende that by their praiſe the Iewes might be prouoked. 3. *Hyperius* maketh this a third reaſon of the calling of the Iewes, from the ende of his office and miniſtrie. 4. *Lyranus* will haue the third part of the chapter here to beginne, that as he had ſhewed before, that the falling of the Iewes was neither generall vnto, v. 11. nor vnprofitable, v. 11. 12. ſo now he ſheweth that it is not irrecouerable. 5. but the beſt coherence and connexion is this: that whereas he touched two ends of the reiection of the Iewes before, the ſaluation of the Gentiles, and the converſion in the end of the Iewes: this latter he confirmeth by the vſe and ende of his miniſtrie; and he ſheweth that he in the execution of his office, *id meditari*, to meditate or propound to himſelfe the ſame thing that God doth, that is, in preaching to the Gentiles, he intendeth the ſalvation of the Iewes.

2. But whereas in the originall the words are ἐφ' ὅσον, which ſignifie, *in as much as*, the vul-

vulgar latine readeth, *quamdiu, as long as:* and so *Origen*, who giueth a double sense: that it may either signifie the time of this life, as long as he is an Apostle here, insinuating that he should afterward in the next life haue the same dignitie to be an Apostle: wherein *Origen* falleth into his fantastical speculations of the next world, as though their should need any ministerie of the word or Apostleship there: or this *quamdiu*, so long, is all one, as if he had said, *sine fine*, without end, as long as I liue: but the word is not taken here for *quamdiu*, how long, but for *quatenus, in as much as:* as Matth. 25. 45. *In as much as ye did it to one of the least of these, ye did it vnto mee:* where the vulgar latine also misseth, reading *quamdiu, as long:* And most commonly, when these words ἐφ' ὅσον, are referred to the time, the word χρόνον, *time*, is added, as 1. Cor. 7. 39. and Galat. 4. 1. *Mar.*

3. *I magnifie mine office.* 1. *Origen* vnderstandeth it of Saint Pauls faithfulnes in his ministerie: he honoureth his Ministerie, which ministreth well, he dishonereth it, *qui negligenter & indigne ministrat*, who ministreth negligently and vnworthily: to which purpose the Apostle saith, 1. Tim. 3. 13. that the deacons which haue ministred well, *get themselues a good degree*, do honour their ministrie by their diligence, and shall be rewarded of God: but he that ministreth not well, *malam sibi pœnam conquirit*, doth get and procure his owne punishment: *Origen* seemeth to vnderstand honouring both in life and doctrine. 2. *Vatablus* expoundeth it of diligence in preaching. 3. *Haymo* of adorning the Ministrie with a good life. 4. *Tolet* referreth it to the successe of S. Pauls preaching among the Gentiles, whom he had enriched. 5. But Saint Paul herein placeth the honour of his Ministerie, that he did so preach vnto the Gentiles, as he might also gaine the Iewes; so *Ambrose, Anselme, Haymo* in his second exposition: because *honos magistrorum est numerus auditorum*, the number of the scholars and auditors, is the honour of the master and teacher: so also *Pareus, Martyr, Osiander.* 6. *Lyranus* and *Gorrhan* following the ordinarie *glosse*, thus interpret, *addendo vltra debitum, &c.* in adding beyond his debt, in labouring for the conuersion of the Iewes: But Saint Paul in saying, *to prouoke them of my flesh*, confesseth he stood endebted to them also beeing his kindred after the flesh: though his speciall commission was to preach to the Gentiles. This then was the honour of the Apostles ministerie, that by his preaching he might winne both Gentiles and Iewes, as he saith. 1. Cor. 9. 19. *I haue made my selfe a seruant to all men, that I might winne the moe, to the Iewes I became as a Iew, &c. that I might winne the Iewes, &c. I am made all things to all men, that by all meanes I might saue some.*

4. *That I may saue some.* 1. God is the efficient cause and author of saluation, but because the Ministers are the instruments, they are also said to saue; as 1. Tim. 4. 16. as *in so doing thou shalt saue both thy selfe, and them that heare thee.* 2. The Apostle speaketh of the sauing of some, not of all, because he knew the time of their vniuersall calling was not yet come. 3. but it will be obiected, that seeing Saint Paul was called to be an Apostle of the circumcision, and Saint Peter of the vncircumcision, he might seeme to be an intruder into an other mans lot in seeking the conuersion of the Iewes; the answer is, that the Iewes inhabiting the land of promise, their owne countrie, belonged vnto Peter; but the Iewes conuersing among the Gentiles, *per accidens*, accidentally belonged to Saint Paul, whose office was to preach vnto the Gentiles, among whom the Iewes were dispersed, *Gorrhan.*

Quest. 19. What the Apostle meaneth by these words, v. 15. *What shall the receiving be, but life from the dead?*

1. *Origen* vnderstandeth it of the finall resurrection: *tunc erit assumptio Israel, &c.* then shall Israel be receiued, when the dead shall rise; so also *Chrysostome, Theodoret, Oecumenius, Tolet*, with others: the great benefit which the conuersion of the Iewes shall bring vnto the world, shall be the finall resurrection. 2. *Ambrose* interpreteth it of the spirituall resurrection by beeing iustified from sinne. 3. *Hyperius* of the great ioy, which shall be conceiued in the world for the conuersion of the Iewes, as though one did rise from the dead. 4. *Lyranus* applieth it to the zeale of those which were conuerted to the faith of the Iewes, who were more excellent then others, as beeing furnished with the knowledge of the Scriptures; such were *Paul, Appollos*, with others. 5. *Faius* vnderstandeth it of the Gentiles, which by the conuersion of the Iewes, should be reuiued beeing dead in their sinnes; but it is euident by the next verse, that Saint Paul speaketh of the conuersion of the Iewes. 6. *Beza* in his *annotat.* referreth it to the whole state of the Church, for while the Iewes remaine yet in death, *mundus nondum revixit*, the world is not yet wholly reuiued. 7. But this speach

properly

properly concerneth the Iewes, and it is a metaphoricall ſpeach, to ſhew that the Lord ſhall receiue them againe, euen as thoſe, which are raiſed from the dead: *Pareus*. 8. Here I cannot omit two other ſtrange expoſitions, the one of *Haymo*, the other of *Oſiander*: *Haymo* by life from the dead, vnderſtandeth the Apoſtles who were receiued, and quickned from among the Iewes, that were as dead: but it is euident, that the Apoſtle ſpeaketh of the receiuing of the whole nation of the Iewes, as in the beginning of the verſe, he maketh mention of their caſting off; *Oſiander* thinketh that the Apoſtle vſeth here an argument *ab abſurdo*, from an inconuenience; to this effect: if God ſhould onely haue caſt off the Iewes, to receiue the Gentiles, this were all one, as to giue life vnto one by the death of another, which were abſurd, and therefore the Iewes were not caſt off onely to make roome for the Gentiles, but that they might be graffed in againe: but this interpretation doth quite turne and change the Apoſtles ſenſe: for the Apoſtle prooueth here that the Iewes ſhall againe be receiued by an argument from the leſſe to the greater: that if the reiection of the Iewes brought ſuch profit to the Gentiles, their aſſumption and receiuing againe much more: we inſiſt then vpon the former ſenſe.

Queſt 20. *What the Apoſtle meaneth by the firſt fruits, and the whole lumpe, the roote, and the branches.*

1. *By the firſt fruites, Theophylact* vnderſtandeth the leaven, but that is vnproper: *Hyperius, primitias frugum*, the firſt fruits of the corne, but the *lump* or *maſſe* then ſhould not be anſwearable to it: *Eraſmus* by the firſt fruits vnderſtandeth the corne, by the lump the cakes which were made thereof tempered with oyle, which were offered, not the maſſe and lump of dow, which was tempered with water: rather the firſt fruits were the cakes which were offered vp, and the maſſe is the whole lump of dow, which was ſanctified by the oblation of the firſt fruits according to the law, Lev. 23. 14. 17. and Num. 15. 20. *Haymo* thinketh that the firſt fruits was the firſt taſt, which was taken of the whole lump, beeing all of the ſame relliſh and ſauour: but the Apoſtle ſpeaketh not ſimply of the firſt taſt, but of the offering of the firſt fruites according to the law: he vſeth two ſimilitudes, one taken from the obſeruation of the law, concerning firſt fruites, the other from naturall experience of the roote and the branches; *Pareus*.

2. Concerning the meaning of theſe words: ſome doe make a difference betweene the firſt fruits and the root, the maſſe and the branches: as *Theodoret*, the firſt fruits interpreteth to be Chriſt, the root, the Patriarkes: *Tolet* by the firſt vnderſtandeth the Apoſtles, which were as the firſt fruits, by the other the Patriarkes: Some take them for the ſame: as *Ambroſe, Anſelme, Lyranus, Gorrhan, gloſſe ordinarie*, doe take the firſt fruits and the root for the Apoſtles and Diſciples, that firſt beleeued of the Iewes: But I agree rather vnto *Chryſoſtomes* expoſition, who vnderſtandeth Abraham, Iſack, and Iacob, with the reſt of the Patriarkes to be both the firſt fruits and the roote: ſo *Martyr, Calvin, Pareus, Hyperius*, with others.

3. Now this roote, whereof the braunches were the Iſraelites, is neither Adam, for ſo the Iewes had no more priuiledge then any other; and in Adam all are ſinners: nor yet conueniently is it interpreted to be Chriſt, as *Origen: Ego aliam radicem quæ ſancta ſit neſcio, niſi Dominum noſtrum*, I know no other roote that is holy, beſide our Lord Ieſus Chriſt: for v. 22. the Apoſtle calleth the Iewes the naturall braunches of this roote: but ſo cannot any be called the naturall braunches of Chriſt: wherefore the Patriarkes are this roote, as Abraham, Iſack, Iacob, not in reſpect of their perſons, but of the promiſe, which was made to them and their ſeed, *Calvin:* and ſo the Lord doth vſe to ſend the Iſraelites vnto their faithfull Progenitors, and to looke to their example, as Iſai, 51. 1. *looke vnto the rocke, whereout you were hewen*, meaning Abraham, as in the verſe following direct mention is made of Sara.

4. Thus then ſtandeth the Apoſtles argument: the holy nation can not be caſt off for euer: but the Iewes are an holy nation, which he prooueth becauſe they are deſcended of holy parents, which he doth illuſtrate by two ſimilitudes; of the firſt fruits, and roote, which beeing holy make the lumpe and the branches holy.

21. Queſt. *How the roote can make the branches holy, ſeeing many branches did degenerate, and by nature all are vnholy branches.*

Here many doubts are propounded together, which ſhall be anſwered in their order.

1. *Obiect.*

1. *Obiect.* The Apoſtle before out of Iſai, c. 10. 21. ſhewed how Iſrael is called a rebellious and diſobedient people, and yet now the Apoſtle ſaith they are holy.

Anſ. The ſame Iſrael can not be ſaid wholly in all the parts, and in reſpect of the ſame time to be both holy and vnholy; but diuers parts and times conſidered, both may agree vnto Iſrael: for the faithfull and elect conſidered in Iſrael, they were holy; but the reſt were rebellious and vnholy; like as if one ſhould reaſon thus: Engliſhmen are Papiſts, and Engliſhmen are Proteſtants, therefore Papiſts nor Proteſtants, it followeth not: for the propoſition muſt be vnderſtood, not of the whole nation but of diuerſe partes.

2. *Obiect.* But holines is not propagated by nature: how then can the holy roote make the braunches holy.

Anſ. We muſt diſtinguiſh betweene the internall, inherent and perſonall qualities, ſuch are the habites of the minde, as wiſedome, learning, pietie, faith, and ſuch like, which are not conueyed by generation, and the externall priuiledges, which are giuen vnto a ſtocke and kinred, which doe deſcend by generation: as free men beget freemen, ſlaues beget ſlaues, Iewes beget Iewes, and ſo Chriſtians are borne of Chriſtians: becauſe the promiſe is made to the faithfull and their ſeed: the braunches then are holy, becauſe of the holy roote, not by an actuall and inherent holines, but by an outward prerogatiue of grace grounded vpon the promiſe of God made vnto beleeuing fathers and their ſeed.

3. *Obiect.* Againe it may be obiected, that all men are impure by birth, as Dauid confeſſeth, *in ſinne hath my mother conceiued mee*, Pſal. 51. and who can bring a cleane thing out of that, which is vncleane, Iob. 14. 4. how then can the braunches by naturall propagation be holy of an holy roote.

Anſ. We muſt likewiſe make a difference betweene a generall condition of nature, as it is now corrupt in Adam, which is common to all, which are deſcended of Adam, and the prerogatiue grace, which is not common to all, but to thoſe which are within the couenant: this prerogatiue of the couenant, and the corruption of nature may ſtand together; the grace of regeneration qualifieth the corruption of nature, but the grace of the couenant, neither qualifieth nor taketh it away, vntill the grace of regeneration beſide be added therevnto: like as one that is leprous may beget a leprous ſonne, and yet beeing free borne himſelfe, his yſſue alſo ſhall be partaker of his freedome: ſo the father beeing a Chriſtian may beget his ſonne in ſinne, and yet beeing within the couenant, he ſhall haue this priuiledge, to be made a member of the viſible Church: though a liuely member he cannot be vntil he haue attained to the gift of regeneration.

4. *Obiect.* If the braunches be holy, becauſe they came of an holy roote, then conſequently the braunches, which came not of that roote, cannot be holy, and ſo the Gentiles ſhould not be partakers of the fatnes of the oliue, not ſpringing out of Abrahams holy roote.

Anſ. Though the Gentiles are not naturally deſcended by carnall generation of that holy roote, yet they are graft in by faith, and ſo alſo become braunches; and the Apoſtle in this place hath this diſtinction, of naturall braunches, and braunches, that are graft in: the Gentiles then, though not the naturall ſonnes of Abraham, yet are his ſonnes by faith, and ſo within the couenant, and are made partakers thereby of all the priuiledges, which the naturall braunches had, before they were caſt off.

Queſt. 21. *How Abraham is ſaid to be the roote, to be graffed into, whereas we are ſaid to be graffed into Chriſt. c. 6. 5.*

1. Chriſt is as the head, the Church and partes thereof are his bodie, and they which are planted into the bodie, are graffed alſo into the head: and ſo there is no contradiction at all to be graffed into Chriſt the head, or into the Church as the bodie, or into Abraham a principall member of the bodie: for he is the roote, but onely by way of relation vnto Chriſt: *Pareus.*

2. Abraham then is the holy roote, but by the holines of Chriſt: and he is the roote onely, παραδειγματικῶς, by way of example: ἐνεργητικῶς, effectually Chriſt is onely the roote, and the vine, we the braunches, Ioh. 15. 1. Chriſt is the roote ſimply of all: Abraham onely by way of relation to his offspring, which is deſcended of him.

Queſt. 22. *What S. Paul meaneth by the wild oline and by the graffing of it in, v. 17.*

1. For the coherence, hitherto the Apoſtle repreſſed the inſulting of the Gentiles againſt the

the Iewes by two arguments taken from the two ends of their reiection, the one the calling of the Gentiles, the other the planting in againe of the Iewes, ſo now he vrgeth a third reaſon taken from the former condition of the Gentiles, which were as a wild oliue, vntill they were planted in.

2. Concerning the reading of the words, thou waſt graft in ἐν αὐτοῖς, *for them*, that is, *in their place*, as the Syrian interpreter tranſlateth, but *Eraſmus* refuſeth this reading as ridiculous, and will haue the prepoſition ἐν, *in*, to be here redundant and ſuperfluous: as the like phraſes are vſed often in the Hebrew, as *percuſſus in gladio, ſmitten in the ſword*: and ſo he would haue it referred vnto the oliue, into the which they were planted: likewiſe ſome of our owne interpreters, read, *inſitus illis*, graft into them, *Bucer*, *Martyr*: But the other reading is the better, *graft in for them*, for it hath relation to the braunches broken off, and as yet no mention is made of the right oliue tree: *Lyranus*, by *in them*, vnderſtandeth the braunches yet ſtanding, as the Apoſtles, into whom the Gentiles were planted: but plants are not properly graffed into the braunches, but into the ſtock: therefore the better ſenſe is, *graft in for them: in loco factorum*, in the ſtead of the broken braunches: ſo *gloſſe interlin. Gorrhan*, *Tolet*: and of our writers, *Beza*, *Faius*, *Pareus*, *Genevenſ.* or, *among them*: *B.*

3. *Was graft in*: the Apoſtle ſheweth a threefold benefit beſtowed vpon the Gentiles, firſt they were planted in ſtead of the incredulous Iewes, which were as braunches broken off, then they are made partakers of the roote, that is of the faith of Abraham and the Patriarkes, *Lyran.* and made one Church with them; and thereby they are partakers of the fatnes of the oliue: which the *ordinarie gloſſe* vnderſtandeth of the Apoſtles, who receiued of the fatnes of the ſpirit to conuay it to the Gentiles: *Gorrhan* of the fatnes of charitie: but rather generally thereby is meant the doctrine and grace of Chriſt, *Lyran.* and all the ſpirituall graces, which the Lord conferreth vpon his Church; as the Prophet Dauid ſaith, Pſal. 63. 3. *My ſoule ſhall be ſatiſfied, as with marrow and fatnes, &c. Pareus.*

4. But it will be obiected, that the Iewes by nature, were a wild oliue, as well as the Gentiles: as Saint Paul ſaith, Epheſ. 2. 3. *We were by nature the children of wrath as well as others. Anſ.* True it is, that in reſpect of originall corruption there is no difference; but the Iewes were the right oliue, becauſe they were deſcended of beleeuing parents, to whom the promiſe was made.

5. *Ambroſe* here noteth a difference betweene ſpirituall, and externall planting: as *Origen* alſo obſerueth the ſame: husbandmen vſe to graffe good plants into a ſower ſtocke, not ſowre and wild plants into a good ſtocke; but here it is otherwiſe; the wild oliue is planted into the true oliue; And the reaſon is this, the Apoſtle, *res magis cauſis, quam cauſas rebus aptavit*, did applie the things vnto his cauſe, not the cauſe to the things, from whence he taketh his ſimilitude; *Origen.*

Queſt. 23. Of the meaning of theſe words, *Thou beareſt not the roote, but the roote thee.*

v. 18. *Boaſt not thy ſelfe againſt the branches, &c.* 1. This is the conſequent or concluſion inferred out of the former reaſon, that the Gentiles conſidering their former ſtate and condition, that they were the branches of a wild oliue, ſhould not inſult againſt other: which words beſide this concluſion, doe include two ſecret reaſons againſt this reioycing. 1. Becauſe none ought to reioyce in themſelues, but onely in the Lord, 1. Cor. 1. 31. *Gryneus.* 2. *Ambroſe* noteth how it is a thing diſpleaſing vnto God, to reioyce in the calamitie and ouerthrowe of others, and therefore the Gentiles ſhould offend God if they inſulted ouer the Iewes, becauſe of their incredulitie. *Thou beareſt not the roote, but the roote thee.* 1. for the connexion of theſe words, becauſe the Apoſtle paſſeth from the branches to the root, againſt the which the Gentiles reioyced not: *Chryſoſtome* thinketh, that the Apoſtle doth it becauſe he would affoard vnto the Iewes *vmbram ſolatij*, a certaine ſhadowe of comfort, and nothing elſe: and he thinketh that in words onely he ſeemeth to allay their griefe, not in deede: but farre be it from vs to thinke that the Apoſtle ſhould as it were double with his owne nation, in ſo ſerious a matter, hauing made ſo ſolemne a proteſtation before, c. 9. 1. *I ſpeake the truth in Chriſt, I lie not.*

2. *Gryneus* maketh this to be the coherence: the branches, which are graft in ſhould imitate the root: it lamenteth for the branches which are broken off, and ſo ſhould they which are planted in: but this rather is the reaſon of the coherence: if they ſhould inſult againſt the branches, they ſhould in a manner alſo lift vp themſelues againſt the root which bore thoſe braunches, euen againſt Abraham the Parent of the Iewes, *Pareus.*

3. This then is a newe argument, that they ought not to insult against the Iewes the branches, for so consequently they should insult against the roote it selfe: which were either an absurd thing, that the braunch should vaunt it selfe against the roote that beareth it: or an vncomelie thing to insult against him, from whom thou hast receiued so great benefits, as they beeing graffed into the roote, are made partakers of the fatnes thereof.

4. This roote is said to beare the Gentiles, and not they the root: because they had their conuersion from the Iewes, and not the Iewes from them, *Lyranus:* as our Bl. Sauiour saith, Ioh.4.22. saluation is of the Iewes: the Iewes might receiue the ground of Philosophie, and of other arts from the Gentiles, but that is not the fatnes of the Oliue, nor the sappe of the roote, which is faith in Christ: which was the faith of Abraham rooted and grounded in Christ.

Quest. 24. Of those words, v. 22. *if thou continue in his bountifulnes.*

1. *Chrysostome* giueth this sense, *si ea feceris*, if thou dost those things which are answearable to the diuine goodnes: *non enim fide sola opus est*, for we haue not neede onely of faith here, &c. But the Apostle speaketh euidently of the goodnes of God, not of man; and so *Osiander* thereby vnderstandeth *clementiam Dei*, the clemencie of God, if thou continue in the grace and fauour of God: the *interlin. glosse* thus expoundeth, *si totum Deo tribuas*, if thou ascribe all vnto God: But here rather the cause is taken for the effect, as the goodnes of God, for faith which is wrought in vs by the goodnes and grace of God: as afterward, v. 31. by *mercie* is vnderstood faith giuen in Gods mercie: and this to be the sense appeareth by the contrarie, v. 23. *If they abide not still in vnbeleefe.*

2. *If thou continue:* This neither sheweth, that it is in mans power to continue, for all is ascribed to the goodnesse and mercie of God: neither yet can it be hence gathered, that the elect may fall away, and not continue: but these conditionall speaches are vttered, to work in the faithfull a greater care, and to stir them vp, and take away from them all carnall securitie.

3. *Or els thou also shalt be cut off.* 1. *Origen* here obserueth a difference betweene the *cutting off* the Gentiles, and the *breaking off* the Iewes, which is lesse then to be cut off: whereby he doth gather that the iudgment of the Gentiles, should be greater then of the Iewes, if they did fall from the faith: But *Pet. Martyr* reiecteth this collection vpon this reason, because the sinne of the Iewes rather in leauing of the faith seemeth to be greater, then of the Gentiles, because they had receiued greater promises and blessings of God, then the Gentiles: and so their sinne being greater, they deserued also greater punishment. 2. neither can it be inferred hereupon, because the Apostle saith, *thou also shalt be cut off*, that they which are graft once into Christ, can fall away: but we must consider 1. that the Apostle speaketh not of the standing or falling of any in particular, but he treateth of the calling of the Gentiles in generall, as many famous Churches of the Gentiles vnder the Turke are now quite fallen away and cut off, *Pareus.* 2. there is a difference betwene the outward insition and graffing into the Church, and the decree of *election*, *Calvin*, *Beza:* one may be cut off from the societie of the visible Church, that was neuer a true member thereof.

Qu. 25. Of the meaning of those words; v.24. *was graffed contrarie to nature.*

1. Concerning the coherence of these words: whereas the Apostle had said immediately before, *God is able to graffe them in*, least this might seeme no firme argument, to reason from the power of God: he could graffe in the Iewes againe, therefore he would: now the Apostle sheweth that God is as willing and readie to doe it, as he is able, because the naturall branches are more easily graffed in againe, then they which were graft in against nature.

2. *Præter naturam*, παρὰ φύσιν, beside or contrarie to nature. 1. Some, as the ordinarie glosse out of *Ambrose*, and *Haymo* doe vnderstand it of the difference betweene spirituall & naturall planting; for in this the science which is graft into the stock, yet followeth it own kind, and beareth not after the kind of the stocke; but they which are spiritually implanted into Christ, doe beare fruit in him according to the spirit: but this is not the Apostles meaning. 2. nor yet *beside nature*, is vnderstood of the corruption of mans nature, contrarie to which is the work of grace & spirituall ingraffing: for so both Iewes as well as Gentiles, are graffed in against their corrupt nature. 3. nor yet is it the meaning, that *beside nature*, that is, contrarie to their idolatrie and other superstitions, which were by vse as naturall vnto them, the Gentiles were graffed in, *gloss. inter.* for as they were graffed in beside nature, so were the Iewes according to nature, which could not be their idolatrie, which did break the off, and not graffe them in. 4. nor yet can this be referred to freewill, as *Origen*, *arbitrij liber-*

libertas naturam fecerit vnicuiq;, &c. the libertie or freedome of will doth giue euery one his nature, whether he be a right, or wild oliue: for then one should be no more graft in beside or according to nature, then an other, because they haue the same libertie of will by nature. 5. neither with *Chrysostome*, doe we referre it vnto the nature and offspring of Abraham; as he saith, the Gentile *praeter naturam Abrahae insitus*, was graft in beside the nature of Abraham: for grace is not naturally graft into any stocke. 6. and yet more is vnderstood, then *verisimile vel par, &c.* it was more likely and reasonable, that the children of holy Abraham should be holy, then of the prophane Gentiles, as the *Greeke scholiast.* 7. here then the naturall offspring of Abraham must be considered, with a relation to the promises of God, which were made to Abraham and to his seede: the Iewes then were the naturall branches, because naturally descended of Abraham and the holy fathers: the Gentiles were graft beside nature, because they were not descended of the fathers, to whome the promise was made, but were receiued in by grace. *Faius.*

26. Quest. *What mysterie the Apostle here meaneth, I would not haue you ignorant of this mysterie, v.25.*

1. A *mysterie* is taken two waies especially, either it signifieth an externall thing, which betokeneth some internall and spirituall matter beside that which is proposed to the sense: in which respect the Sacraments are called mysteries, because they represent vnto the inward man a spirituall matter insinuated by the externall and visible obiect: thus euery Sacrament is a mysterie, though euery mysterie be not a Sacrament: as the coniunction betweene Christ and his Church is called a mysterie, Eph. 5.32. It also signifieth some secret and hid thing, which neither is apparent to the sense, neither can be comprehended by reason: such a mysterie is the incarnation of Christ: it is a thing incomprehensible how the diuine nature, which is infinite, should be ioyned in the vnitie of one person with the fruite and created nature of man: likewise the spirituall coniunction betweene Christ and his Church is a mysterie: the calling of the Gentiles was a great secret and mysterie, Ephes. 3. 3. and here the vocation and restauration of the Iewes is also called a mysterie.

2. And herein lyeth the mysterie, which the Apostle here speaketh of: 1. *that obstinacie is come vpon Israel in part:* for they were blinded and hardened, but not all, onely part of them, and that not for euer, but onely for a time: for so *Ambrose* applieth those words, *ex parte*, partly, to the time, which shall determine the blindnes of the Iewes. 2. and then the fulnes of the Gentiles shall come in, while the Iewes are hardened: this is another mysterie. 3. but the cheefe part of this mysterie is, that in the end the whole nation of Israel shall be saued.

3. And this is called a mysterie, 1. that they should vnderstand, *nihil hic temere aut casu fieri*, that nothing is here done rashly or by chaunce, but by the prouidence of God. 2. and to stay their curiositie, that they should not striue to send out a reason of Gods doings. 3. and beside to expresse their arrogancie, least they should insult ouer the Iewes for a time reiected: *least you should be arrogant in your selues: insultendo lapsis*, by insulting ouer those which were fallen: *Origen:* though some giue this sense, *ne putetis vos mysterium hoc ingenio vestro posse discutere*, least you might thinke to discusse this mysterie by your owne wit: *gloss. interlin.* But as *Pet. Martyr* well noteth, the word φρόνιμοι, *wise*, is inferred here rather to the affection, then vnderstanding in the first sense; that they should not *immodice gloriari*, reioyce immoderatly in their election and the reiection of the Iewes: *Hyperius.*

4. But *Origen* is farre wide, who maketh this to be the mysterie: that whereas the Lord in the beginning diuided the nations of the world among the Angels, he tooke Israel to be his owne portion, which the other angels enuying, enticed the Israelites to idolatrie, and so the Gentiles came to be the Lords portion, Israel beeing forsaken.

This strange speculation of *Origen* diuersely fayleth. 1. that conceite of his that the nations were distributed among the Angels, is grounded vpon the erroneous translation of the Septuagint, Deut. 32.8. *he appointed the borders of the people according to the number of the Angels of God:* whereas it is in the Hebrewe, *according to the number of the children of Israel.* 2. Not euil Angels but the good are appointed ouer nations to be ministring spirits for their good. 3. Israel was so the Lords portion, as that yet his Angels also watched ouer the, & pitched their tents round about the, as the sacred histories do giue plentifull testimonies.

Queſt. 27. *Whether toward the end of the world the whole nation of the Iewes ſhall be converted.*

1. One opinion is, that by *all Iſrael*, where the Apoſtle inferreth, v. 26. *and ſo all Iſrael ſhall be ſaved*, we are to vnderſtand, *totum populum Dei*, all the people of God, conſiſting as well of the conuerted Gentiles as Iewes: and that the Apoſtles meaning onely is, that euen vnto the ende of the world, *ſubinde aliqui ex Iudæis convertuntur*, continually ſome of the Iewes ſhould be conuerted: thus *Melanæthon*, *Calvin*, *Hyperius*, *Oſiander:* and that all Iſrael is to be taken in that ſenſe, both for the company of beleeving Gentiles, and Iewes, as the Apoſtle vnderſtandeth it, Galath. 6. 16. *Peace be vpon you, and mercie, and vpon the Iſrael of God: Theodoret* is of opinion, and ſo alſo *Auguſtine epiſt.* 59.

But in this ſenſe, 1. the Apoſtle had vttered no great myſterie, ſeeing in all ages ſome of the Iewiſh nation haue beene and are ſtill conuerted. 2. and againe the Apoſtle intendeth to miniſter ſome ſpeciall conſolation here to the Iewes, in the hope of their future converſion, which vnleſſe it were more generall, then in conuerting of ſome, as it was then, the whole nation ſhould haue beene depriued of a ſpeciall comfort, *Mart. Pareus.* 3. and ſeeing in the former verſe, in theſe words, *obſtinacie is come partly vpon Iſrael*, this word is taken in the litterall ſenſe, for the nation and people of Iſrael, it were hard to vnderſtand it in an other ſenſe here. 4. and further the Apoſtle giueth this as a reaſon, why he bringeth in this myſterie: that the Gentiles ſhould not inſult ouer the Iewes: therefore it had not beene to his purpoſe, if he had not opened ſome ſecret concerning the ſpeciall calling of the Iewes, *Tolet annot.* 18.

2. *Pererius* produceth *Chryſoſtome* and *Thomas* to be of opinion, that generally all the Iewes ſhould be called in the ende of the world: as *Chryſoſtome*, vpon the 12. verſe of this chapter, ſhewing what the fulnes and plenitude of the Iewes ſaith, *vniuerſi ad fidem acceſſuri ſunt*, all vniuerſally ſhall come vnto the faith: and *Thomas* alſo conſenteth, *non particulariter aliqui tantum ſalvabuntur, &c. ſed vniverſaliter omnes*, not onely ſome particular men ſhall be called as now, but vniuerſally all: to this opinion *Scotus* and *Caietan*, ſeeme to encline in their commentaries here: But *Pererius* ſeemeth to miſtake *Chryſoſtomes* opinion, which was not that the vniuerſall nation of the Iewes ſhould be called: for he ſaith here no otherwiſe, but thus, *& nunc multi crediderunt, multiq; rurſus credituri ſunt*, both many haue beleeved alreadie, and many againe ſhall beleeue, &c. there ſhall be a more frequent calling of the Iewes, and greater number, then before: but that none of the Iewes ſhould remaine vncalled, it cannot be thought: like as when the fulnes of the Gentiles came in, yet many among them continued ſtill in their vnbeleefe.

3. Some doe thinke that in the end of the world many of the Iewes ſhall be conuerted by the preaching of Henoch and Elias: *Gregor. hom.* 12. *in Ezech. Theodoret*, *Lyranus* vpon this place: *Hyppolitus* addeth further, in that oration of the ende and conſummation of the world, which goeth vnder his name, that the Iewes at the firſt ſhall be moſt addicted to Antichriſt, *Gens Hebræorum potiſſimum chara erit Antichriſto*, the nation of the Hebrews ſhall be moſt deare vnto Antichriſt: but theſe are but humane fanſies, that Henoch and Elias ſhould come in their owne perſons to preach in the ende of the world to the Iewes; that prophecie of the comming of Elias before the Meſſiah, was fulfilled in the preaching of S. Iohn Baptiſt; as our Bleſſed Sauiour expoundeth, Matth. 11. and if the Iewes ſhould be ſo much addicted to Antichriſt, expecting him for their Meſſiah their conuerſion ſhould be thereby ſo much the more hindered: it is alſo vnlike that the Iewes, which are no idolaters to this day ſhould cleaue vnto Antichriſt, that ſhall be, and now is a manifeſt idolater.

4. Wherefore leauing theſe vncertaine conceits, the truth is this, that toward the ende of the world, before the comming of Chriſt, the nation of the Iewes ſhall be called, though not euerie one of that nation in particular; the reaſons of which opinion are theſe.

1. The teſtimonies here by S. Paul produced out of the Prophets muſt not be vnderſtood onely of ſome particular Iewes, but of the whole multitude, *that vngodlineſſe ſhall be turned away from Iacob, &c.* and *Origen* fitly alleadgeth that propheſie, Hoſh. 2. 7. *I will returne to my firſt huſband, for at that time was I better then now.*

2. This is the meaning of that propheticall viſion, Rev. 7. how that there were ſealed of the tribes of Iſrael an 144. thouſand, which prophecie is litterally vnderſtood, and ſo *Chryſ.* expoundeth it of the generall converſiō of the Iewes: for they are diſtinguiſhed frō the other

number

number of the nations, that was sealed, v. 9. as *Parens* well obserueth.

3. *Beza* and *Gryneus* doe much vrge the frequent numbers of the Iewes in Asia and Africa, who being dispersed among the Gentiles, yet remain a people distinct by themselues, and are not mingled with the nations, where they soiourne: which is an euident argument, that they are thus preserued of God for some speciall purpose.

4. Of this opinion also, that in the ende of the world there shall be a generall calling of the Iewes, are diuers of the fathers: as *Chrysostome* in the place before alleadged, and *homil. 12. de verb. Dom.* likewise *Hilarius, lib. 11. de Trinit.* and *Origen* here hath this saying, *If to this ende, blindnes came vpon Israel, that the fulnes of the Gentiles might come in, sine dubio cum ingressa fuerit plenitudo gentium, cæcitas cessabit, without doubt, when the fulnes of the Gentiles is come in, then the blindnes of the Iewes shall cease, &c.*

But it will be thus obiected against the vniuersall calling of the Iewes.

1. *Obiect.* It is not to be conceiued, that all Israel should be so saued, as that none of them should perish: therefore these words must not be taken in the literall sense, *All Israel shall be saued.*

Ans. It is not necessarie in these generall speaches to vnderstand euery one in particular: like as where the Scripture saith, *All flesh shall see the saluation of God:* and, *all shall be taught of God:* and, *God will haue all men to be saued:* these sayings must be restrained, *ad vniuersitatem definitam*, to the vniuersalitie defined and determined of God, and not so enlarged, as to comprehend all in generall: *Martyr:* like as where the Apostle speaketh of the entring and comming in of the fulnes of the Gentiles, yet many remained vncalled: so notwithstanding this generall calling of the Iewes, some may continue in their vnbeleefe still: thus *Haymo* well expoundeth, *plenitudo hæc non ad numerum cunctorum pertinet, sed ad numerum à Deo præfinitum*, this fulnes doth not belong vnto the number of all, but vnto the number determined of God.

2. *Obiect.* Our blessed Sauiour saith, Luk. 18. 7. *The Sonne of man, when he commeth, shall he find faith in the earth?* if there shall be at Christs comming such scarcenes of faith, it is not like, that there shall be such a multitude of beleeuing Iewes.

Ans. 1. *Lyranus* answeareth, that *detecta falsitate Antichristi*, when the falshood of Antichrist shall be detected, then the Iewes shall be called: so faith in his opinion shall faile vnder Antichrist, but it shall flourish afterward, the Iewes beeing called: but the fayling of faith, which Christ our blessed Sauiour speaketh of, shall be at his comming, and as it were immediatly before it: therefore the calling of the Iewes can not be after this fayling.

2. *Pet. Martyr* thinketh it may be thus, that after the calling of the Iewes, there may grow some carnall securitie againe among them: but that is not like, that the Iewes beeing newly conuerted, should so soone decline and fall away from their integritie: it is more like, they shall be most zealous: *Lyranus* thinketh, that they shall be so constant in the faith of Christ, that they shall not refuse to die for the same.

3. *Parens* giueth this solution; that although there shall be in the ende of the world a multitude of beleeuing Iewes, yet their number shall be but small, in respect of the vnbeleeuing Gentiles. To this last solution, this further may be added; that the fayling of faith, which Christ prophesieth of, must be specially vnderstood of the Gentiles, where Christ had beene preached, and beleeued vpon: that euen there, where it was most likely, that faith should haue beene, none shall be found: for when the Iewes shall be called, faith shall waxe very faint and cold among the Gentiles.

Thus haue I shewed, what is the most probable opinion concerning the calling of the Iewes: wherein, as we expect a more frequent and generall vocation of that nation, then hitherto hath beene seene, so yet we acknowledge a mysterie still, which can not fully be reuealed, how, when, and in what number the Iewes shall be called, vntill we shall see the same performed: and so *Origen* resolueth well, *quis autem sit iste omnis Israel, &c.* but who this all Israel is, and what shall be the fulnes of the Gentiles, God onely knoweth, and his onely Sonne, and they which are his friends, &c. Of this question, briefly handled here, I remember, that some twentie yeares since I writ a speciall Treatise, intituled, *De vniuersali Iudæorum vocatione*, wherein, though in some other points, as concerning Elias and Henochs corporall presence in heauen, I haue altered my former iudgement, yet in this question of the Vniuersall calling of the Iewes, I resolue still, as there I maintained, that the Apostles propheticall prediction here can not otherwise be vnderstood, then of their generall calling.

Quest. 28. *Of the testimonies here cited by the Apostle, how they are alleadged, and whence.*

1. Concerning the manner, the Apostle followeth the Septuagint, which was then the receiued translation, which he refuseth not, while it retaineth the sense, though the words precisely are not rendred. 1. in the originall, Isay. 59. 20. the word is *lecsion*, which the Septuagint translate, ἕνεκα σιωνος, because of Sion, or for Sions sake: but the prepositon *lamed*, serueth to a datiue case, and so it must be translated, *a redeemer shall come to Sion*: as *Vatablus*, *Pagnine*, and *Iunius* reade: S. Paul readeth ἐκ Σιὼν, *out of Zion*, which *Beza* thinketh may be altered, ἐκ for ἕνεκα, by the fault of the writer or copier out: but *Tolet* is bold to affirme, against the receiued opinion of the best Hebricians, that the prepositon *lamed*, may their signifie *de*, *from*, *annot.* 19. but that cannot be, for it followeth in the same place, *vleshabbe*, *and to them*, not (*from them*) *that returne from iniquitie*, where the same prepositon is vsed: *Iunius* solution is best, that the Prophet respecting the time and instant of the comming of the Messiah, saith, *to Zion*: but S. Paul looking further vnto such things as followed the comming of Christ, and to the progresse of the Gospell, by way of interpretation saith, *the redeemer shall come out of Zion*, that is, out of his Church. 2. an other difference is, that the originall hath, *and to them that returne from iniquitie in Iacob*: but the Apostle following the Septuagint saith, *he shall turne iniquitie from Iacob*: *Martyr* thinketh the Septuagint might reade, *lashub*, *to turne*, for *leshabe*, *to them that turne*: but such an ouersight is not like to haue beene in those excellent interpreters: *Iunius lib.* 2. *parall.* 23. saith, that the Apostle in stead of Christs comming, nameth a benefit which followed his comming, which is the remission of sinnes: but I thinke rather with *Beza* and *Gryneus*, that where the Prophet speaketh of the effect, which is turning away from sinne, the Apostle riseth higher to the verie cause, which is the taking away of sinne: for none can turne away from sinne, vnlesse they haue first grace and remission of their sinnes: as the Prophet saith, Ierem. 31. 18. *Convert thou me, and I shall be converted.* 3. whereas in the next sentence, the Hebrewe word is *berith*, for a couenant, the Septuagint render it by the word διαθήκη, a Testament: and so the vulgar Latine interpreteth here, *this shall be my Testament vnto them*: which reading *Tolet* iustifieth, because the Apostle Heb. 9. so taketh the Hebrew word *berith*, for a Testament: *Beza* in his annotations here thinketh, that where the Greeke word διαθήκη, signifieth any kind of disposition, whether by Testament or other couenant, the Apostle alludeth to the signification of the Greeke rather then of the Hebrew word. But I preferre rather *Iunius* iudgement *in c. 9. ad Hebr.* who thinketh that the Hebrew word *berith*, signifieth generally any disposition of the will, as well by couenant, as by testament: and so it is taken for both according to the circumstance of the place: so *berith* may be deriued of *bara*, which signifieth to decide or declare ones sentence: and so generally may signifie the disposition of the mind: which also is the proper signification of the Greeke word διαθήκη, as *Erasmus* here obserueth: S. Paul in the 9. to the Hebrewes calleth it a Testament, where is required the death of the *Testator*, which was shadowed forth by the type of shedding and sprinkling of blood: but here in the Prophet there beeing no such circumstance expressed, which belongeth to a Testament, it is better interpreted *fœdus*, a couenant.

2. For the other point, whence these testimonies are alleaged, there are diuerse opinions. 1. All agree that the former place is taken out of the 59. of Isay, v. 20. and for the next, *this shall be my couenant with them, when I take away their sinne*: *Calvin* thinketh it is taken from Ieremie, 31. 33. *This shall be the couenant, that I will make with the house of Israel, &c. I will forgiue their iniquities.* 2. *Iunius* saith, these words, *when I take away their sinne*, are repeated out of the former verse, to confirme the Gentiles in the assured expectation of the conuersion of the Iewes. 3. *Tolet* following *Origen*, thinketh that these words are added by the Apostle by way of declaration. 4. But the more probable opinion is, that the Apostle ioyneth two prophesies of Isay together, as he did before, v. 8. and that the last words, *when I take away their sinne*, are cited out of the 27. c. of Isay v. 9. where the Septuagint haue these verie words cited by the Prophet, ὅταν ἀφελωμαι, *when I shall take away their sinnes*: the other words are found with some small alteration, in the 59. c. of Isay, v. 20. and in the beginning of the 21. v. *Pareus.*

Quest. 29. Of these words, v. 28. *As touching the Gospel, they are enemies for your sakes, &c.*

1. *Chrysostome* noteth, that the Apostle doth but *verbis consolari*, comfort the Iewes in

in word onely, in ſaying, *they are beloued for the fathers*, becauſe the vertue of their Progenitors doth not profit them, vnleſſe they beleeue themſelues: but the Apoſtle doth both in word and deed miniſter conſolation vnto them: and though they cannot be ſaued but by faith, yet this benefit they haue by the fathers, that they are within the couenant of grace, which was made with their fathers and their ſeed: *Tolet* obſerueth well, how Saint Paul ſpeaking of the enmitie and caſting off of the Iewes, doth mollifie his ſpeach: ſaying, *they are enemies for your ſakes*, that ye might be called, not otherwiſe: and againe he qualifieth it with reference vnto their election, and Progenitors, in which reſpect they are beloued.

2. *As touching the Goſpel they are enemies, &c.* 1. Some doe vnderſtand this enmitie to be againſt Paul and the Church, as if he ſhould haue ſaid, they are mine and your enemies, conſidering their hatred to the Goſpel, but they are beloued of mee, their election conſidered; thus *Theodoret, Chryſoſtome, Luther, Oſiander.* 2. *Origen*, referreth this enmitie vnto God: Iſrael in reſpect of the Goſpel, *factus eſt inimicus Deo*, is become an enemie vnto God: ſo *Origen*, whom *Beza* and *Pareus* follow. 3. *Pet. Martyr* doth well ioyne both together: though principally they are vnderſtood to be enemies to God, and in an other reſpect beloued of him: yet conſequently they muſt be enemies to vs: for Gods enemies are our enemies, and as they are beloued of God, ſo alſo, we ſhould wiſh well vnto them.

3. *They are enemies, &c. they are beloued, &c.* 1. *Chryſoſtome, Theodoret*, ſeeme to expound this of the ſame Iewes, who while they continue in vnbeleefe, are enemies, but when they ſhall be conuerted to the faith, they ſhall be beloued: but they which according to election are beloued of God, are neuer enemies. 2. *Origen* much better, interpreteth the Apoſtle thus to ſpeake of diuerſe ſortes of the Iewes: they are enemies among them, which did ſpurne againſt the Goſpel: they beloued, which were that remnant, which belonged to election: ſo alſo *Calvin, Martyr*, with others. 3. But *Beza* better vnderſtandeth the Apoſtle to ſpeake not of particular men, but of the whole nation, which at that time ſeemed to be reiected becauſe of their vnbeleefe: but yet was not vtterly caſt off in regard of their election, and promiſe made to their fathers: like as it is called the ſame riuer that runneth along, though it be not of the ſame water, becauſe of the perpetuall ſucceſſion: ſo it is the ſame nation of the Iewes, becauſe of their lineal diſcent, though conſiſting of diuerſe generations of vnlike condition, *Paius:* So then theſe are not contraries, the Iſraelites are enemies and ſo hated, and they are beloued; for contraries muſt be taken κατὰ τὸ αὐτὸ, *ſecundum idem*, according to the ſame ſubiect: but here are diuerſe ſubiects: they are enemies in reſpect of thoſe which beleeue not, and beloued, that is, ſuch as in time to come ſhall be conuerted to the faith: againe, *contraries* muſt be conſidered πρὸς τὸ αὐτὸ, *ad idem*, in one and the ſame reſpect: and ἐν τῷ αὐτῳ χρόνῳ, in the ſame time: but the Iewes are ſaid to be enemies, and yet beloued, both in diuerſe reſpects: for they are enemies for the Goſpel ſake, which they ſpurne and kick againſt; they are beloued, in regard of their election: and this muſt be vnderſtood alſo at diuerſe times: for at that time preſent they were enemies, but in time to come, when they ſhould be called, they ſhall be beloued, *Gryneus.*

4. *Beloued for the fathers ſake:* 1. not *propter merita patrum*, for the merite of the Fathers, as *Lyranus*, it is Chriſts merite onely for the which the Lord receiueth them to the faith. 2. neither, becauſe when they are conuerted, the Lord ſhall be put in remembrance of their fathers, as *Ambroſe*, for God is not oblivious, that he had neede of a remembrancer. 3. nor yet onely is it ſaid, *for the fathers ſakes*, becauſe *ſequuntur patrum fidem*, they doe imitate and follow the faith of their fathers: *Origen, Haymo:* for ſo the beleeuing Gentiles alſo did imitate the faith of Abraham. 4. but the Apoſtles meaning is, they are beloued, *propter promiſſiones patribus factas*, becauſe of the promiſes made to the Fathers: *gloſſ. ordinar. Tolet:* becauſe they are deſcended of thoſe fathers, to whom the Lord promiſed to be their God, and to their ſeed after them: *Bucer:* which promiſe of God, the infidelitie of ſome, cannot fruſtrate.

5. There are two reaſons giuen, why they are enemies, one from the occaſion not giuen, but taken, namely the Goſpel, which they refuſed, the other from the end, *for your ſakes*, that the Gentiles by their vnbeleefe might enter in: there are likewiſe two cauſes ſhewed of their receiuing to grace, their election with God, which is immutable, and the couenant made with their Fathers.

Queſt. 30. Of the meaning of theſe words, *The gifts and calling of God are without repentance, v. 24.*

1. *Eraſmus* interpreteth the word ἀμεταμέλητα, *impœnitibilia*, or as *Auguſtine* ſometime rendreth the word, *impœnitenda*, things whereof he cannot repent him of that giueth them; But this were to make the gifts rather ſuch, as cannot be chaunged, then to make God vnchangeable.

2. *Ambroſe* hath a ſtraunge interpretation, vnderſtanding this to be meant onely of thoſe which are receiued by baptiſme, of whom ſuch exact repentance is not required: and *Thomas* alſo propoundeth this interpretation for one: But two things make againe this ſenſe, both becauſe here is relation vnto God, that repenteth not, not vnto man: and they are gifts, which are not here reported of, not ſinnes, for which repentance is required of men: beſide it is alſo vntrue, that men (if they be of yeares) are admitted to baptiſme without repentance; the contrarie is euident, Matth. 3. 8. where Iohn Baptiſt exhorteth to repentance and amendment of life, thoſe which came to be baptiſed, and ſo doth Saint Peter, Act. 2. 38. *repent and be baptiſed.*

3. *Stapleton* and *Pererius* haue found out here a new expoſition, that God is ſaid not to repent him, not that the gifts once beſtowed, cannot be taken away, but becauſe God hath no cauſe to repent him, for that though his gifts be taken from one, they with greater profite, are giuen to another: as the reiection of the Iewes, was the occaſion of calling the Gentiles: but this ſtraunge interpretation is verie impertinent to the Apoſtles purpoſe, who intendeth by this aſſertion, to prooue the certaintie of the calling of the Iewes; ſee the confutation hereof, Controv. 17. following.

4. For the better and more full explication of theſe words: this word *pœnitere*, to repent, is taken two wayes: either properly, and ſo it ſignifieth a change of the minde and purpoſe; which wiſheth a thing vndone, and not to be, which is: and in this ſenſe, God cannot repent him of any thing which he hath done; nor of any gifts beſtowed, no not vpon the wicked: for howſoeuer they abuſe them vngraciouſly, yet the Lord had reaſon to doe as he did: he that repenteth, either faileth in his counſell, not foreſeeing all things, or in his power, not beeing able to effect what he intended: but God hath no defect or want, either in counſell or power: therefore properly he cannot repent: there is an other vſe of this word, to *repent*, when it ſignifieth a chaunge, not in him that willeth and purpoſeth, but in the thing willed, and ſo God is ſaid to repent, not that he chaungeth, but they change and alter, vpon whom the gifts are conferred, and ſhewe themſelues vnworthie of them: ſo here is a figure called a *metonymie*, when the effect is taken for the cauſe, *repentance* hers ſignifieth mutation and change, whereof repentance is the cauſe; and thus *Haymo* well expoundeth, *pœnitentia pro mutatione accipitur*, repentance is taken for a change.

5. Neither are all the gifts of God without repentance, but ſuch gifts as depend vpon election: neither is euerie vocation vnchangeable, but onely the internall and ſpirituall: God had choſen Saul to be king of Iſrael, and furniſhed him with excellent gifts: but they were onely temporall: though he had a temporall election, to the kingdome, yet it followeth not that he was eternally elected; for God had foreſeene and ſo decreed, that Saul ſhould not continue in the kingdome, which was appointed vnto Dauid: *Haymo* then here well expoundeth, *ſine mutatione ſunt dona & vocatio Dei, &c.* the gifts and calling of God are without repentance, as he ſaid before, *whom he predeſtinated he called, &c.* not in ſuch gifts and calling, as it is ſaid, *Many are called, but fewe choſen, &c.* ſo the *ordinar.* and *interlin. gloſſe* doe well interpret, *vocatio, id eſt electio, quæ ab æterno*, the vocation, that is, election which was from euerlaſting, is without repentance, that is, without change.

Queſt. 31. Of the meaning of theſe words, v. 31. *So now haue they not beleeued by your mercie.*

1. For the application of the words: ſome reade, *ſo now haue they not obeyed*, or, are become *contumaces*, ſtubborne, and contumacious: *Beza, Syrian interpreter, Gryneus*, with others: but it is rather interpreted, *haue not beleeued*, as *Martyr*, the vulgar latine, and our Engliſh tranſlation vpon theſe reaſons. 1. the word ἀπείθεια, ſignifieth both incredulitie, and contumacie or diſobedience, beeing deriued of the word πείθω, to perſwade: now as well the vnbeleeuer, as the diſobedient and ſtubborne is not perſwaded.

2. The Apoſtle through this chapter maketh vnbeleefe the cauſe of the reiecting of the Iewes, v. 20. where though an other word ἀπιστία, be vſed, yet in the ſame ſenſe. 3. the

next verſe is better read, *God hath ſhut vp all vnder vnbeleefe, then vnder diſobedience:* as may appeare by the like place, Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue:* where by ſinne muſt be vnderſtood vnbeleefe, as oppoſite vnto faith and beleef, afterward mentioned. 4. *Origen* and *Chryſoſtome* doe ſo interpret this place of the incredulitie both of Gentiles and Iewes: the Apoſtle ſaith, *your mercie*, not *actiuely*, whereby they ſhewed mercie, but paſſiuely, whereby they receiued mercie, the cauſe is put for the effect, as before v. 22. the Apoſtle ſaid, *if thou continue in his goodnes*, that is in faith, receiued by his goodnes: the Apoſtle ſaith (*yours*) *propter efficientiam*, becauſe it was effectuall toward them, but afterwards he ſaith, *that he might ſhew mercie on all, propter ſufficientiam*, becauſe it is ſufficient for all.

3. Now concerning the ſenſe and meaning of the words, there are diuerſe interpretations. 1. the vulgar latine readeth, *in veſtrum miſerecordiam*, for your mercie, whereupon ſome giue this ſenſe: they haue not beleeued, *vt vos miſerecordiam conſequamini*, that you may obtaine mercie, *Haymo, Oſiander:* but *Beza* and *Eraſmus* both refuſe this, becauſe as much in effect is ſaid before in the end of the former verſe, *you haue obtained mercie through their vnbeleefe:* but theſe particles, *euen as, euen ſo*, doe ſhew an oppoſition of the parts, not a repetition. 2. *Ambroſe* readeth, *in veſtra miſerecordia*, in your mercie, that is, at this time, wherein you haue receiued mercie: ſo alſo *Haymo*: but beſide that there is no preposition in the originall, but the word is put in the datiue caſe, which is with the Greekes vſed for the ablatiue: the Iewes were vnbeleeuers, and reiected the Goſpel, before it was preached vnto the Gentiles, and therefore it was not at the ſame time. 3. *Eraſmus* readeth, they haue not beleeued, *per veſtram miſerecordiam*, by your mercie: that is, the mercie ſhewed to the Gentiles was an occaſion of the vnbeleefe of the Iewes: but *Beza* reiecteth this alſo, vpon theſe two reaſons: both becauſe the Iews were firſt vnbeleeuers, before mercie was ſhewed to the Gentiles: therefore thereby they were not hardened: and againe, the mercie ſhewed to the Gentiles ſhall prouoke the Iewes to follow them, v. 11. they ſhall not then thereby be made further off. 4. Wherefore *Theophylact* doth come nearer to the Apoſtles ſenſe then the reſt, who thinketh there is here a *traiection* of the particle ἵνα, *that:* ſo whereas the words ſtand in this order in the originall, *by your mercie, that they may obtaine mercie*, they muſt be placed thus, *that by your mercie, they may obtaine mercie:* the verie like traiection of this verie word, ſee 2. Cor. 2. 4. ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, *but my loue that ye may know*, for, *but that you may know my loue:* thus alſo *Beza* here; and *Tolet annot.* 23. addeth this reaſon, why thoſe words, *for your mercie*, ſhould not be ioyned with the former clauſe, *ſo now haue they not beleeued*, but with the latter, *that they may alſo obtaine mercie:* that one part of this compariſon may anſwear another: as he ſaid before, *you haue receiued mercie through their vnbeleefe:* ſo now it followeth, that they alſo *ſhould receiue mercie through your mercie:* And *Chryſoſtome* ſheweth the reaſon, why it is ſaid, *that you ſhould receiue mercie, through their mercie*, not *through their vnbeleefe*: becauſe ye the Gentiles ſhall not be ſo ſaued, *vt quemadmodum Iudai exire debeatis*, that as the Iewes, you ſhould goe out (or fall away) again, *ſed vt illos manendo per æmulationem attrahatis*, but that ye may draw them on by continuing in the faith.

4. This then is the force of the Apoſtles argument. 1. There are three things compared with three: the vnbeleefe of the Gentiles with the vnbeleefe of the Iewes, the mercie which the Gentiles receiued in time paſt, with the mercie which the Iewes ſhall receiue: and then the occaſions of both are ſet one againſt the other, the occaſion of the mercie ſhewed to the Gentiles, was the vnbeleefe of the Iewes: and occaſion of mercie ſhewed to the Iewes, was mercie extended to the Gentiles, by the which the Iewes were prouoked to emulation; *Par.* 2. The argument is from the leſſe to the greater: if the infidelitie of the Iewes was the occaſion of mercie to the Gentiles, much more the mercie ſhewed to the Gentiles ſhall be an occaſion of ſhewing mercie to the Iewes: for there is a greater force in that which is good, then in that which is euill, *Gryneus:* and if the Gentiles which neuer beleeued were called to the faith, much more like is it that the Iewes which had bin ſometime beleeuers, ſhould returne to their former faith. *Tolet.*

Queſt. 31. *How God hath concluded, and ſhut vp all in vnbeleefe. v.* 32.

1. Not that God, *iniycerit iis incredulitatem*, did caſt vpon them incredulitie: *hoc explodendo-*

plodendum est, this conceite must he exploded of all: *Origen:* God is no way the author of euill: *Photius.*

2. Nor yet is the Lord said to shut them vp onely *permittendo*, in suffering them to be incredulous, *Origen, glosse ordinarie, Tolet, Gorrhan:* for God is to be considered here not as a patient onely and sufferer, but as an agent in some sort, and a iust iudge.

3. *Chrysostome* thus interpreteth, he shut vp all, that is, *demonstrauit incredulos*, he hath shewed them to be incredulous: in which sense the Apostle saith, Gal. 3. 22. *The Scripture hath concluded all vnder sinne, &c.* that is, the law serueth to reueale sinne; as Saint Paul saith, Rom. 3. 20. *By the law commeth the knowledge of sinne:* But this is not all, for the iudge doth not onely declare and giue sentence against the malefactor, and bring his offence to light, but he also condemneth him, and seeth his sentence be executed vpon him.

3. *Hierome* in the Commentarie vnder his name saith, *God hath shut vp all, non vi sed ratione*, not by force, but by good reason: which reason is thus expressed by *Oecumenius, vt alios per aliorum seruaret contentionem*, that he might saue some, by the prouocation of others: the *ordinarie glosse* giueth this reason, *vt gratia numeris esset gratissima*, that the gift of grace might be most acceptable, &c. when they are brought as it were out of prison vnto libertie. But although Gods iudgements proceed with great reason and equitie; yet God doth not euill, that good may come thereof: the reason and way then yet appeareth not, how God is said to conclude all vnder sinne.

4. Wherefore it remaineth, that God is said to shut vp men in vnbeleefe as in a prison, in punishing them as a iust iudge with the fetters as it were and gives of their owne blindnes and hardenes of heart: as it is said, c. 1. 26. *God gaue them vp to vile affections:* and c. 11. 8. *God hath giuen them the spirit of slumber:* like as a iudge doth inflict imprisonment vpon offenders, and restraint of libertie: so men are kept in the prison of infidelitie by the iustice of God, their sinnes so deseruing: But here is the difference: ciuill imprisonment is for sinne, yet it is not sinne: but spirituall imprisonment in blindnes and vnbeleefe, is sinne: and God after a wonderfull and secret manner, yet most iustly doth punish sinne with sinne: as *Augustine* saith, *Quis dicat Achabum non peccasse credendo spiritui mendaci, &c.* who can say that Ahab sinned not in beleeuing the false spirit, and who will say that sinne was not the punishment of sinne, *venientem de iudicio Dei*, proceeding from the iudgement of God: *lib. 5. c. 3. contra Iulian.* And further here is great difference betweene these two, for God to be author *of shutting vp vnder vnbeleefe*, and of the *shutting vp of vnbeleefe:* the first God in his iustice causeth, the other man is the cause of himselfe.

Quest. 32. Of the Apostles exclamation, v. 33. *The deepenesse of the riches, &c.*

1. Touching the occasion of these words. 1. *Origen* thinketh this to be it, *quia alterius malitia opus alterum vertat in salutem*, because he turned the malice of one to the salvation of an other: as the ruine of the Iewes was the occasion of calling the Gentiles: so also *Chrysostome*, the Apostle wondreth *quod contraria contrarijs curaverit*, because the Lord healed one contrarie by an other, the Gentiles became to be beleeuers, by occasion of the vnbeleeuing Iewes: but the generalitie of the Apostles words, speaking of the *wayes of God*, would not be restrained vnto one particular. 2. *Faius* vnderstandeth the whole mysterie of the Gospel, the which as S. Peter saith, the Angels yet desire to behold, but this is too generall. 3. *Augustine* and *Haymo*, restraine it to this particular, of the mysterie in the vocation of the Gentiles and the reiection of the Iewes. 4. But beside this, it may be applyed to the whole mysterie of predestination, how God reiecteth some, and electeth others, wherein humane reason must be silent: *Gryneus, Calvin, Hyperius, Mart.*

2. For the reading of the words. 1. Some doe thus read, *O the deepenesse of the riches, of the wisedome, and knowledge of God:* as the vulgar latine, making wisedome and knowledge to depend of riches: but in this reading the Greeke coniunction καὶ, *and*, which is set betweene *riches*, and *wisedome*, is omitted: *Chrysostome* inserting that word, thinketh that these two words, *depth*, and *riches*, are two names added to expresse the excellencie of Gods wisedome and knowledge: so also *Beza, Gryneus, Faius*, taking riches here for abundance: likewise *Pererius: Gorrhan* would proue it by the like place, Coloss. 2. 3. *in whome are hid the treasures of wisedome and knowledge:* and so the Apostle saith here, *the riches of the wisedome and knowledge.* 2. But *Origen* referreth this *deepenesse* to all three, O the deepenes of

the

the riches, and of the wiſedome, and of the knowledge of God: ſo alſo *Theophylact*, whom *Eraſmus* and *Tolet* follow: the reaſons are theſe. 1. becauſe as *Eraſmus* obſerueth, there is a *comma* or diſtinction in all the copies, that he ſaw, betweene *riches*, and *wiſedome*, which ſheweth, that one hangeth not on an other. 2. *Tolet* addeth that the coniunction, *(and)* betweene *riches*, and *wiſedome*, doth ſhew them to be two diſtinct things. 3. likewiſe the three clauſes following, *who hath knowne his minde, who was his counſellor, who hath giuen to him firſt*, are anſwerable vnto theſe three, knowledge, wiſdome, riches. 4. And elſe where theſe three are diſtinguiſhed: Epheſ. 2. 17. *The riches of his grace, &c. in all wiſedome and vnderſtanding.* 5. This is moſt agreeable to the ſcope of the Apoſtle, who immediately before made mention of the mercie of God, which here he vnderſtandeth, *by the depth of his riches:* as Epheſ. 2. 7. *That he might ſhew in the ages to come, the exceeding riches of his grace.*

Though either of theſe readings may indifferently be followed, and *Haymo* and *Pet. Martyr* doe propound both; yet the former ſeemeth to be the fitter, becauſe of that place Coloſſ. 2. 3. where they are called the *treaſures of wiſedome and knowledge*, as here the *riches:* the Greeke coniunction καὶ, ſignifieth as well *both*, as *and:* and where the Apoſtle ſaith v. 35. *who hath giuen vnto him firſt:* it is another reaſon to ſtay mens murmuring againſt God: as here he perſwadeth thereunto, by the vnſearchable depth of Gods iudgements: ſo there from Gods all ſufficiencie that he giueth freely to all, and none to him.

Queſt. 33. *How the iudgements of God are ſaid to be vnſearcheable. v. 33.*

1. Some thinke that the Apoſtle expreſſeth the ſame thing, by this ingemination of words, vnderſtanding one and the ſame thing by the iudgements and waies of God: *Calvin:* but they are better diſtinguiſhed: *Haymo* by the iudgements would haue vnderſtood, Gods iuſt proceedings both againſt Angels and men, Iewes and Gentiles, in electing ſome, and reiecting others: and by his waies, his paſſage from the Gentiles to the Iewes, and from the Iewes to the Gentiles; but they are better referred, the *iudgements* to the decree and purpoſe of God, which belonged to his knowledge, and the waies to the meanes, whereby God executeth and bringeth his purpoſe and counſell to paſſe; wherein his wiſedome is ſeene: as Gods counſell and iudgement was to preferre Ioſeph and exalt him aboue his brethren: the way was, in bringing this to effect, by the ſelling of him into captiuitie by his brethren: *Tolet*, ſo alſo *Martyr.*

2. Where the word in the originall is ἀνεξιχνίαστοι, which ſignifieth, *not to be traced out*, the vulgar latine readeth, *inueſtigabiles*, in a quite contrarie ſenſe, *to be paced, or traced out:* which as *Tolet* coniectureth might be the error of the writer, leauing out (in:) for he ſhould haue ſaid, *ininueſtigabiles*, as *Eraſmus* noteth out of *Hilarie lib. 8. de Trinit.* who hath that word. But *Chryſoſtome* here well obſerueth, whome *Bucer* followeth, that hereby, in that the iudgements of God are ſaid to be vnſearchable, is ſignified, *quòd non ſolùm cognoſci nequeant, ſed nec quæri*, they can not onely be knowne, but they are not to be ſearched: ſo alſo *Bucer* well noteth, that the firſt word ſignifieth, that *inueniri non poſſunt*, they can not be found out of vs, and the other, *quod perueſtigari curioſius non debeant*, they muſt not be curiouſly ſought out.

3. *Origen* alſo putteth in this exception, that this muſt be vnderſtood of the creature; that to them the iudgements of God are vnſearchable; the bleſſed Trinitie is excepted: for both the Sonne knoweth the father, and the holy Spirit ſearcheth the hid things of God; but the creature of it ſelfe is not able to find them out.

4. *P. Martyr* hath an other exception, that this muſt be vnderſtood of the ſecrets of God hid, and not reuealed; but the will of God reuealed in Scripture, it is lawfull for vs to ſearch, and we are commanded ſo to doe, Ioh. 5. 39.

5. *Pareus* alſo addeth an other caution; that the iudgements of God are vnſearchable of the creature of it ſelfe, but by the ſpirit of Chriſt they may attaine to the knowledge of them in part: as here the Apoſtle ſaith, *Who hath knowne the mind of the Lord:* as he likewiſe ſaith, 1. Cor. 2. 16. *Who hath knowne the miud of the Lord, that he might inſtruct him:* and then it followeth, *but we haue the mind of Chriſt.* In Chriſt then the will of God is reuealed to vs; as it is ſaid Ioh. 1. 16. *No man hath ſeene God at any time, but the onely begotten Sonne hath declared him, &c.*

34. Queſt.

34. Queſt. *How thoſe words muſt be vnderſtood, Of him, through him, and for him are all things, &c.*

1. The *Arrians*, as *Theodoret* here teſtifieth, doe vnderſtand all this to be ſpoken onely of God the father, to confirme their hereſie, in making the Sonne inferiour to the father, and onely as the inſtrument, not the efficient cauſe of creation; but the Apoſtle els where directly ſaith of Chriſt, *by whome are all things, and we by him*, 1. Cor. 8. 9. as here he ſaith, *of him, and through him are all things.*

2. Some doe interpret all this of God the Sonne onely, as *Baſil lib. de ſpirit.* and *Ambroſe lib. 4. de fide, c. 6.* and whereas it may be obiected, that the father knoweth the minde of the Sonne, whereas the Apoſtle ſaith, *who hath knowne his mind: Baſil* anſweareth, that the Apoſtle onely thereby ſignifieth not all to be excluded, becauſe the father knoweth the mind of the Sonne, but onely that few can attaine to it: and whereas againe it might be obiected, if this be vnderſtood onely of the Sonne, that it can not be ſaid of him, *who hath giuen vnto him firſt?* becauſe he receiued his eſſence of his father; *Ambroſe* anſweareth, that the father gaue vnto the Sonne, but not *firſt*, for one is not before the other. But, as was before obſerued out of *Origen*, the Trinitie is excepted here; the Apoſtle ſpeaketh onely of the creatures, that none of them know the mind of God, or firſt gaue vnto him: neither is this to be reſtrained to the perſon of the Sonne, but muſt be vnderſtood of the Godhead in generall, whoſe waies are vnſearchable.

3. Some doe diſtinguiſh theſe three, and appropriate them to the three perſons of the Trinitie, as *of the father, through the Sonne, and in the holy Ghoſt* all things are ſaid to be: ſo *Origen* vpon this place, *Gregor. homil. 16. in Ezek. Hilar. lib. 8. de Trin.* ſo alſo *Haymo, gloſſ. interlin. Tolet, Gorrhan, Lyran.* but this ſeemeth to be too curious: for this phraſe *by whom*, is as well giuen vnto the Father, 1. Cor. 1. 9. as vnto the Sonne.

4. Wherefore this clauſe, *of whome, through whome, and for whome, &c.* is better referred to the whole Trinity, as *Chryſoſt.* interpreteth, *ipſe fecit, ipſo conſervat*, he made, & he preſerueth all things: ſo alſo *Auguſtine*, as the *ordin. gloſſe* citeth him, ſheweth how euery one of theſe prepoſitions, *of, through, for*, may be applied vnto euery one of the glorious perſons of the Trinitie: and ſo all things are *of God*, as the firſt cauſe, by him, as the preſeruer of all things, and in him, as the end and perfection, *Thomas*: ſo all things are *à ſeipſo nullo alio mouente*, from himſelfe, none other mouing him, *per ſeipſum nullo alio adiuuante*, by himſelfe, none other helping, and *propter ſeipſum*, onely for himſelfe, and for none other cauſe, for he made all things for his owne glorie, *Calvin.*

5. Whereas the vulgar Latin readeth in the third place, *in ipſo, in him*, in the originall the word is εἰς αὐτὸν, *in ipſum*, for him: which ſheweth that God is the ende and perfection of all, that all things were ordained for him, that is, to ſet forth his glorie; and ſo readeth *Chryſoſtome.*

4. *Places of Doctrine.*

Doct. 1. *Of Gods preſcience, v. 2. God hath not caſt away his people, which he knew before.*

Concerning Gods preſcience and foreknowledge. 1. It is a certaine truth, that there is in God from the beginning a preſcience of all things in the world, before they were, Act. 15. 18. *From the beginning of the world God knoweth all his workes.* 2. There is in God a double kind of preſcience, one is *cognationis*, of knowledge onely, and ſpeculatiue, whereby he foreſeeth onely things that ſhall be: or it is alſo *approbationis*, a preſcience ioyned with approbation and liking, which is alſo called *practica*, his practicall preſcience. 3. This latter kind of preſcience in God, which is ioyned with his will and approbation is the cauſe of things, the other is not. 4. The preſcience of God is certaine and infallible: for God is not as man, that he can lie or be deceaued: whatſoeuer he foreſeeth ſhall be, ſhall certainely come to paſſe. 5. Gods preſcience doth not impoſe a neceſſitie vpon ſuch things, as fall out in the world, but onely in reſpect of the firſt cauſe, which is the infallible knowledge of God: and ſo all things euen thoſe which ſeeme to happen by chaunce, are neceſſarie *neceſſitate infallibilitatis*, by an infallible neceſſitie, in reſpect of Gods preſcience, which cannot be deceiued: but in reſpect of the ſecond cauſes euery thing remaineth in it owne nature: ſuch things, as haue neceſſarie cauſes, are foreſeene of God, as neceſſarie, certaine, and definite: ſuch was the betraying of Chriſt by Iudas, before ſo decreed and determined of God, Act.

23. but such things, as are contingent and casuall, doe so remaine still in themselues, though in respect of Gods foresight are necessarie: as 1. Sam. 23.11. the Lord answereth Dauid, that if he stayed still in *Keilah*, Saul would come downe, and the Lord of the towne would deliuer him into Sauls hands: this was a thing contingent, coniecturall onely and probable: but in respect of Gods foreknowledge it was certaine, that Dauid should not stay there, and so neither Saul would come downe. 6. Gods prescience and foreknowledge is thus distinguished from election and predestination: either it signifieth the generall prescience and foreknowledge of God of all things, both the good, which the Lord himselfe decreed to doe, or the euill which he decreed to permit, and so prescience differeth from election, as the whole from the part: for election is but a part of Gods generall prescience and prouidence: or Gods prescience and foreknowledge is taken for election it selfe, and so it is all one with election: as here the Apostle saith, *God hath not cast away his people, whom he knewe before:* and thirdly, Gods foreknowledge signifieth his loue and approbation of those whom he electeth, as S. Peter saith, 1. epist. 1.2. *Elect according to the foreknowledge of God:* and thus Gods foreknowledge differeth from election, as the cause from the effect: for the loue, acceptance, and approbation of God, is the cause of election.

Doct. 2. *Gods generall promises or threatnings must haue a particular application.*

v. 1. *I demaund then, hath God cast away his people? God forbid, &c.* The Apostle had in the ende of the former chapter, alleadged out of the Prophet a generall complaint against Israel, *All the day long haue I stretched out my hand to a disobedient people:* which menacing speach, though generally propounded, yet the Apostle would not haue generally vnderstood of all the people, for they were not all cast off, but onely the peruerse and obstinate: So likewise the promises of God made vnto Abraham and his seede, did not concerne all, but onely those which were the true Israel, and children of the promise, as the Apostle shewed before, c. 9. 7. 8.

Doct. 3. *Against the old Pagane names of dayes and moneths.*

v. 4. *Which haue not bowed the knee to Baal, &c.* In the place, 1. King. 19. whence this is cited, it is added further, *nor kissed him with their mouth:* whereupon *Pet. Martyr* obserueth, that they did neither honour Baal, with the kisses of their mouth, nor yet in naming him with their lippes; whereupon the Lord saith, he would not be called of the people, *Baali*, that is, *my husband or Lord*, but *ishi, mi vir*, my man or husband: and the reason is added, *For I will take the name of Baalam out of their mouth*, Hosh. 2. 27. though the Lord were indeede Baal, that is, the Lord and husband of his people, yet because they gaue that name to their idoles, the Lord would none of it: and so *Pet. Martyr* inferreth further, that he wondreth how those Pagan tearmes of the moneths, as March so called of *Mars*, and of the dayes of the weeke, as moonday of the moone, and twesday of Mars, which planets the heathen made their gods, were at the first taken vp of the Christians, which might better haue beene layed downe: though nowe there is no such danger, as in the beginning, when Christians were newly conuerted from Pagan Idolatrie.

Doct. 4. *Of the grace of God, with the diuerse kinds, properties, and effects thereof.*

v. 6. *If it be of grace, &c.* 1. The grace of God either signifieth his free loue and mercie, which is called χάρις, or the gifts of grace, which are called χαρίσματα. 2. the grace, loue, and fauour of God in the first sense is either eternall in his election, before the world was, or temporall in the actuall vocation of the elect: and this grace, is either *preueniens*, a preuenting grace, whereby he calleth and conuerteth, as Psal. 59.10. *My mercifull God will prevent me:* or it is *subsequens gratia*, subsequent or following grace, whereby the Lord assisteth those which are called, as *Augustine* saith, *gratia praevenit vt velimus, subsequitur ne frustrà velimus*, grace preuenteth vs, that we may be willing, and it followeth vs, that our will be not in vaine. 3. the cause of the grace of God, is his owne mercie, the Apostle saith here, v. 35. *who hath giuen vnto him first:* the *internall motiue*, is the free loue of God: the *externall* impulsiue and moouing cause is the merit of Christ. 4. the effects of the grace and fauour of God, are either externall, as election, predestination, or such as are brought forth in time, as vocation, iustification, sanctificatiō. 5. the graces in the second sense

which are the gifts of the spirit, are either *salutis*, the graces belonging to saluation, as knowledge, faith, hope, or they are *vocationis*, such as appertaine vnto our vocation and calling: which are either *extraordinarie*, as were the miraculous and propheticall gifts which the Prophets and Apostles had, or ordinarie, as are the knowledge of arts, the gift of vtterance, and such like, which now are attained vnto by diligent labour and industrie.

Doct. 5. *Concerning good workes, the qualitie and kinds thereof, the causes and effects.*

v.6. *But if of workes, &c.* 1. The works of men are either *naturall*, as to sleepe, or *ciuill*, as to buy, to sell, which are indifferent, or they are *morall*, which are either good or evill. 2. the efficient cause of good works is first God moouing by his spirit: then the will of man converted and prepared by grace: the helping causes are instruction, exhortation, faithfull endeauour, prayer. 3. the matter of good works, is the internall and externall act of the will and mind, heart, and bodie: the forme is the consent and agreement with the lawe of God. 4. the effects of good works, are *toward God*, our obedience which in Christ is pleasing and aceeptable to him: in our selues, the fruits and testimonie of our faith: toward our brethren their edification, they are stirred vp by our good conuersation to glorifie God.

Doct. 6. *We must compare the present state of the Church with the times past.*

v.5. *Euen so now at this present time:* As S. Paul compared the estate of the Church then present, with the times of Elias: so we are taught to comfort our selues in the afflictions of the Church of God in these dayes, with looking backe into the times past: for God doth after the same manner gouerne his Church: So *Origen* well obserueth, *sicut factum est sub Helia, &c.* as it was vnder Helias, so it was in the comming of Christ, and in S. Pauls time, &c. like as the small number of true professors was then no preiudice to the truth, no more ought it to be now.

Doct. 7. *Of the priviledge of the seede of the faithfull.*

v. 16. *If the first fruits be holy, so is the whole lumpe:* like as the Iewes, which were descended of Abraham, were within the couenant, and so vnto them belonged circumcision the signe of the couenant, the paschal lambe, the Temple and sacrifices, vnto the which the seede of the Gentiles, which were not of Abraham had no right: so now the seede and offspring of Christians, are counted holy: vnto them belongeth baptisme, and other Sacraments and rites of Christian profession: for they are an holy seede, as the Apostle saith, 1. Cor. 7.14. *Els were your children vncleane, but now are they holy.*

Doct. 8. *How the Church or a righteous man is resembled to a tree.*

v. 16. *If the roote be holy so are the branches, &c.* 1. a iust man is resembled to a tree, 1. *propter pedis, i. fidei immobilitatem*, for the stedfastnes of his foot, that is, his faith: v. 20. *thou standest by faith.* 2. *propter stipitis, i. spei erectionem, &c.* for the erecting of the stalke or truncke, which signifieth hope: and therefore Iob saith, 19.10. *he hath remooued my hope like a tree.* 3. the roote is charitie, Eph.4. *beeing rooted and grounded in loue.* 4. The branches are his vertues, Hosh.14. 7. *His branches shall spread, and his beautie shall be as the olive tree.* 5. the bloomes and blossomes are his sweete manners. 6. the leaues his gracious words. 7. the fruit good workes. 8. the shadowe of the tree is his mercie, Hosh.14.7. *They that dwell vnder his shadowe shall returne, Gorrhan.*

Doct. 9. *The old Testament and the newe one and the same in substance.*

v. 18. *Thou beares not the roote but the roote thee, &c.* There was then the same roote both of the Iewes and beleeuing Gentiles: the same faith, the same Mediator, the same substance, efficacie, and force of the Sacraments, though the externall rites and symboles were diuerse, *Martyr:* so S. Paul, Ephes. 4. *There is one bodie, one spirit, &c. one Lord, one faith, &c.*

Doct. 10. *Of Gods omnipotencie.*

v. 23. *God is able to graffe them in againe:* The Apostle prooueth the returne and graffing in of the Iewes, by the power of God: though simply and generally this is no good argument: God can doe it, therefore it shall be; yet here is a sufficient reason, because there was no doubt of Gods will, seeing the Iewes, were his people of old: otherwise Gods power

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is not limitted to his will: for he can doe more then he will: it is contrariwise with man: who willeth many things that he cannot effect, and so his will is larger then his power, *Martyr.*

Doct. 11. *Christ proued to be God, by the remission of sinnes.*

v. 27. *This is my couenant, when I shall take away their sinnes, &c.* This sheweth Christ to be God, who onely is able to forgiue sinnes: men may remit the punishment, that it be not inflicted, but the guilt of sinne is onely purged by God: the keyes are indeede committed to the Church in the preaching of the word, but they are the instruments onely whereby God forgiueth sinnes: the Ministers are onely the proclaymers of Gods will herein: they cannot remit sinnes, but onely ministerially as the instruments.

Doct. 12. *Of the excellencie of the knowledge of God.*

v. 33. *O the depth of the riches, of the wisedome, and knowledge of God, &c.* Gods knowledge is excellent, 1. for the largenes of it, in knowing all things. 2. the perfection of it, he knoweth all things perfitly. 3. the manner, he needeth no meanes of his knowledge but himselfe. 4. the celeritie of it, he knoweth all things in a moment. 5. the certaintie of it, it cannot be deceiued. 6. the eternitie, it was from the beginning. 7. the efficacie, it is the cause of all things. 8. the fecunditie of it, all things are lightened by his knowledge.

5. Places of controversie.

Controv. 1. *That none which are elected can finally fall away.*

v. 2. Whereas the Apostle saith, *God hath not cast away his people which he knewe before, &c.* Hence it may be obiected thus: God knewe his people before, that is, elected them vnto saluation; but some of his people are cast off, as the Apostle sheweth v. 7. *the rest haue beene hardened, &c.* therefore some whom he knewe before may be cast away.

Answ. 1. Whereas it is said, *he knewe his people before*, it must be vnderstood, *in sensu diviso non composito*, in a deuided sense, and distributiuely, not in a compounded sense: for not the whole people of God were so foreknowne, but onely that selected part of the people, which belonged to Gods election. 2. yet the vniuersall nation was called externally to the couenant, but then the Argument concludeth not: for such as belong onely to the externall and visible couenant, may fall away. 3. But that none of the elect can fall away, it is euident by the Apostle here, v. 2. God hath not cast away his people whom he knewe before, and v. 7. *election hath obtained it, and the rest haue beene hardened:* and v. 29. *the gifts and calling of God are without repentance, &c.*

Controv. 2. *Whether the complaint of Elias of the paucitie of true worshippers be well applyed by Protestants to the decay of religion vnder the Pope, at the time of the first reformation.*

1. *Stapleton antidot. p.* 783. taketh these exceptions to this application. 1. The nation of Israel was then no part of the Church, where Elias complaineth of that paucitie, and smalnes of number. 2. and those 7000. reserued, were in Iudah, not in Israel. 3. neither can there be the like decay of religion in the whole world, as to be brought to a fewe professors, as *Wicliffe, Husse, Luther, Calvin*, as then, when the visible Church was tied vnto one nation. 4. neither were there 7000. of their mind, scarce 7. could be found.

Contra. 1. Israel as well as Iudea, was a part of the Synagogue, though at that time verie corrupt, for otherwise the Prophets Elias, Elisha would not haue there preached. 2. these 7000. are vnderstood to haue beene in Israel: for otherwise the Prophet knewe, that there were many in Iudea, that professed the true worship of God. 3. yea vnder the Gospell, religion may be driuen into corners, and be found onely in a few that are knowne: els, why should our Sauiour say, Luk. 18. *Thinke yee, that the Sonne of man shall finde faith in the earth.* 4. Not onely seuen, but many thousands more consented vnto them, who in the middes of Poperie misliked their grosse superstitions, though they were not publikely knowne, as it may appeare by those which entertained and receiued the doctrine of Wickliffe in England, of Husse in Bohemia, Luther in Germanie: And beside many thousands there were in Grecia, Armenia, and other countryes, which neuer acknow-

ledged the Pope of Rome. 5. so then this example notwithstanding any thing, that can be obiected, is fitly applyed to shewe the generall decay of religion, and the paucitie of zealous professors, in those last times of reformation, as it was in the dayes of Elias and Paul.

2. Our English Papists, the Rhemists also in their annotations here, doe obiect in like manner, that this place is impertinently alleadged by Protestants to shew, that the Church of Christ, may sometime be secret and vnknowne vnto the world: for 1. at this time there were many knowne worshippers of God in Iuda, in so much that the souldiers alone were numbred to tenne hundred thousand, 2. Chron. 17. 2. and yet the Church of Christ nowe resteth vpon better promises, then it then did. 3. and it were an hard matter to prooue, that Luther had 7. thousand of his opinion, or seuen, that were in all points, of the same beleefe.

Contra. 1. They may as well say, that this place was impertinently alledged by the Apostle to prooue a remnant of grace vnknowne to the world: and though in Iuda, there was at this time a visible Church, yet because the Israelites also belonged vnto the couenant, and yet the Church was driuen into corners among them, by the same reason also in other places, the visible Church might decay: and therefore this place is both pertinently alleadged by the Apostle then, and by Protestants now. 2. other times may be assigned, when the visible Church both in Israel and Iuda, was banished and driuen into corners, as in the dayes of idolatrous Ahaz, and of Ammon, Manasseh, when all Israel fell to idolatrie: what was become of the visible Church then? 3. Neither is there any such promise in the newe Testament, that the Church of Christ should alway be visible to the world: but the contrarie, as Revel. 12. the woman, which signifieth the Church, is constrained to flee from the dragon into the wildernes: and yet the Iewes had as ample promises, for the continuance of the Church among them, till the Messiah came, as the Church of God hath now till the second comming of Christ. 4. It is well knowne, that there were many thousands of Luthers opinion, both then and before time, which were called by the names of *Weldenses, pauperes Lugduno, Leonistæ, Lollardes*, and opprobrious names: as the *Augronians* in their supplication to the Duke of Savoy doe affirme: that they professed the religion of their auncestours for certaine hundred yeares, *Foxe Martyrolog. p.* 982. 5. and that is but a simple euasion, that in all points they were not of the same beleefe: it was sufficient that they agreed in the chiefe points of their profession: and though they differed in some small matters, yet that letteth not, but that they may be counted of the same profession: as there was difference betweene *Anicetus* and *Polycarpus, Ireneus* and *Victor, Chrysostome* and *Epiphanius, Hierome* and *Augustine, Theodoret* and *Cyril*, yet were they counted of the same Church: and in the Popish Church, much difference there is in opinion, betweene the *Scotists* and *Thomists, Dominicans* and *Franciscans, Iesuites* and *Priests*, and yet I thinke they hold them all verie sound members of their Church.

Controv. 3. *That workes are excluded both from election and iustification.*

Whereas the Apostle saith, v. 6. *If it be of grace it is no more of workes, &c. Stapleton Antid. p.* 706. thinketh thus to avoide this place by a distinction of the first and second grace: he saith that the merit of workes is excluded from election to the first grace, in our vocation and calling, but not from the second, in our sanctification and glorification, which may be merited. The Rhemists also in their annotations here exclude the workes of nature, but not Christian workes from the merit of saluation.

Contra. 1. The Apostles reason is generall: taken from the opposition betweene grace and workes and merits: *if of grace, then not of workes, for then grace were no more grace:* whereuppon this argument may be framed: the election of grace excludeth works: but the election vnto the first and second grace, and consequently vnto glorie is of grace, *Ergo:* and so *Haymo* well expoundeth these words: *els grace were no more grace: si aliter salvi facti sunt*, if they are saued any other way, which cannot be but by grace, &c. so the propertie of opposition between grace and works, remaineth as well in the election to the second grace, as to the first; if grace be admitted, works are excluded, for they cannot stand together.

2. And all kind of works are excluded from election: for good works are not the cause, but the effect and fruits of election: as *Haymo* here sheweth out of Saint Paul, Eph. 1. 6. *he hath chosen vs in him, that we should be holy, &c.*

Controv. 4. *Against freewill.*

Chrysostome vpon these words v. 4. *I haue reserued to my selfe, &c.* graunteth that God

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attulit potiorem partem, brought the better part: but they which were called, brought their will, *volentes salvat*, he saueth those which are willing: *Tolet annot.* 4. subscribeth vnto *Chrysostome* herein, and refuseth *Augustine*, who ascribeth all vnto grace; and further he affirmeth that the nature of grace is not taken away, though somewhat be presupposed in man, *dummodo non sit illud meritorium*, so it be not held to be meritorious, or the cause of grace: As when a Prince doth propound ample rewards to all commers, though they that come onely haue the rewards, yet their comming is no meritorious cause of receiuing the reward, but the grace and fauour of the Prince: so God elected some to be iustified by faith, *quos prævidit libero arbitrio concursuros*, whom he foresawe would concurre with their free-will: to this purpose *Tolet.*

Contra. 1. *Chrysostomes* speach, that God saueth onely those which are willing, if it be vnderstood with these two cautions, that this willingnes is wrought by grace, and yet beeing so wrought, it is no cause of iustification, may safely be receiued: for true it is that none are saued against their will: But yet God *ex nolentibus volentes facit*, of vnwilling maketh them willing; if *Chrysostome* be otherwise vnderstood, as ascribing here strength to mans freewill, it is a great error.

2. And herein I preferre *Augustines* iudgement, who well obserueth, *de bon. perseueran. c.* 18. that the Lord here saith not, *relicti sunt mihi*, they were reserued for me, or they reserued themselues for me; but *I haue reserued*, to shewe that it was Gods grace, whereby some were reserued, and not the act of their owne will: *Haymo* also hath the same note, he saith not, *relicti sunt*, are left, but I haue left or reserued, that is, *per gratiam reservaui*, I haue reserued by grace, *gloss. interlin.*

3. If any thing be presupposed in man as helping vnto his calling, it hindreth and obscureth the worke of grace: if it be but a preparation onely, though not meritorious: and it is directly against the Scripture, that a man hath any will to come to God of himselfe; as Ioh. 6. 44. *No man can come vnto me, except the father drawe him: Rom.* 9. 16. *it is not in him that willeth or runneth, but in God that sheweth mercie: Philip.* 2. 13. *It is God that worketh in you both the will and the deede:* how then can mans will of it selfe, concurre with the grace of God: that example alleadged is not like: for to come to receiue the Princes reward, is a ciuill thing, wherein mans will hath some freedome, but in spirituall actions it hath no liberty at all, vntill it be freed by grace: as our Blessed Sauiour saith, Ioh. 8. 36. *if the Sonne shall make you free, then are you free indeede.*

Controv. 5. *That vniuersalitie and multitude is not alwaies a note of the true Church.*

v. 4. *I haue reserued to my selfe seuen thousand:* Like as the paucitie and fewenes of professors in Elias time was no preiudice to the truth, nor yet the multitude of idolaters a proofe that they were the Church: so neither is the great number of nations, people, powers, Cardinals, Bishops, Priests, Monkes, an argument for the Papall Church: for in Noahs time, the visible Church was contained in his familie, and his Arke did beare the little barke of the Church of God: and in Sodome onely in Lots house was there an exercise of true pietie: yea our Sauiour, calleth his a little flocke; though therefore the Church of Christ consisted of smaller numbers, then it doth, which still encreaseth, and shall we trust more and more toward the comming of Christ, yet the smalnes of the number, should be no matter of exception, as it was not either in the time of Elias, or of our Blessed Sauiour, and his Apostles, when as a thousand to one, were enemies to true godlines: see before *Synops. Centur.* 1. *err.* 19.

Controv. 6. *Of the sufficiencie of Scripture, and of the right way to interpret the same.*

v. 8. *According as it is written:* By this often allegation of Scriptures, and by collation of one with an other, as here the Apostle compareth Isaias and Dauid together: we gather a double vse of Scripture, the one, that all doctrine of faith must be derived from thence; as throughout this epistle, the Apostle for the proofe of his doctrine onely alleadgeth the Scriptures: and therefore our Blessed Sauiour saith, Ioh. 5. 39. *Search the Scriptures, &c. for they are they which testifie of me:* Christ admitteth no other witnesse of him, and his doctrine, but the Scriptures.

And in that the Apostle doth illustrate and interpret one place of Scripture by an other, we see that the Scripture is the best interpreter of it selfe; & that which in one place is obscurely

insinuated, otherwhere it may be found more plainly and perspicuously expressed: See more hereof, *Synops. Centur.* 1. *err.* 10. 12.

Controv. 7. *Against the Iewes.*

Chrysostome vpon these words, *bowe downe their backes alwayes*, v. 10. sheweth how this prophesie is now verified in the perpetuall desolation of the Iewes: for whereas the Israelites were 200. yeares in Egypt, God yet in his mercie deliuered them, though they there committed fornication, and were guiltie of diuerse other sinnes: afterward beeing deliuered, after the Lord had a long time suffered aud endured them with patience, at the length he punished them with 70. yeares captiuitie: beeing deliuered from thence, they were vexed vnder Antiochus three yeares; but now more then three hundred yeares are past, and yet they haue not so much, as *alicuius spei vmbram*, the shadowe of any hope, when as they neither commit idolatrie, nor some other sinnes, for the which they were before punished: Whereupon it must needes followe, that the Iewes to this day are afflicted, for not beleeving in Christ. To this purpose *Chrysostome* wrote more then a thousand yeeres since: and so he then prophetically expounded, that the Iewes backes should for euer be bowed downe and kept vnder, vntill such time as they should vniuersally be called: God open their eyes at the length, that they seeing the cause why the wrath of God is thus kindled against them may at the last with faith and repentance turne vnto him.

Controv. 8. *Whether any of the true branches may be broken off.*

v. 17. *Though some of the branches be broken off, &c.* It may seeme then, that some branches may be broken off, and so some of the elect perish. *Answ.* It followeth not, the branches may perish, therefore the elect. 1. That the elect cannot possibly fall away is shewed before, contr. 1. the Scripture saith, *they that trust in Iehovah shall be as mount Sion, which is not mooued, but standeth fast for euer*, *Psal.* 125. 1. not that the elect are so stable of themselues, that they cannot be mooued: for there is no creature but of it selfe is mutable and subiect to change: but the Lord vpholdeth such by his grace, as it is said, Psal. 37. 24. *Though the righteous fall he shall not be cast off, for the Lord putteth vnder his hand.*

2. We must distinguish of the branches, some are true and right branches, and they are the faithfull and elect, which cannot be broken off, some are counterfeit branches, which were neuer elected, and they may fall off: so Christ sheweth, Ioh. 15. that the vine may haue some vnfruitfull branches, which are cast off, but the fruitfull branches he neuer casteth away: so the Apostle, c. 9. 7. doth make a difference among the children of Abraham, all were not his right children, that were of his seede.

Controv. 9. *Against the heresie of Valentinus and Basilides, that held some things to be euill, some good by nature.*

Whereas S. Paul maketh mention of the wild oliue, and of the true oliue, v. 17. *Origen* taketh occasion to confute the heresie of the forefaid heretikes and their followers: whose assertion was this, that there were two natures of soules, some were made good, and they should be saued, and neuer fall away, some were euill, and they could not but perish.

1. *Origen* refelleth this hereticall paradox, out of this place: for here some branches of the oliue tree were broken off, because of their vnbeleefe, and so of good became bad, and the branches of the wild oliue were planted in, and so of bad became good: this difference was not in the diuersitie of their nature: and further he vrgeth these words of our Blessed Sauiour, Math. 12. 33. *Either make the tree euill, and the fruit euill, or make the tree good, and the fruit good:* whereupon he inferreth, *vt ostenderet arborem bonam vel malam, non nasci, sed fieri*, to shewe that a tree is not borne good or euill, but is so made.

Origen confuteth one error by an other.

2. Thus farre *Origen* proceedeth well: but after going about to shew the cause, whence it commeth, that some trees are good, some bad, he falleth into other errors himselfe. 1. ascribing this difference onely to the power of free will: for these are his words, *vnusquisq; ex arbitrij potestate aut bona oliua, aut oleaster efficitur*, euery one by the power of free will is made either a true oliue, or a wild oliue: which he prooueth by the example of the creatures, which are all of one nature, but by certaine accidentall qualities bring forth diuerse kinds, as of trees, hearbs, and such like: so there is one and the same nature of reasonable creatures, the difference is out of the diuers motions of their free will: and to this ende he presseth that saying of our blessed Sauiour, *make the tree good, and his fruit good*; as though

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it were in mans power to make himselfe a good tree. 2. he addeth, that whereas God so in his prouidence disposeth, that there are outward exhortations ministred, sometime to good sometime to euill, it is in mans power *obedire si velit*; to obey if he will, him that prouoketh him vnto goodnes, and if he will to despise him. 3. and to mend the matter withall, he saith further, that by this libertie of will, he that is *ramus oliuæ*, a branch of the right oliue, may fall away to misbeleefe, and an other that is but a wild oliue, may conuert vnto the faith, and become a branch of the true oliue: Thus *Origen* playeth the Philosopher, rather then the diuine.

Contra. 1. The Apostle is contrarie to *Origen*: for he saith, v. 20. *Thou standest by faith*: therefore not by free will: for faith is not of our selues, *it is the gift of God*, Eph. 2.8. neither is the example of the creatures like, for the diuersitie of their kinds proceedeth of the seuerall properties of their different natures: whereas the difference betweene men is not from their nature, but by the grace of God, which separateth them: 1. Cor. 4.7. *Who separateth thee, and what hast thou, that thou hast not receiued*: and whereas Christ saith, *facite, make ye*: this word, as *Pet. Martyr* well sheweth, *non efficientiam, sed hypothesin significat*, doth signifie not an *efficiencie*, but a *supposition*: as if he should haue said, you must thus thinke, and imagine with your selues, that the tree must first be good, before it can bring forth good fruit: and this to be the meaning, appeareth by the words following; *how can ye speake good things, when ye are euill.*

2. Neither is it mans power, to giue eare vnto wholesome doctrine, and obey it if he will: for then why is it said of Lydia, Act. 16. 14. *whose heart God opened, that she attended to the things that Paul spake.*

3. Neither is it possible for them that were true branches of the right oliue to be broken off: they were neuer truly graffed in, that are broken off, though they so seemed: as they which are said to be blotted out of the booke of life, were neuer indeede there written at all, Rev. 17.8. and thus witnesseth S. Iohn, 1. epist. 2. 19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.*

10. Controv. *That there was the same spirit of faith, and the same spirituall substance of the Sacraments, vnder the old Testament, and in the new.*

v. 17. *And made partaker of the roote.* *P. Martyr* doth well obserue out of these words, so also *Pareus*, with others; that there was *eadem substantia res spiritus, &c.* the same substance, matter, spirit, in both Testaments, though their Sacraments in respect of the outward signes and ceremonies, were diuers: for there was but one roote of faith both of the Iewes and Gentiles: we are not planted into an other oliue, but are made partakers of the fatnes of the same oliue tree: this is contrarie to the doctrine of the Romanists, which denie that the Sacraments of the old Testament had the same spirituall substance with the Sacraments of the new. See further, *Synops. Centur. 2. err. 97.*

11. Controv. *That the Scriptures are the iudge of euery one in particular.*

Whereas *Gretserus* in the colloquie at Ratisbone, *sess. 9. p. 111.* denied impudently that the Scripture iudged him, because it no where said, *Thou Gretser, errest*: and cried out with a blasphemous mouth, *let the Scripture iudge me, iudicet me spiritus, si potest: let the holy spirit iudge me if he can: Pareus* out of this place taxeth his ignorance and impudencie: for the Apostle speaketh in particular, v. 20. *Thou standest by faith*, 21. *take heede he spare not thee:* and in like manner the commandements were propounded in particular, as speaking vnto euery one, *Thou shalt not, &c.* and therefore the Scriptures is not onely a generall iudge, but in particular doth confound all such impudent gainsayers.

12. Controv. *Against the Popish vncertentie and doubtfulnes of saluation.*

v. 20. *Thou standest by faith, be not high minded, but feare, &c. Stapleton Antidot. p. 725.* and *Bellarmine* likewise *lib. 3. de iustificat. c. 12.* doe inferre vpon this place, that faith bringeth no firme perswasion or certentie of saluation, because, where feare is, there is no certentie, but doubtfulnes: but faith is ioyned with feare, as here the Apostle sheweth, and where he saith, Philip. 2. 12. *worke out your saluation with feare and trembling.*

Ans. To remoone this sophisticall cauill, certaine distinctions must here be admitted. 1. first of faith. 2. then of those which haue faith. 3. and of feare. 4. of such as stand by

faith. 5. of the diuers respects to be had in the faithfull. 1. Faith is taken diuersly, as it sometime signifieth the externall profession of faith, which the hypocrites may haue, as *Simon Magus*, Act. 8. sometime it is taken for the bare knowledge and apprehension of faith, as it is comprehended in the articles of the faith: there is also faith of miracles; and there is a true liuely faith, which is a sure perswasion, and firme apprehension of the promises of grace in Christ. *Augustine* distinguisheth betweene *fides, quæ creditur*, the faith, which is beleeued, which is onely a knowledge of the things beleeued, and *fides qua creditur*, faith whereby we beleeue: the first faith bringeth no certentie, but the second doth. 2. There are some which onely in externall profession are counted among the beleeuers, and haue a temporarie faith, as many hypocrites: and of such the Apostle speaketh here, *be not high minded but feare*: for the true beleeuers are so guided by Gods grace, that they shall not be carried away with pride, that they neede to feare finally to fall away.

lib.13.de Trin. cap.2.

But *Stapleton* here obiecteth, that the Apostle speaketh onely of true beleeuers, such as stand by faith, but hypocrites doe not stand by faith: and againe, the Apostle would not haue saide, *well*, but rather, that he had *euill* spoken, if he meant such as had onely a shew of faith. *Ans.* Yes, such as did communicate onely in the externall profession, might be said to stand by such faith, as they had, not by a true faith and beleefe of the heart, but by an outward confession of the faith with the mouth: And the Apostle might and did say, *well*, that such were indeede graft in into the outward societie of the Church, in stead of the Iewes, though they were not truly by faith graft into Christ.

3. There are also two kinds of feare: there is a seruile and slauish feare, which indeede is full of doubtfulnes and perplexitie; and there is a *filiall* feare, which is nothing els but a carefulnes to please God, and to take heede not to offend; and this feare may be in the faithfull: but the other can not stand with faith.

4. And the Apostle speaketh not here of the faithfull in particular, for they are without feare of falling finally: but generally of the whole bodie of the beleeuing Gentiles, concerning the which these three things might be feared. 1. that all among them were not true beleeuers, but many hypocrites might be mingled among the rest. 2. though there is no feare of the vniuersall Church, that it can euer decay, yet particular Churches may faile; as where the seauen famous Churches of Asia sometime were, there is no visible Church now to be seene. 3. we may be afraid of our posteritie, least they should fall away from the faith of their fathers: wherefore of the generall bodie of a particular Church it may be vnderstood, *thou also shalt be cut off*, v.22. not of the faithfull in particular, who can not finally fall away.

5. A faithfull man must be considered, as consisting both of a spirituall and regenerate part, and of a carnall: then, as in respect of the goodnes of God, apprehended by faith, in our inward man we haue assurance not to fall, yet the flesh continually suggesteth doubtfull thoughts, and our carnall infirmitie putteth vs in feare, which notwithstanding is subdued by the strength of faith: like as when one is set in the toppe of an high tower, and looketh downeward, he can not but feare, but yet considering the place where he standeth, which keepeth him from falling, he recouereth himselfe, and ouercommeth his feare: so faith doth preuaile against carnall infirmitie, and maketh vs in the end to be out of doubt of our saluation, *Martyr:* And thus those sophisticall cauills are sufficiently answeared.

Now on the contrarie side, that the faithfull are sure of their perseuerance and continuance to the ende, and so are without doubt and feare of saluation, it is thus made manifest out of Scripture.

1. The gifts of God are without repentance, v.31. but faith is the gift of God, therefore, God repenteth him not, to whomsoeuer he giueth faith: faith then remaineth to the ende: if it be saide, that God repenteth him not, in taking away faith, but man, in casting away faith; I answer, that none cast away faith, but those that are forsaken of the grace of God; but the elect are neuer forsaken totally or finally: Heb.13.5. *I will not faile thee, nor forsake thee.*

2. Gods loue is immutable and vnchangeable, Ierem.31.3. *with an euerlasting loue haue I loued thee:* Ioh.13.1. *whome he loueth, he loueth to the end:* but they which are thus beloued of God can not fall, they are sure to perseuere.

3. That which God vpholdeth, is sure to stand; but God vpholdeth the faithfull, 1.Pet. 1.5. *They are kept by the power of God through faith vnto saluation:* Psal.37.24. *Though he fall,*

fall, he shall not be cast off, for the Lord putteth vnder his hand.

4. The praier of Christ is effectuall, he is alwaies heard of his father: but he praieth that his seruants may be kept from euill, Ioh. 17. 15. therefore they are sure to be kept from euill, and to persuere to the ende, as S. Paul saith confidently, 2. Tim. 4. 18. *The Lord will deliuer me from euery euill worke, and will preserue me to his heauenly kingdome.*

5. Eph. 1. 14. the Apostle saith, *Ye are sealed with the spirit of promise, which is the earnest of our inheritance, vntill the redemption of the possession purchased, &c.* if the spirit be an earnest, vntill we haue possession of our inheritance; then are the faithfull sure to continue to the ende.

6. He that falleth from faith, sinneth vnto death: but the faithfull are borne of God, and can not sinne vnto death, because their seede remaineth in them, 1. Ioh. 3. 9. they therefore can not fall finally from the faith.

7. The Lord hath promised, that the faithfull shall not be tempted aboue that they are able, but he will giue an issue together with the temptation, 1. Cor. 10. 13. therefore the faithfull are sure, that their faith shall not be ouercome of temptation.

This doctrine of the perseuerance of the faithfull, as it is consonant to the Scriptures, so it hath the consent of authoritie.

August. de bon. perseu. c. 12. thus writeth, *Ipse eos facit perseuerare in bono, qui fecit bonos, qui autem cadunt & pereunt, &c.* he maketh them to perseuere in goodnes, that first made them good: but they which fall away and perish, were neuer in the number of the predestinate.

Ambrose saith, in *Roman.* 8. 36. *charitas Christi facit eos, quos amat, inseperabiles, &c.* the loue of Christ maketh those, whome he loueth, inseperable; that is, to perseuere to the ende.

Chrysostome saith, in 1. Timoth. 1. *fidei proprium est, &c. nunquam penitus decidit, neque omnino turbatur:* this is proper vnto faith, &c. it neuer altogether faileth, nor is wholly disturbed.

13. Controv. *Against the Manichees and Marcionites.*

v. 22. *Behold the bountifulnes* (or goodnes) *and seueritie of God:* hence may be refuted the wicked opinion and heresie of these forenamed heretikes; who held that there were two Gods, one good full of gentlenes and mercie, the other seuere and cruell: this they made the author of the old Testament, and the other of the new.

Contra. 1. But the Apostle here maketh one and the same God, both bountifull and full of goodnes, and the same also seuere. 2. and though seueritie and mercie seeme to be contrarie, yet that is not in respect of the subiect, for the diuine nature is not capable of contrarie and repugnant qualities, but in regard of the contrarie effects, which are produced in contrarie subiects: like as the Magistrate is not contrarie to himselfe, if he shew mercie vnto those that are willing to be reformed, and be seuere in punishing obstinate offenders: as the Sunne by the same heat worketh contrarie effects in subiects of a diuers and contrarie disposition and qualitie; as it hardeneth the clay, and mollifieth the waxe.

14. Controv. *Against the works of preparation.*

v. 24. *Were graffed in contrarie to nature.* Nature can not helpe any thing at all to that, which is beside or against nature: like as the wild oliue doth not prepare it selfe the better to be planted or graffed in to the right oliue: this then is an euident place to conuince the Pelagians of these daies the Papists, whereby a man euen before grace, may make himselfe more fit and capable of grace: but this is contrarie to that saying of our blessed Sauiour, Ioh. 15. 5. where he vseth the like comparison, which the Apostle doth here, making himselfe the vine, and vs the branches; *without me ye can doe nothing.*

15. Controv. *Against the erroneous opinion of Origen concerning the purgatorie of hell.*

Origen treating here of these words, v. 26. *he shall turne away vngodlines from Iacob*; sheweth how two waies men are purged from their sinnes: in this life they are purged by the preaching of the word, Ioh. 15. 3. *you are cleane through the word, that I haue spoken vnto you:* in the next world, *ignis Gehennæ incruciatibus purgabit, &c.* the fire of hell shall purge those, whome the Apostolicall doctrine could not purge: *verum hæc ipsa purgatio, quæ per pœnam ignis adhibetur, &c.* but this purgation, which shall be made by fire, how long it shall last, it he onely knoweth, to whome the father hath committed all iudgement, &c.

In

In this sentence of *Origen* diuers errors may be obserued. 1. he appointeth a meanes beside the word of God and faith in Christ, for those which die in vnbeleefe, to be purged by: whereas the Scripture teacheth, that Christ by himselfe hath purged our sinnes, Heb.1. 3. there is no other way. 2. he giueth a purging force vnto hell fire, which is appointed for the punishment of the wicked, not for their purgation and amendement: they are not as gold and siluer, which are purged by the fire, but as stubble, that is burnt & consumed. 3. he thinketh that the flames of hell, shall not alwaies burne, but onely for a time: whereas the Scripture maketh hell fire euerlasting, Matth.35.46. *Those shall goe into euerlasting paine.* If now the Papists will make *Origen* one of their patrons of Purgatorie, as he is one of the most auncient that maketh mention thereof, they must also subscribe vnto these errors, which I thinke they will be ashamed of: for to embrace his inuention, and yet to refuse his sense, is not reasonable.

16. Controv. *Against the Papists, concerning the right vse of the keyes of the Church.*

v.7. *When I shall take away their sinnes*] It is then peculiar and proper to God onely to forgiue sinnes: the keyes are indeede committed to the Church, not as giuing an absolute power of binding and loosing, as the Rhemists hold, that the *Priests of the Church of right doe remit sinnes, Iob.20. sect.3.* but the office of the Pastors and Ministers of the Church is to declare the will and pleasure of God out of his word concerning the remission of sinnes, and so accordingly to pronounce binding or loosing, as they see men to be penitent or impenitent: for there are two keyes in the Church, the one is the word of God, whereby remission of sinnes is preached; as Matth.28.19. our blessed Sauiour giueth his Apostles commission to goe preach and baptize, which was for remission of sinnes: the other key is faith, which is in the hearer: Mark.16.16. *he that beleeueth and is baptized, shall be saued*: there must be a concurrence of these two keyes together, or els there can be no remission of sinnes, *Mart.* See further hereof *Synops.Centur.1.err.71.*

17. Controv. *That the certentie and assurance of salnation is prooued by this saying of the Apostle,* v.29. *The gifts and calling of God are without repentance.*

Staplet.Antidot.p.750. and *Pererius* concurring with him, *disput.2.numer.10.* vpon this chapter doe thus obiect.

1. The Apostle speaketh not here of the particular election of any, but of the generall vocation and adoption of a whole nation of the Iewes: and this *Pererius* vrgeth as confessed by *M. Calvin* in his commentarie: but this generall adopting of a nation, is mutable and changeable: for we see that where many famous Churches were in time past, there is now no face of a Church to be seene.

2. The Lord is said not to repent him of his gifts and calling; not because the gifts once bestowed vpon the righteous, *non queant amitti*, can not be lost: but because it repenteth not the Lord so to haue bestowed them, *Perer.* for though one doe loose the crowne, an other receiueth it: as here the ruine of the Iewes, was the saluation of the Gentiles.

Contra. 1. The argument followeth not, because the Apostle speaketh of a generall calling and adoption, therfore this sentence can not be applied vnto particular election: nay it followeth more strongly; if the common adoption be immutable, much more the particular vocation of the elect. 2. it is true, that many visible Churches are now extinguished: but we must distinguish betweene the externall and internall calling: they which haue the first without the second, may fall away, but where the externall and internall are ioyned together, as they shall concurre in the conuersion of the Iewes, there they are vnchangeable.

3. If that were the Apostles meaning, that God repenteth not of his gifts bestowed vpon any, because, if they refuse them, they may redound to the benefit of others: this had bin very impertinent to the Apostles purpose, who hereby intendeth to prooue the vocation of the Iewes; because the Lord had so promised, and purposed, whereof he vseth not to repent.

4. Wherefore I preferre herein the iudgement of *Tolet* a more worthie man, both for his iudgement and dignitie in the Papall Church, who thus interpreteth, *these gifts not to be repented of, quia quos Deus his semel prosequi decreuit, non deserit*; because whome God once decreed to bestow them vpon, he forsaketh not: so likewise *Lyranus* expoundeth this place, *the gifts and calling of God, are without repentance*, that is, *sine mutabilitate, &c.* without

change

change or mutabilitie, for with God there is no changing, &c. so also *Haymo, pœnitentia pro mutatione accipitur, &c. repentance is taken in the Scripture for change, as the Lord said to Samuel, It repenteth me, that I haue made Saul king, &c. igitur sine mutatione, &c. therefore without change are the gifts and calling of God in those things, whereof we read before, whome he hath predestinate, he hath called, &c. not in them of whome it is said, many be called, few be chosen, &c.*

18. Controv. *Against election vpon the foresight of works, and against merits.*

Whereas the Apostle saith, v. 35. *who hath giuen vnto him first*, *Calvin* vrgeth this place against merits: for if God should giue saluation vnto man for his good works, *homo prior daret bona opera Deo, &c.* it would follow, that man should first giue good works vnto God: likewise *Beza* prooueth by this place, that election is not vpon the foresight of faith or works, for then we should giue vnto God first: *Pet. Martyr* also doth applie this place both against merits, and election by works.

But *Pererius disput. 4. numer. 15.* vpon this chapter, chargeth Calvin and *Beza* either with ignorance or malice, for this collection: and to make his matter good, he bringeth in this distinction; that there is *duplex salus hominis*, a twofold saluation of man; one is begunne in this life, the other is perfected in the next: the first is conferred onely by the franke mercie and goodnes of God; the other is giuen vpon respect of merits: and yet though life euerlasting be merited, man can not be said to giue vnto man first, *quia prior Deus gratiam dedit, &c.* because God gaue vnto him grace first, whereby he might merit: likewise he distinguisheth of election; there is one election *ad primam gratiam*, to the first grace, and that is without respect vnto works; there is an other election vnto eternall life, and thereof *causa est præuisio bonorum operum*, the cause is the foresight of good works.

Contra. 1. If good works are the gift of God, and God must first giue grace to doe good works: then can they not merit: for he that meriteth, must doe it *ex proprio*, of his owne: if it be not his owne, then he can not challenge any merit: as the Apostle saith, 1. Cor. 4. 7. *what hast thou, which thou hast not receiued: if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it, &c.* 2. though God giue grace at the first, yet if man after doe bring merits, and then eternall life followeth; he doth giue vnto God first in respect of the finall reward, though not in respect of the precedent grace. 3. The Apostle acknowledgeth but one kind of predestination, whereupon vocation followeth, and then iustification, and last of all glorification, Rom. 8. 30. whence this argument may be framed; that predestination which is vnto saluation, is also vnto glorification, but predestination vnto vocation, which is vnto the first grace, is by our aduersaries owne confession without respect of works, therefore so is the predestination vnto glorification.

19. Controv. *Against vniuersall grace.*

Whereas the Apostle saith, v. 32. *God hath shut vp all in vnbeleefe, that he might haue mercie on all, &c.* the Patrons of vniuersall grace doe thus reason against particular election onely of some: they, whome God hath mercie on, are elected, not damned, but God hath mercie vpon all, therefore all are elected, and none decreed to be damned.

Ans. 1. That all are not elected, but onely a certaine number, and the rest are reiected, it is euident out of the Scriptures, Rom. 9. 18. *He hath mercie on whome he will, and whome he will, he hardeneth:* therefore he hath not mercie on all: and Rom. 11. 7. *Election hath obtained it, and the rest haue beene hardened:* and againe, *many are called, few chosen:* all then are not chosen: for if God had elected all to saluation, and yet all not saued, it would argue either a change in Gods will, or a want of power in God, that he can not bring his purpose to effect; and that the goodnes of his will should be ouercome by the malice of mans will: but none can resist the will of God, Rom. 9. 19.

2. Concerning the argument, first the proposition is not true: for there are certaine common mercies, which God may shew euen toward those that are excluded from saluation: it is true onely of those speciall mercies which belong vnto saluation, but those are not extended vnto all.

3. Neither is the assumption true in their sense: God doth not shew mercie indifferently vpon all, in calling them to saluation: but this particle (*all*) must be vnderstood here *distributiue*, by way of distribution: by *all*, the Apostle meaneth both Iewes and Gentiles, all kinds and sorts of men.

6. *Morall*

6. Morall obseruations.

1. Observ. *Ministers must not leaue their calling.*

v. 4. *What saith the answer of God.* *P. Martyr* here noteth, how the great Prophet Elias herein shewed his infirmitie, that beeing wearied with the incredulitie and obstinacie of the people, he desired to die, and so would shake off his calling: which infirmitie the Lord here correcteth in the Prophet: whereby Ministers are taught, that they should not be dismaied and discouraged to leaue their places, notwithstanding the obstinacie of the people, as long as there be any which will heare them. *Theodoret lib. 2. c. 31.* maketh mention of one *Melitius*, who did leaue a certaine Church in Armenia, beeing offended with the frowardnes and disobedience of the people; who afterward was chosen Bishop of Antioch, and for defending the orthodoxall faith against the Arrians was banished: which might be thought to haue happened vnto him as a chastisment from God, because he forsooke his former charge: *Martyr.*

2. Observ. *That we must wholly be addicted to the seruice of God.*

v. 4. *I haue reserued vnto my selfe seuen thousand, &c.* The faithfull then are separated from the world, and reserued vnto God: wherein appeareth both the loue of God toward the elect, in sequestring them from the rest of the world, and in his speciall protection of them; as also what our dutie is againe toward God, to deuote our selues wholly to his seruice, seeing we are his, and not our owne: as the Apostle saith, Rom. 14.7. *none of vs liueth to himselfe, neither doth any die to himselfe, &c.*

3. Observ. *Of our thankefulnes to be rendred to God for his election of grace, both in our life and death, especially in the charitable disposing of our last will and testament.*

v. 5. *There is a remnant thorough the election of grace.* *Chrysostome* by occasion of these words, and the next which follow, *if it be of grace, it is no more of works*, falleth into a vehement exhortation vnto thankfulnes to God againe, because when we could not be saued by works, *dono Dei gratis salvati sumus*, we were saued by the franke gift of God: and this our thankfulnes must first be shewed in our life: *temporis commoditate, vt oportet, vtere*, vse the opportunitie of thy life and time, before death commeth, when all opportunitie of working is taken away: *nondum solutum est theatrum, sed adhuc in ipsa intrò stas cavea, &c.* the stage or theatre is not yet dissolued, but thou standest yet in the lists, thou maist play thy prices at the last. But if a man haue beene forgetfull of his dutie, while he liued, yet there is a way to make some part of amends at his death: and how is that? *si Christum in testamento cum heredibus tuis conscripseris*: if thou in thy will appoint Christ among thine heires: for what excuse canst thou haue, if thou make not Christ coheire with thy sonnes, seeing he maketh thee his coheire in heauen: *contribuo illi pecunias tibi iam denceps inutiles, &c.* commit thy money to him, which is now like to be vnprofitable to thee, neither canst thou any longer be master of it. And if Christ be left coheire with thy sonnes, *orphanium illorum alleviabit, &c.* he will releeue their orphancie, and keepe them from violence and wrong: how miserable then are they, which hauing no children, *parasitis potius & adulatoribus sua distribuenda relinquut, &c.* do rather deuide their goods to parasites and flatterers, then to Christ: Consider how it is the mercie of God, that giueth thee time to dispose of thy estate, whereas many *subitaneo raptu decesserint*, are taken away by sodaine death. Nay if thou wilt not make Christ coheire with thy children, *numera Dominum cum servis*, yet count thy Lord among thy seruants: thou at thy death setteſt thy seruants free: free then Christ in his members from famine, hunger, necessitie: thus excellently *Chrysostome* handleth this matter of wills and testaments.

4. Observ. *Against rash iudgement.*

v. 4. *I haue reserued seuen thousand.* *Calvin* here obserueth well, that like as there were many true worshippers in Elias time, though he knew them not: so, *ne temerè omnes adiudicemus diabolo*, we should not rashly send all to the deuill, that are not knowne vnto vs, neither yet appeare to be the seruants of God: so the Apostle, c. 14.4. *who art thou, which condemnest an other mans seruant, he standeth or falleth to his owne master.*

5. Observ.

5. Obſerv. *All things fall out for the beſt vnto the faithfull, and to the wicked all things are accurſed.*

v.9. *Let their table be made a ſnare, &c.* As vnto the wicked, their proſperitie, here vnderſtood by the table, becommeth a ſnare; ſo ot the godly, things which are in themſelues heauie and hard, are turned to be eaſie and pleaſant: the treacherie of Ioſephs brethren turned to his aduancement: the afflictions of the Iſraelites in Egypt, haſtened their deliuerance: euen in the wildernes the Lord ſpread a table for them: and ſo it falleth out, as the Apoſtle ſaith, c.8.28. *All things worke together for the beſt, to thoſe which loue God, &c.*

6. Obſerv. *Not to envie at the proſperitie of the wicked.*

v.9. *Let their table be made a ſnare:* this teacheth vs, not to be grieued, when we ſee the wicked to flouriſh: for their proſperitie will turne to their ruine; as Pharaohs pride brought him to his deſtruction, while he followed the Iſraelites in the red ſea: ſee to this purpoſe the 73. Pſalme, where the Prophet Dauid confeſſeth his infirmitie, how he fretted at the proſperitie of the wicked.

7. Obſerv. *To take heede that the word of God be not a ſnare.*

Origen further obſerueth vpon this text, how euen the table of Gods word, which men ſit to heare, as at a table, is turned to a ſnare to thoſe, which doe not heare it with vnderſtanding, and gather ſpirituall meate out of it: to ſuch, it is, as S. Paul ſaith, the ſauour of death vnto death, 2.Cor.2.

8. Obſerv. *How we may profit by the fall of others.*

v.11. *To prouoke them to follow them, &c.* Like as by the fall of the Iewes ſaluation came vnto the Gentiles; ſo by the ſinne of others we are admoniſhed to take heede vnto our ſelues; to giue warning vnto others, and to take occaſion to reforme and amend ſuch as haue offended: ſee Galat.6.1.

9. Obſerv. *How the Miniſterie is truly honoured and magnified.*

v.13. *I magnifie mine office:* The honour of the miniſterie conſiſteth not in riches or pompe, which are but accidentall things, but in the conuerting of many vnto Chriſt; as the Apoſtle ſaith in the next verſe, *that I might ſaue ſome.* It is peculiar vnto God to ſaue, but the Lord communicateth this excellencie to the Miniſters which are the inſtruments, to ſhew the neceſſitie of preaching, and the reuerence thereunto belonging.

10. Obſerv. *How the faithfull comfort themſelues in the power of God.*

v.23. *God is able to graffe them in againe.* Thus the children of God in all their afflictions are taught to comfort themſelues; that God is able to deliuer them: as our bleſſed Sauiour ſaith, *my Father is greater then all, and none are able to take you out of my fathers hand,* Ioh.10.29.

11. Obſerv. *How we ſhould be affected toward the Iewes.*

v.28. *Beloued for the fathers ſake. Beza* well obſerueth, that Chriſtians ſhould not neglect or deſpiſe the Iewes, but pray for their conuerſion, and prouoke them by their godly conuerſation: not by our ſuperſtitious vſages, and corrupt manners to hinder their calling, for the which the Papiſts, and carnall profeſſors haue much to anſwer to God.

12. Obſerv. *The comfort of the faithfull in the vnchangeable giſts of grace.*

v.29. *The giſts and calling of God are without repentance.* This is much for our comfort, that our faith can not faile: for God repenteth him not of his gifts: neither can the faithfull looſe their faith, which God by his ſpirit preſerueth: as S. Peter ſaith, 1. epiſt.1.c.5. *which are kept by the power of faith vnto ſaluation.*

The ende of the firſt Booke.

The rule of the first Booke.

THE SECOND BOOKE OF THIS COMMENtarie vpon the ſecond generall part of the Epiſtle contained *in the fiue laſt Chapters, which concerneth ex-*hortation to diuerſe Chriſtian duties generall *and particular.*

Wherein among other queſtions and controuerſies of great waight and moment, theſe are ſpecially handled:

Of the diuers offices in the Church, c. 12.

Of the obedience wherein, and how farre to be yeelded to the Ciuill Magiſtrate, c. 13.

Of the vſe of things indifferent, c. 14.

Whether S. Paul were euer in Spaine, as he purpoſed, c. 15.

Whether S. Peter were euer at Rome, and ſate as Biſhop there, c. 16.

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THE SECOND BOOKE OF THIS COMMEN-

tarie vpon the Iepond generall part of the Epistle con-

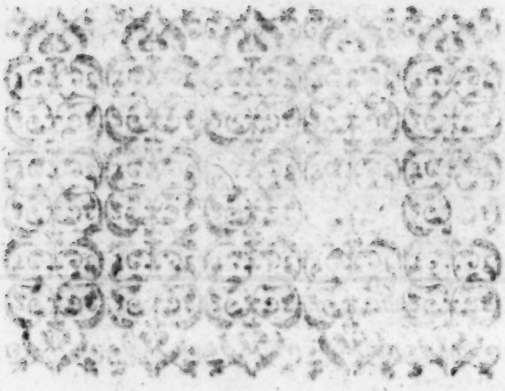
tained in the first fiue Chapters, which concerneth ex-

hortation to diuerse Christian duties generall

and particular.

Wherein among other quæstions and controuersies of great

weight and importance is especially handled:



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Vniuersitie of Cambridge. 1584.

REVERENDISSIMIS IN CHRISTO PATRIBVS ac Dominis, D. GEORGIO Archiepiſcopo Cantuarienſi, & D. LANCELETO *Epiſcopo Elienſi*,

Dominis ſuis colendiſſimis, ſalutem & pacem in *Chriſto ſempiternam.*

DE Diuo Paulo eiuſq; ſcriptis diuiniſſimis, veſtræ dignitati paucis mihi præfari cogitanti, occurrit Ambroſianum illud, quo vtrumq; veſtrum, ſi veſtrâ pace liceat, affari & compellare lubet: beati Petrus & Paulus inter vniuerſos Apoſtolos, & peculiari quadam prærogativâ præcellunt, verùm inter ipſos quis cui præponatur, incertum eſt: *Ita & vos cæteris veſtri ordinis præluceti omnibus, alter ſummæ dignitatis eccleſiaſticæ apud nos acceſſione, alter eruditiſſimæ fidei defenſionis apud exteros laude: Vtriq; Paulo & Petro Ambroſius inter Apoſtolos primatum concedit:* Paulus (*inquit*) gratiam primatus ſibi ſoli vendicat conceſſam à Deo, ſicut & ſoli Petro conceſſa eſt inter Apoſtolos: *& vtriq; veſtrum omnes merito palmam deferunt.* Sermon. 66. Commentar. ad Galat. 2. loquitur Ambroſ. de primatu ordinis non poteſtatis.

Sed Hieronymus *hic mihi aurem vellit:* verèor ne officium putetur ambitio, & videamur ſub occaſione ſermonis amicitias potentium quærere: *redeo ego ad Paulum, illud σκεῦος ἐκλογῆς, electionis vas, vt Chriſtus ipſe vocat, Act. 9. 15. lampadem eccleſiæ, vt* Chryſoſt. *doctorem & magiſtrum gentium, vt* Hieronymus, *ſapientem illum architectum, vt* Ambroſius, *nutritorem eccleſiæ, vt* Auguſtin. Paulum cum Petro geminum lumen oculorum *appellat* Bernardus: *Sed* Chryſoſtomus *totus in tanti Apoſtoli laudes reſoluitur:* pulverem oris illius videre vellem, per quod Chriſtus locutus eſt, &c. immo non oris ſolum illius, ſed & cordis pulverem videre vellem, quod ſi quis totius orbis cor dixerit, &c. non peccaverit: adeo enim iſtud cor latum fuit vt vt in ſe ſuſceperit integras gentes: videre rurſus vellem pulverem manuum, quas cum tetigit vipera, in rogum decidit, &c. vellem & oculorum pulverem videre, excæcatorum primò, deinde ad orbis ſalutem reſpicientium: vellem & pedum illorum videre pulverem, qui per orbem currentes non laborarunt, &c. & quid opus eſt ſingula recenſere? vellem videre ſepulchrum illud, quo recondita ſunt arma illa iuſtitiæ, arma lucis: *Iſto modo aureum illud Chryſoſtomi os, diuiniſſimi Apoſtoli digniſſimas laudes decantat.* Ad Salvinam. In 16. c. ad Rom. In catalog. l. 2. de ſpir. c. 10. De ſanct. ſer. 36. In 16. c. ad Rom. moral. vltim.

Verùm licet Paulus totus ſit veluti ſacratiſſimus omniũ rerum pretioſarum theſaurus, & virtutum promptuarium quatuor tamen præcipuè de eo prædicantur admiratione digna, converſio miraculoſa, *ædificatio eccleſiæ* fructuoſa, *diligentia* laborioſa, *paſſio* glorioſa. *De converſione Pauli ſic meditatur* Auguſtinus, Ananias baptizavit lupum, & fecit agnum: Saulus vinxit, Paulus vinctus eſt; dum Saulus quærit minuere numerum Chriſtianorum, ipſe etiam ad numerum acceſſit confeſſorũ. *Zelum Apoſtoli, & docendi peritiam, ſic deſcribit Chryſoſtomus:* ad ſplendorem Apoſto- De diuerſ. ſerm. 41.

postolicorum verborum oculos aperiamus: lingua siquidem illius supra solem emicuit, doctrinæq; sermone supra reliquos omnes exuberavit: *sic Apostolus de se testatur*, gratia eius, quæ in me collata est, nõ fuit inanis, sed amplius, quàm illi omnes, laboravi: *Quam vero præstiterit diligentiam, & quanto labore in Evangelio promulgando desudaverit*, ipse etiam testis est, ita vt à Ierusalem per circuitum vsq; ad Illyricum repleverim Evangelium Christi: *vnde* Chrysostomus, virtute dilectionis volantis instar factus, omnes circumvolitabat: *de passione vero sua & Martyrio sic vaticinatur:* si immoler super sacrificium fidei, &c. *sic enim Paulus sacrificij instar gladio decollatus creditur: vt præclare Augustinus:* Petrus patitur crucem, Paulus sentit pugionem: piscatorem suspendit hamus crucis, persecutorem mucro minuit persecutoris: *& vt* Bernardus, alter amisso, alter submisso in cruce capite, triumphum extulerunt.

1. Cor. 15. 10.

Philip. 2. 17.

De sanct. ser. 28.

epist. 243.

Ex istis quatuor Pauli encomijs, duo vires nostras longè superant, nec conversionis modo illi adæquari, nec martyrij fortitudine illi pares esse possumus: in duobus reliquis omnibus fidelibus pastoribus D. Pauli exemplum præponitur, vt eius in docendo fidelitatem, & in labore tolerantiam imitemur: ad reliquas Apostoli imitationes, (*vt bene Cyprianus*) infirmi sumus: *Atq; vtrinq; hoc verè Episcopalis muneris specimen, à vestrâ gravitate tam docendi, quàm scribendi exhibitum, libenter omnes agnoscimus, & alijs omnibus Episcopis & Pastoribus vestro exemplo fæliciter præitis: quid non audebunt milites cum tales habeant duces? & nautæ alacriter proculdubio incumbent remis, cum ipsos navarchos & naucleros, non solum cohortatores, sed cooperatores, & συνέργους habeant.*

Cyprian. de singularit. Cleric.

Sed vnum est præ cæteris, in quo Paulus animum verè Apostolicum ostendit: Romanos de rebus adiaphoris altercantes summo artificio ad pacem revocare studet: & vos pro vestra pietate, Ecclesiæ nostræ non dissimili dissidio laboranti, succurrite, & veluti nutantibus & suo loco motis columnis, humeros supponite: Duo sunt quæ nostram Ecclesiam beare possunt, pax externa, & domestica: illam nobis attulit Serenissimus noster Rex, de quo verius illud prædicari potest, quàm quod olim de Pericle suo iactabant Athenienses, quod nemo Athenienſium illius causa vestem atrã vnquã induerit: *alteram vestra humanitas conciliabit: Melanthius inter Athenienses dicere solebat*, civitatem servari oratorum dissidijs: *Sed Pastorum concordia res nostras crescere facile intelligit vestra prudentia: quam vos promovere, & pro authoritate vestra potestis, & pro pietate vultis: Isto modo*, si non solum Paulum admiremur, sed imitemur, (vt *suauiter suo more Chrysostomus*) possumus hinc migrantes, & illum videre, & ineffabilis ipsius gloriæ participes esse, id quod nos omnes assequi contingat gratiâ & benignitate Christi, cui gloria in secula.

cap. 14.

γινώσκει ἀθανάτων μηλὸν ἰμαντίαν δὶ αὐτὸν ἐνεδύσατο. διαζόσασθαι ὑπὸ τῆς τῶν ῥητόρων δυσχερείας.

Comment. in 16. ad Roman.

Vestræ reverentiæ obseruantissimus

ANDREAS WILLET.

CHAP. XII.

1. *The text with the diuerse readings.*

1 I beseech you therefore brethren, by the mercies of God, that ye present (*giue vp B. G.*) your bodies a liuing sacrifice, holy and acceptable vnto God, *which is* your reasonable seruice (*of God. G. ad.*)

2 And be ye not fashioned like to this world (*fashion not your selues. G.*) but be ye transformed. *Be Gr.* (not *reformed. L.* or *changed. G.*) the renewing of your mind (*sense. L. will, minde. Gr.*) that ye may proue what the good, and acceptable, and perfect will of God is.

3 For thorough the grace that is giuen vnto me, I say to euerie one beeing among you, that no man vnderstand (*thinke. S. esteeme of himselfe. V. B. be ouerwise. L. Be.* ὑπερφρονεῖν, *signifieth, to haue an ouerweening opinion, as though one knewe more then indeede he knoweth*) aboue that which is meete to vnderstand: but that he vnderstand (*behaue himselfe discreetly, B.*) according to sobrietie, as God hath dealt to euery one the measure of faith.

4 For as in one bodie we haue many members, but all members haue not the same office. (*action,* πρᾶξιν, *Gr.*)

5 So we beeing many, are one bodie in Christ, and euery one one anothers members.

6 Seeing then that we haue (*hauing then. Gr.*) gifts, according to the grace giuen vnto vs, diuerse: whether propheſie, let vs propheſie, according to the proportion, *Be.* (*portion. G. V. measure. B. reason. L. analogie. Gr.*) of faith.

7 Or an office, (*or ministrie. Gr.*) *let vs be occupied* in ministring: or he that teacheth, in teaching.

8 Or he that exhorteth, in exhortation: he that distributeth, let him doe it with singlenes, *B.* (*simplicitie,* ἐν ἁπλότητι,) he that ruleth with diligence, he that sheweth mercie with chearefulnes.

9 Let loue be without dissimulation: abhorre (*be abhorring or hating. Gr.*) euill, and cleaue vnto good.

10 Be louingly affected with brotherly loue one toward an other: in giuing of honour goe one before an other.

11 Not slothfull in endeauour: (*to dot seruice, G. in busines, B.* τῇ σπουδῇ, *in care, studie, endeauour*) feruent in the spirit, seruing the Lord,

12 Reioycing in hope, patient in tribulation, continuing (*instant, L. V. B. but* προσκαρτεροῦντες *signifieth rather to continue with strength*) in prayer,

13 Communicating, *Gr.* (*distributing, G. B.*) to the necessities (*or vses, Be.*) of the Saints: following hospitalitie. (*giuen to hospitalitie, G. B.*)

14 Bleſſe them, that persecute you: bleſſe, *I say*, and curse not.

15 Reioyce with them that reioyce, and weepe with those that weepe.

16 Be like affectioned: *G. B.* (*thinke the same thing, L. A.* φρονοῦντες *is vnderstood here of the affection, rather then of the minde and iudgement: see qu. 25. following.*) be not high minded: (*thinke not on high matters, Gr.*) submitting your selues (*consenting, L. A. applying your selues, V. cleauing vnto, S. making your selues equall, G. B. the word is* συναπαγόμενοι, *which properly signifieth to be caried away together*) to them of the lower sort: be not wise in your selues. (*arrogant in your selues, V.* φρόνιμοι, *Gr.*)

17 Recompence to no man euill for euill: prouide (*procure, Be. G. B. the word is* προνοοῦμεν, *prouiding*) things honest in the sight of all men.

18 If it be possible, as much as in you is, haue peace (*liue in peace, V. B.* εἰρηνεύοντες, *be peaceable, Gr.*) with all men.

19 Auenge not your selues, dearely beloued, but giue place vnto wrath: for it is written, Vengeance is mine: (*doe not iudge iudgement to thy selfe, S.*) I will repay, saith the Lord.

20 Therefore if thine enemie hunger, feede him: if he thirst, giue him drinke: for *in* so doing, thou shalt heape coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with good. (*goodnes, B. G.*)

2. The Argument, method, and parts.

The Apostle hauing hetherto insisted vpon the doctrinall points of faith, as concerning iustification, sanctification, predestination, and such other, now commeth to matter of vse and exhortation. And in this chapter he exhorteth 1. generally to the seruice of God: 2. to the right vse of gifts, and administration of Ecclesiasticall offices: 3. to the mutuall duties of charitie.

1. The seruice of God is set forth, 1. affirmatiuely, what we should doe, and why, v.1. 2. negatiuely, what we should auoid and shunne, and the reason thereof, v.2.

2. The exercising of the gifts and offices which God hath distributed, is set forth, 1. generally, that no man carrie himselfe proudly in respect of his gifts, v.3. which is strengthened by these reasons, 1. from the efficient, God is the author. 2. and they are giuen in a certaine measure to euery one, not all to one, v.9. 3. from the ende, they are giuen for the good one of an other: which is set forth by a similitude of the bodie, and the members thereof. 2. particularly he toucheth the Ecclesiasticall offices, which concerne either propheſying, or ministring, v.6,7. the propheticall function is exercised either in teaching, v.7. or exhorting, v.8. the ministeriall office consisteth in the ordering of the goods of the Church, in ruling, or in taking care for the poore, v.8.

3. Then followeth the particular exhortation to the seuerall duties of charitie, as of loue and following of good, v.9. of brotherly kindnes and ciuilitie, v.10. of cheerefulnes and zeale in Gods seruice, v.11. of constancie in tribulation, and continuance in praier, v.12. of distribution to the poore, v.13. of blessing persecutors, v.14. of sympathie and like affection in prosperitie and aduersitie, v.15. of concord, v.16. of gentlenes and studie of honestie, v.17. of the desire of peace, v.18. of refraining from anger and reuenge, v.19. of beneficence toward our enemies, v.20. of strife against euill, v.21.

3. The questions and doubts discussed.

1. Quest. *Why the Apostle vseth entreatie, saying, I beseech you brethren, by the mercies, v.1.*

1. *Tolet* giueth two coniectures, why the Apostle, which by his authoritie might command, entreateth: the one is, because diuers precepts which he deliuereth afterward, were the commandements of Christ, and he would not adde his commandement to Christs: and the other is, because diuers things, he doth not enioyne as precepts, but onely aduiseth as counsels, and therefore he commandeth not; but these are idle coniectures: as though all the Apostolicall precepts, were not also the precepts of Christ: neither are there any counsels giuen in Scripture, but the same also are prescribed in some respect as binding precepts: for we are commanded to loue the Lord with all our strength, Luk.10.27. euery part then of our dutie and loue toward God is commanded: but all counsels of perfection, as they call them, tende vnto the loue of God.

2. *Chrysostome* thinketh, that Paul beseecheth them by the mercies of God, *quasi pudore suffundi volens*, as when one bringeth in the benefits entreating, he that hath receiued the benefit can not be but ashamed: but the Apostle intendeth not by shame, but by loue and gentlenes here to perswade.

3. *Origen* giueth this reason, *nihil proficit legis imperium*, the commandement of the law preuaileth not: shewing this to be the difference betweene the law which commandeth, and so doe the Prophets, the interpreters of the law, they vse not to entreat: but it is peculiar to the Gospel to beseech and entreat: to this purpose also *Pet. Martyr*: but this is not alwaies so: for in the Gospel and Apostolicall writings, we shall finde many precepts and straight charges.

4. *Pet. Martyr* further alleadgeth, that as it is said in the Proverbs, The poore man speaketh by entreatie, but the rich answeareth roughly, Prov. 28. so the Apostles being as it were abiects, and of small account in the world, vse perswasions by entreatie: but S. Paul contrariwise there standeth most vpon his Apostolike authoritie, where he was most despised: as Act.13. where he censureth Elymas the sorcerer.

5. But this was the Apostles reason, why he entreateth that he might winne them rather by loue: as he saith to *Philemon*, v.8. *Though I be very bold in Christ to command thee, yet for loues sake I rather beseech thee:* and as *Seneca* well saith, *generosus est animus hominis facilius*

facilius ducitur, quam trahitur, the minde of a man is generous, it is more easily lead, then drawne: and therefore the Apostle entreateth, rather then commandeth, the more easily by gentlenes to perswade them, *Lyran. Par.*

2. Quest. *Why the Apostle addeth, By the mercies.*

By the mercies. 1. As the Apostle before had shewed how the Gentiles had receiued mercie of God, in that they were receiued to grace, while the Iewes the auncient people of God were reiected: so now he entreateth them by that mercie, which they had receiued. 2. and he beseecheth them, *per miserationes*, by the mercifulnes of God, rather then *per misericordiam Dei*, the mercie of God: for this sheweth onely the mercifull inclination of God in himselfe, the other betokeneth his actuall compassion, extended to others, *Tolet.* 3. and the Apostle vseth the word in the plurall number (*mercies*,) to amplifie and set forth the manifold mercies of God, *Beza:* in our election, redemption by Christ, iustification, sanctification. 4. *Origen* here more curiously obserueth, that by *mercies* Christ is to be vnderstood, as God is called the *father of mercies*, 2. Cor. 1. 3. that is of Christ: as he is called the father of wisdome, and of righteousnes, because Christ is both the wisdome [illegible]ghteousnes, and so also the mercie of God. 5. some haue speciall relation here to Paul[illegible]postleship, to the which he was in Gods mercie called, and appointed, *glosse ordinar. Gerhom:* but then the exhortation had not beene so forceable, to mooue them by the mercies shewed to him: he rather vrgeth the mercies, which they themselues had receiued. 6. *Lyranus* vnderstandeth the mercie of God, *peccata relaxantem*, which remitted and released their sinnes: but the Apostle saying in the plurall *mercies*, vnderstandeth not that mercie onely, but all other mercies in Christ; their election, vocation, iustification by faith, &c. 7. And this is of all other the most forcible motiue by the mercies of God: *per illas obsecro, per quas salvati*, I entreat you by those mercies, by the which ye are saued: *Chrysost.* who is so stonie hearted, as not to be perswaded vnto his dutie by the mercies of God, vnto whome he oweth himselfe, and whatsoeuer he hath: as mothers vse to entreat their children by the wombe that bare them, and the pappes that gaue them sucke: which kind of perswasion is most effectuall.

3. Quest. *Of sacrifices in generall, v. 1. vpon these words,*
A liuing sacrifice, &c.

1. *Haymo* here maketh a question, why the law prescribeth the sacrifices of beasts and other creatures, if they were not acceptable vnto God, and auaileable to the forgiuenes of sinnes: and he giueth two reasons hereof; both because the Israelites were prone to idolatrie, and therefore least they should haue sacrificed to idols, the Lord would rather that his creatures should in that externall manner be offered to himselfe; as also that thereby might be shadowed forth the sacrifice of Christ, by whom we should obtaine remission of sinnes.

2. *Ambrose* likewise here mooueth this question, why God would haue the sacrifices, which were offered vp, to be slaine: whereupon he answeareth, that it was so done for these two reasons, both that they which offred the sacrifice might thereby see what they themselues had deserued, and that thereby also the death of Christ might be shadowed forth.

3. But whereas they had two speciall kind of sacrifices in the law, εὐχαριστικὸν, of thanksgiuing, and ἱλαστήριον, for expiation and remission of sinnes: the Apostle alludeth here onely to their eucharisticall sacrifices, (for Christs sacrifice is onely expiatorie for sinne) which were of diuerse sorts, according to things which they offred, as either prayers, or first fruites, or some order of life, as was the vowe of the Nazarites, or some oblation: but here the Apostle hath reference to the last kind, in bringing some oblation, which should be themselues.

4. Concerning the name of sacrifice: the Greeke word is θυσία, which is deriued of θύω, which signifieth *mactare*, to slay a sacrifice: the Latine word *victima*, and *hostia*, *Haymo* thinketh to haue this derivation: the first is so called *à vinciendo*, of binding, because the sacrifices were first bound to the altar: the other, *ab ostio*, because they were slaine at the doore of the tabernacle: But he hath two other derivations taken from the rites of the Pagans: that was called *hostia*, which was offred vp to their gods, when they went against their enemies, that *victima*, which was offred vp for the victorie obtained: and thus much *Ovid* insinuateth in these verses, *lib. 1. Fastor.*

Victima, quæ dextra cecidit victrice vocatur:
Hostibus à victis, hostia nomen habet, &c.
By the victors hand the *victima* doth fall:
For foes subdued, they *hostia* it doe call.

4. Quest.

Quest. 4. *The generall obseruations of the sacrifice, which the Apostle here requireth.*

1. *Lyranus* thinketh that the Apostle here requireth seuen conditions or properties in this spirituall sacrifice. 1. it must be *voluntaria*, of a free and willing mind, *present, or giue vp.* 2. it must be *in carne propria*, in their owne flesh, not in an others, *your bodies.* 3. it must mortifie concupiscence, in that he calleth it a sacrifice. 4. it must bring forth good workes, and therefore is called *living.* 5. it must be continuall, therefore it is called *holy*, that is, firme. 6. it must be *bene ordinata*, well ordered, and disposed to no other ende, then to the praise of God, and therefore he saith, *pleasing vnto God.* 7. it must be *discreta*, done in discretion, and so he addeth, *which is the reasonable seruice of God.*

2. *Tolet* onely obserueth three things here required in this spirituall sacrifice, all which were seene in the externall: there was the oblation, the beast which was offred, and the slaying or sacrificing of it: so here the Apostle saith, *exhibite or giue vp*, there is the oblation: then the thing offred is their bodies: and they must make it a sacrifice, not by slaying it, but by mortifying t[illegible]asts.

3. *Pererius* obserueth fowre things in this sacrifice, which were obserued in the legall oblations. 1. the sacrifice must be entire and perfect without spot: so here it must be a liuing sacrifice. 2. it was holy, and for euer separated frō prophane and common vses: so it is here prescribed, to *be holie.* 3. The sacrifice was consumed vpon the altar, and so was a sweete sauour vnto God: here it is said also, acceptable vnto God. 4. they put to their sacrifices salt, which signified spirituall vnderstanding: and here it is added, *which is your reasonable seruice.*

4. But *Gorrhan* more distinctly thus setteth forth the parts and causes of this spirituall sacrifice: we haue 1. the efficient, in this word *giue vp*, it must proceed from a true and sincere deuotion. 2. then the materiall cause, *your bodies.* 3. the forme, it must be *liuing, holy, reasonable.* 4. then the ende, it must be to please God, *acceptable vnto God.*

Quest. 5. *Of the conditions of this spirituall sacrifice in particular.*

1. The Apostle exhorteth παραστῆσαι, to exhibite, present, giue vp themselues. 1. herein alluding to the rite of the sacrifices, which were first exhibited and presented vnto God at the altar, *Beza:* this word is vsed of our blessed Sauiour, how they brought him into the temple, and presented him before the Lord, Luk. 2. 23. 2. we are said also to exhibite that, which was before promised; and so we exhibite our selues vnto God, by the holines of life, to whose seruice we were promised, and deuoted in baptisme, *Erasm.* 3. *Chrysostome* further noteth in this word, that we must so giue vp our selues, no more to be our owne, as they *qui donant alijs bellicosos equos, &c.* which doe yeeld vnto others warlike horse for seruice, doe challenge no more propertie in them: so *debemus membra nostra Deo, tanquam Imperatori*, we doe owe our members vnto God, as our Emperour, *Theophyl.* 4. and hereby is signified, that they should *sponte offerre*, offer vp willingly: as in the lawe they must offer all their offrings with a willing heart, *Gorrh.* 5. and whereas it was peculiar vnto the Priest to offer externall sacrifices, all Christians are admitted to offer this spirituall sacrifices as S. Peter saith, *Ye are an holy priesthood to offer vp spirituall sacrifices acceptable to God therough Iesu Christ, Tolet.*

2. *Your bodies.* 1. by bodies he vnderstandeth (by a synecdoche of a part for the whole) whole man both bodie and soule: and by an other figure (called a *Metonimie*) he putteth the subiect for the adiunct, the bodie for the affections in the bodie, or which shewe themselues most in and by the bodie: so that the bodie here *non tam nomen naturæ est, quam vitij*, is not so much the name of nature as of vice, *Mart.* as els where the Apostle saith, Col. 3. 5. *mortifie your earthly members, Par.* 2. we must then offer vp vnto God not our soules onely: and so as we haue receiued both our bodies and soules from God, we must render them vnto him againe: contrarie to the opinion of the Platonists, who held that the soule onely came from God, the substance of the bodie from the elements, the complexion from the celestiall spheres, the affections from the spirits: and therefore they thought it sufficient, if the minde onely and soule were rendred vnto God: *ex Martyro.* 3. now our bodies two wayes are offred to God: one is, as *Origen* and *Chrysostome* here obserue, by mortifying of the carnall affections: as he which mortifieth pride, doth sacrifice a bullock: he which bridleth his anger, a ramme: he which keepeth vnder his lust, a goate: *Origen:* so the Apostle saith, 1. Corinthians. 9. 27. *I doe chastice or tame my bodie:*

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the other way is, in making the bodie an instrument of euery good worke, as *Augustine* obserueth *lib.* 10. *de ciuit. c.6.* and so the Apostle exhorteth, *Giue your members seruants to righteousnesse*, Rom.6.19. 4. *Lyranus* addeth further, the Apostle saith, *your bodies, non aliena*, not the bodies of others, against those which thinke to be saued by other mens repentance.

3. *A liuing sacrifice.* 1. which is added not to signifie, that they should not thinke to kill themselues, and so sacrifice their bodies, as *Chrysostome*, *Theodoret* for the Romanes were not so absurd, to collect any such thing out of S. Pauls words. 2. nor yet saith the Apostle *liuing*, to note a difference betweene the sacrifices of the law, which were first killed, and then sacrificed, and the sacrifices of liuing Christians, *gloss. ordin. Tolet, Osland. Peter.* 3. Neither is there a relation to the vsage of the lawe, which counteth all dead things vncleane, *Hyper.* it sheweth a difference rather from the legall vsages. 4. neither as *Caietan* obserueth, doth the Apostle by this tearme distinguish this spirituall sacrifice from martyrdome, which was performed by death: for as *Tolet* well obserueth, the Apostle exhorteth generally Christians, to sacrifice themselues in holy obedience vnto God, which not onely, though principally is seene in Martyrdome, which none can vndertake, that haue not first mortified their bodies with the affections thereof. 5. *Pet. Martyr* by this liuing sacrifice vnderstandeth a willing sacrifice, which is not *vi, sed ex animo*, by force, but from the heart. 6. but it signifieth more, namely the spirituall life of the soule, which is by faith in Christ, Galat.2.20. *Mart.* as *Origen* well obserueth, he calleth it *a liuing sacrifice, qua Christum, id est vitam, in se gerit, which beareth Christ the true life:* as the Apostle saith, Eph. 2.1. *who hath quickned vs, &c. Gryneus:* which life of the soule is neuer idle, but continually bringeth forth good workes: for idlenes is a kind of death of the soule, as *Seneca* passing by the house of one *Vacia*, who liued in pleasure and idle, said, *hic situs est Vacia*, here lyeth *Vacia*, as though it were rather his sepulchre, then his habitation: so also *Haymo*, he is a liuing sacrifice, *qui viuit virtutibus, moritur vitijs*, who liueth vnto vertue, and is dead vnto sinne: and *Chrysostome* vpon this place sheweth at large, how all the members must be mortified, that they may liue vnto the seruice of God, *neq; offerri potest oculus, &c.* for neither can an eye be offered that serueth fornication, nor an hand that oppresseth, *neq; lingua turpia loquens*, nor a tongue speaking filthie things, nor feete *theatra visitantes*, that runne to theatres and playes. But this outward conformitie of the members, is rather signified in the next word, holy.

4. *Holy.* 1. Which some thinke is added by way of distinction, from the legall sacrifices, which beeing corporall were not holy, *Greek. catena.* 2. some note a difference betweene the sacrifices of the Pagans, which were not holy, and of Christians: they many times offered their bodies, suffring hunger, thirst, much trauell, but it was not to a right end, to the glorie of the true God, and therefore it was not an holy sacrifice: *Tolet annot.* 3. some giue this sense, *holy*, that is, *congruens praescripto diuino*, agreeable to the diuine prescript, as therefore *Nadab* and *Abihu* offended God, because they offered with strange fire, not appointed by God, *Gryneus:* but this is too particular, neither comprehendeth all the points of holinesse. 4. *Lyranus* following *Vlpianus de verbor. significat.* saith, that is called *sanctum, holy*, which is *firmum & stabile*, sure and permanent. 5. *Pet. Martyr* alleadgeth two other significations of this word, as out of *Seruius* vpon the 12. booke of the *Aeneides*, that *sanctum* is, *quasi sanguine consecratum*, as consecrate with blood, and so this sacrifice of Christians is consecrate by the blood of Christ: the other from *Martianus in lib. de rerum diuision.* that *sanctum*, is deriued of the heath called *sanguena*, which is the same with *verbena*, vervin, which the Romane Embassadors carried in their hands, and by that signe were protected from the violence of their enemies: but neither of these significations are so fit. 6. Wherefore *sanctum*, the Latine word, which signifieth *holy*, is the same that the Greeke word ἁγιον, which is so tearmed, as separate from all earthly and terrene qualitie, pure and purged from all drosse: the sacrifices of the lawe had these two parts of holinesse: 1. they must be without spot or blemish, then they were holy consecrate vnto God, and separate from all prophane vse: this specially was a type of the most holy and perfect high Priest Christ Iesus: who was *holy, harmeles, vndefiled, separate from sinners*, Heb. 7. 20. which properties must in some sort also be seene in the spirituall sacrifices of Christians, as S. Peter saith, *as he which hath called you is holy, so be you holy in all manner of conuersation:* they therefore which remayne in their sinnes, and are therewith defiled, cannot offer vp an

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holy sacrifice to God, *Pareus*: to this purpose *Origen*, *sanctum dicit, &c.* he calleth it holy, wherein the spirit of God dwelleth: as the Apostle saith, *Know ye not, that your bodies are the temples of the holy Ghost*: to the same purpose *Haymo*: so then as this sacrifice must be liuing, in respect of the inward life of the soule, wherein it liueth by faith vnto God; so it is holy in regard of the sanctitie of the inward affections, and externall actions of the life.

5. *Pleasing vnto God, &c.* 1. Some make this the third propertie of this sacrifice, that it must be pleasing vnto God: as *Tolet* sheweth how the sacrifices of the Iewes, were holy in themselues, yet not pleasing vnto God, when they were offered by such as were of an vncleane life, and therefore the Lord abhorred their sacrifices: so *Origen* interpreteth, *pleasing vnto God*, that is, *separatum à vitijs*, *separate from sinne*: so also *Haymo*. *Gryneus* vnderstandeth it of the sacrifices offered by faith, whereby they are made acceptable: so also *Pareus*, likewise *Faius*, they must be offered with a sincere affection without all hypocrisie. 2. But I rather encline to their opinion, which thinke that this is rather the effect, which followeth vpon the other properties, that if they be liuing and holy sacrifices, they must needs be pleasing also vnto God, then a newe propertie: so *Caluine*, *Pet. Martyr*: and hereof these reasons may be alleadged. 1. from the resemblance of the legall sacrifices, which being offered according to the will of God, were accepted: as when Noah offered a sacrifice, it is said, *God smelled a sauour of rest*, *Gen.* 8. this was not a propertie in the sacrifice, but an effect following. 2. from the nature of that which is holy, to be accepted of God: as *Martyr* alleadgeth out of *Plato in Euryphrone*, who though he would not haue this a perfect definition of sanctitie, to be accepted and loued of God, yet he graunteth it to be an inseparable qualitie; that which is holy is alway accepted of him. 3. Because faith whereby this sacrifice is made acceptable to God, is included in the former properties: for without faith it can neither be liuing nor holy. 4. so S. Peter sheweth, that spirituall sacrifices are acceptable to God through Christ, 1. epist. 2. 5. and the Apostle in the Hebrewes saith, c. 13. 16. *with such sacrifices God is pleased*: it is the sequele or effect of the sacrifice to be pleasing vnto God, rather then a propertie in the sacrifice: as *Lyranus*, *Carthus*, the *ordinarie glosse* referre it to the *good intention*, that all things should be referred to the glorie of God, vnto whom *Which is your reasonable seruing of God, &c.* 1. *Origen* thinketh the Apostle calleth it *your reasonable seruing*: because it was such as whereof a reason might be rendred, which could not be giuen of the sacrifices of the Iewes: why they offered some kind of beasts rather then others; *Anselme* to the same purpose, *Men must so doe their good worke, as that they may giue a reason of them*. 2. *Theodoret* thinketh this is added to shewe a difference betweene these sacrifices of Christians, and those of the Iewes of vnreasonable beasts: so also *Erasmus*, *Osiander* there is indeede such a sacred difference intimated; but yet more is meant when that word *logikèn* by *reasonable* vnderstandeth *discretion*: that which is discreete, temperate: as when one doth sacrifice his bodie by abstinence, it must not be out of measure, but in discretion, so that he be not thereby made vnfit for his calling: so also *Suarius*, *Gorrhan*, and before them *Oecumenius*, *Theophylact*: but this were too particular a restraint of this description; for in this is partly implied, summed vp, gathered, and included, before required in the sacrifice, for these words are added by way of opposition, this is your *reasonable seruice of God*, namely, this your liuing and holy sacrifice. 4. Wherefore by *reasonable*, the Apostle vnderstandeth *liuing, holy, spirituall*, as before expounded, c. 1 Pet. 2. 5. and there he calleth the worship of God, *logikèn latreian*, the reasonable, that is, spirituall worke, *i.* the reasonable seruice of God is the bodily of the minde and spirit, for so will God be worshipped in spirit and truth, Iohn 4. 24. *latreuein en pneumati kai alètheia*, *spirituall seruice*: that is, by meere affection, that alone should be offered to God; *Haymo*: this spirituall seruice consisteth in faith, hope, patience, *Hatzfeld*, *Oecumen.*, *Bucer*, *Pareus*, and *Faius*, here we haue a figure *diastrophe*, opposition betweene the reasonable seruice, and the vnreasonable worship, as S. Paul calleth it, Col. 2. 23. when men worship according to their owne fancies, deuise vnto themselues seruices, fasting, bodily exercise, that is the reasonable seruice of God, which is agreeable to reason, as *Basil* in *Constitut. monast. interrog.* 20. thus well interpreteth, *Quæ est iustificationis ratio? quæ est Dei voluntate fuit, per quam homo ex fide & bona conscientia omnia quæ Deo placent operatur?* which by reason and good conscience doth those things vnto God which are agreeable to the will of God, he performeth this reasonable seruice, &c. *Basil* vnderstandeth here this exposition of *Basil*, but it may very well be receiued, and is agreeable to the Apostles minde, as in the next verse he saith, that you may proue what is the *good will of God, &c.* he then doth follow this reason-

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able ſervice of God, that prooueth what Gods will is, and conformeth himſelfe thereunto.

Queſt. 6. *How we muſt not faſhion our ſelues to this world*, v.2.

1. Concerning the occaſion of theſe words: ſome thinke, that as the Apoſtle ſpake before of the ſacrifice of the bodie, ſo now he ſheweth how the minde ſhould be reformed, *Lyran. Gorrhan, Tolet:* but the Apoſtle ſpeaking of the reaſonable ſeruice of God, v.1. comprehendeth both the ſeruice of the ſoule and bodie: therefore here rather the Apoſtle now more plainely expreſſeth, that which before he figuratiuely ſet downe, *Hyper. Martyr* maketh this the connexion, as the Apoſtle ſhewed before, *quid curandum*, what was to be cared for in this ſpirituall ſacrifice, ſo here *quid cauendum*, what is to be taken heed of: *Beza* maketh it a ſecond precept, that in the ſeruice of God, we ſhould not conforme our ſelues to the opinion or faſhions of the world: *Gryneus* maketh it a *conſectation*, a conſequent neceſſarily inferred vpon the former exhortation: But I inſiſt vpon the former ſenſe: *planiùs explicat rationalem cultum*, the Apoſtle more plainely expreſſeth this *reaſonable ſeruice*, *Par.*

2. *Faſhion not your ſelues*, or *be not faſhioned*. 1. *Chryſoſtome* here obſerueth a difference betweene σχῆμα, and μορφὴ, the figure of the world, to the which we muſt not faſhion out ſelues, which is *tanquam ſcenica perſona*, as a perſon counterfeited vpon the ſtage, which is in ſhewe, not in truth, but afterward he biddeth vs be tranſformed in the minde: the former hath ſubſtance, whereas a figure is no permanent or exiſtent thing: but this diſtinction ſeemeth to be too curious, neither is it perpetually obſerued: for Phil. 2.7. S. Paul attributeth σχῆμα, *figure*, vnto Chriſt, *he was found in figure or ſhape as a man*. 2. But this is better obſerued, that the Apoſtle forbiddeth vs not, either not to be in the world, nor to vſe the world, for neither of theſe are poſſible, ſo long as we are in the world, but we muſt not faſhion our ſelues to be like vnto the word. 3. for it is the propertie of the ſoule, to beare the image of that thing to the which it turneth it ſelfe, as we ſee in a glaſſe: he then faſhioneth himſelfe to this world, that doth ſeeke onely or chiefely for the things of the world, who followeth the corruptions thereof with greedines: and what the faſhion of this world is, S. Peter ſheweth, *It is ſufficient for vs that we haue ſpent the time paſt of the life after the luſt of the Gentiles, walking in wantones, luſts, drunkennes, gluttonie, &c.*

3. *To this world*. 1. *Origen* hereupon obſerueth this difference, *aliam eſſe formam ſeculi præſentis, aliam futuri, that there is one forme or faſhion of this preſent world, an other of the world to come:* they which loue things preſent faſhion themſelues to this world, but they which ſet their minds on ſpiritual and inviſible things, do conforme themſelues to the world to come. 2. by the world we vnderſtand not, as *Haymo* noteth, the outward ſtate and condition of the world, as it conſiſteth of dayes, moneths, yeares, but men *carnali converſatione ſeculo deditos*, which by their carnall conuerſation, are giuen to the world.

Queſt. 7. *Of our transforming by the newenes of mind.*

1. *Be ye transformed*. 1. there is a transformation of the bodie, as Chriſt was transformed in the mount: and our bodies ſhall be in the reſurrection, Philip. 3. 20. but here the Apoſtle ſpeaketh of the transformation of the minde. 2. and it muſt be tranſformed not in the ſubſtance thereof, but onely in the condition and qualitie, *Faius*. 3. man was *formed* by his creation, *deformed* by ſinne, *reformed* by grace, *informed* by the word, *conformed* and made like to Chriſt by the ſpirit, *tranſformed* in the neweneſſe of the minde, *Gorrhan*.

2. *By the newnes*. 1. the oldnes of man is his ſinne and corruption of nature deriued frõ Adam: that is called newnes, which is wrought by grace, as faith, hope, charitie: hereof the one is called the old man, which is after Adam, the other the newe man, which is created a newe by grace: this renouation is ſometime called the *neweneſſe* of life, Rom.6.4. from the effects, which ſhewe themſelues in the life: ſometime the *newneſſe of* the ſpirit, Rom.7.6. from the author and efficient cauſe, which is the ſpirit; ſometime, the *newenes* of the mind, of the ſubiect and place where this renouation beginneth. 2. *Chryſoſtome* vſeth this fit reſemblance; *quod in ædibus facimus ſubinde reformantes inveteratum, ita in te ipſo facias*, that which we vſe to doe in our houſes, repayring that which is decayed, the ſame doe in thy ſelfe; thou art decayed and waxed old by ſinne, be renewed by repentance, &c.

3. *Of the mind*. 1. not of the ſenſe, as the vulgar Latine; whom *Gorrhan* followeth, vnderſtanding here the reforming of the affections; and hereupon that common error was grounded, that ſinne had the ſeat & place in the affections, whereas the very mind hath need to be reuiued, as S. Paul ſaith, be renewed in the ſpirit of your mind. 2. *Faius* here noteth Epheſ.4.23. that a naturall man ψυσικὸς, hath but a ſoule and a bodie, but a ſpirituall man hath a ſpirit,

soule, and bodie, as S. Paul saith, *I pray God that your whole spirit, soule, and bodie, may be kept blameles, &c.* 1. Thess. 5. 23. not that any newe part is added to the soule in the regenerate: but a newe spirituall qualitie is wrought in it. 3. *Haymo* following *Origen*, by the minde thinketh the vnderstanding to be signified, which must be exercised in the Scriptures: but this is too particular: by the minde rather is vnderstood all the faculties of the soule, the intellectual part, and the will, where this renouation must take beginning.

Quest. 8. Of these words, *That ye may proue, what the good will of God is, acceptable and perfect, &c.* v. 2.

1. *That yee.* 1. which some thinke as put τελικῶς, to shewe the ende of this their renouation, *Mart. Pareus.* 2. *Theodoret* will haue it the effect: and that the Apostle sheweth *cui rei conducat, &c.* to what purpose this renouation of the minde is profitable. 3. *Chrysostome* maketh it to be the cause, *sic poteritis renouari, &c.* by this meanes ye may be renewed, if ye learne what Gods will is, so also *Tolet annot.* 6. 4. *Gryneus* maketh it an adiunct and propertie of renouation: for they which are not renewed, cannot vnderstand what the good will of God is: and *Melancthon* maketh it a part of our renouation: *hæc vera est, &c.* this is the true renouation of the minde, to preferre the will of God before our owne, &c. and *Beza* maketh it a part of the exhortation, *be ye transformed, &c.* and doe your endeauour to proue, what Gods will is, &c. that like as they which fashion themselues to the world, followe the will thereof, so you should transforme your selues, by the newenes of your minde to the will of God: and this sense is most agreeable: so this is added both as a principall part and cause of our renouation, and it is a fruit also thereof, a further degree of more perfect knowing the will of God: as our Sauiour saith, Ioh. 9. 17. *If any man doe his will, he shall know of the doctrine, whether it be of God.*

2. *May proue,* εἰς τὸ δοκιμάζειν. 1. he neither meaneth a curious probation, to trie whether a thing be so or not, for this were to doubt of the will of God, whether it were good and perfect. 2. neither is it taken onely for to search and consider: for a man cannot be renewed at all, that hath not alreadie searched out the good will of God. 3. nor yet doe we vnderstand a bare knowledge of the will of God: for many which are not regenerate doe knowe Gods will, and yet doe it not, as the Apostle, c. 2. reproued the Iewes for teaching the lawe to others, and not knowing it themselues. 4. nor yet doth it signifie onely an experimentall knowledge, as the *interlinearie gloss.* and *Lyranus*, for he that is renewed cannot but haue experience of the will of God. 5. but this *probation* signifieth, a discerning with iudgmẽt, of those things which are good, as S. Paul saith, Phil. 1. 10. *that ye may discern things that are excellent:* as he that hath a perfect tast discerneth of the goodnes of meates.

3. *What is the good will of God, and acceptable, and perfect.* 1. Concerning the reading of these words: some will not haue these *epithets, good, perfect, acceptable,* to be ioyned vnto *the will of God,* but to be referred to all the cause before going, as to the offring vp of their bodies a liuing seruice, not to fashion themselues to this world, and to be renewed in the mind, all this is good, acceptable, and perfect, so *Augustine epist.* 85. and *Ambrose:* some doe make it an absolute sentence by it selfe, adding the coniũction, *and, and what is good, acceptable, perfect, &c. Bucer:* But the vsuall reading is the best, which the vulgar Latine followeth: to make these three epithets and attributes of the will of God: thus also reade *Clemens lib. 2. Stromat. Basil regul. brev. resp.* 276. *Chrysost. serm.* 12. *Cyprian epist.* 77. 2. by the *will of God,* we vnderstand not here that facultie and power in God whereby he willeth, but the thing which he willeth: in which sense, we say in the Lords prayer, *thy will be done,* Matth. 6. and Matth 12. 50. *Whosoeuer doth the will of my father, &c.*

4. *The good will, &c.* 1. *Origen* here distinguisheth betweene the will of God simply so called, and his good and acceptable will: for it is the will of God when he inflicteth punishment: but that is his good and acceptable will when he doth any thing in mercie. 2. *Chrysostome* also will haue the old lawe to be the good will of God, but the acceptable and perfect will of God, is his will reuealed in the new testament. 3. *Basil regul. brev.* 276. make three degrees of things agreeable to Gods will: some good, some are better, some best of all, which are called perfect: as *Tolet* giueth this instance, to loue our friend is a good thing, to doe well vnto him is better, to loue our enemie, is the best and most perfect. 4. *Anselme* referreth it to the three states *incipientium, proficientium, perfectorum,* of beginners, of those that goe forward, and of such as are perfect: or to three conditions of life, of the married, the continent, and virgins. 5. *Lyranus* vnderstandeth the first, of *bona natura,* the good

good things of nature, the ſecond, of the good things of grace, the third, of the good things appertaning to glorie: But all theſe obſervations are curious, neither to the Apoſtles minde: who doth here commend vnto vs the will of God, reuealed in the old and newe teſtament, as a perfect rule of all our actions: which is called *good*, becauſe the word of God preſcribeth nothing, but that which is good; and it is acceptable, becauſe nothing is pleaſing vnto God, but that which he himſelfe preſcribeth, and is agreeable to his will: this rule alſo is perfect, becauſe the word of God containeth all things, which tend to the perfection of the creature: ſo that all other helpes are vaine, idle, and ſuperfluous.

Queſt. 9. *What the Apoſtle vnderſtandeth by grace, I ſay by grace, &c.*

1. *Origen* by grace vnderſtandeth *virtutem ſermonis*, the vertue and power of ſpeach, which was giuen to the Apoſtle; one may ſpeake eloquently and learnedly, and yet not with grace to edifie the hearers. 2. *Ambroſe* interpreteth *grace*, of the gift of wiſedome giuen to the Apoſtle: this ſenſe *Haymo* alſo followeth: as S. Peter giueth this teſtimonie of S. Paul how he wrote according to the wiſedome of God giuen vnto him: but *Chryſoſtome* refuſeth this: the Apoſtle ſaith not, *I ſay by the wiſedome giuen vnto me.* 3. he therefore as alſo *Theodoret*, vnderſtandeth the grace of the ſpirit. 4. but more particularly the Apoſtle vnderſtandeth the ſpeciall grace of his Apoſtleſhip, which was committed vnto him: in which ſenſe the Apoſtle ſaith, Rom. 11. 16. *Thorough the grace that is giuen me of God, that I ſhould be the miniſter of Ieſus Chriſt:* ſo here is a *metonymie*, the cauſe is put for the effect: and that the Apoſtle aſcribeth his calling vnto grace, he thereby both freeth himſelfe from all ambition, that he intrudeth not himſelfe, as alſo preſſeth his Apoſtolike authoritie, that they might more readily obey, *Mart. Calv.*

I ſay: which ſome thinke to be an expoſition of the former words, that now the Apoſtle beginneth to ſhew what the good and perfect will of God is, *Tolet:* but the Apoſtle rather entreth into a newe matter, that as hitherto he had generally exhorted to common duties, ſo now he deſcendeth to ſpeciall, *Mart.* and here *dicere*, to ſay, is taken for *iubere*, to commaund, *Calvin: Gorrhan* taketh it for *prohibeo*, I forbid: but there followe many precepts, as well as prohibitions, to the which this preface of the Apoſtle hath reference.

To everie one among you: the Latine tranſlator readeth to *all*, but not ſo fitly: for now the Apoſtle in ſaying *to euerie one*, ſpeaketh to all in generall, and to euerie one in particular: *Origens* obſeruation here is ſomewhat curious, *all among you*, that is, *they which are in God*, that is, the faithfull, for they onely are ſaid to be: the Apoſtle noteh all indifferently, noble, vnnoble, high or lowe, which were among them, *Chryſoſtome.*

Queſt. 10. *What it is to vnderſtand aboue that which is meete to vnderſtand. v. 3.*

1. This word φρονεῖν, to ſauour or vnderſtand, is ſometime taken in the worſt part, as Matth. 16. 23. to ſauour the things which are of men, not the things which are of God: ſometime it is vſed in the better ſenſe, as in this place, *to vnderſtand according to ſobrietie.*

2. Here diuerſe interpretations are brought of this word ὑπερφρονεῖν, to vnderſtand aboue or beyond that which is meete to be vnderſtood: and what it is to vnderſtand according to ſobrietie. 1. *Origen* vnderſtandeth here the generall vertue of temperance, that a meaſure is to be kept in euerie vertue, as if a man exceede in iuſtice, he becommeth cruell, if in fortitude, he is audacious and raſh: and thus a temper and meaſure muſt be kept in euerie action: but the words following, *as God hath dealt to euerie one the meaſure of faith, &c.* doe not fauour this interpretation. 2. and *Hierome* likewiſe is more deceiued, who *lib. 1. contra Iouinian.* doth apply this place to the commendation of virginitie: and ſo he readeth here, *ſapere ad pudicitiam*, to be wiſe vnto chaſtitie: but the words following do ouerthrow this ſenſe alſo.

3. *Ireneus lib. 5. c. 20.* doth vnderſtand this place of the curious enquirie and ſearch after the myſteries of religion: ſo alſo *Hilarie de Trinitat. l. 10. Eraſmus* miſliketh this ſenſe, becauſe he thinketh the Apoſtle here ſpeaketh not of the knowledge, but of that opinion which a man hath of himſelfe: but this may verie well be here comprehended, as a part of the Apoſtles meaning to condemne curioſitie: ſo *Martyr, Pareus:* this fault is committed, when men doe vpon confidence of their owne wit, ſeeke out thoſe things, *quæ inueſtigari nequeant*, which cannot be ſought out.

4. *Tolet* moſt approoueth *Baſils* ſenſe, *regul. brev. reſponſ.* 264. then a man doth vnderſtand more then is meete, when he doth leaue his owne calling, *& ſo ingerit rebus alienis*, and doth intermeddle with things belonging to other callings: as *Vzzia* the king of Iudah, that would haue vſurped the Preiſts office: ſo that here the fault, called πολυπραγμοσύνη, which is to be a buſie-bodie in other mens matters, ſhould be touched by the Apoſtle.

5. *Chryſoſtome* vnderſtandeth the Apoſtle to ſpeake againſt the elation and arrogancie of the minde, when men doe arrogate all to themſelues and detract from others: this beſt liketh *Eraſmus, Beza, Oſiander:* and this arrogancie is of two ſorts, when men doe either arrogate to themſelues that they haue not, or are proude of that which they haue, *Beza:* this pride and ſelfe loue hath beene the mother of all hereſies, when men not content with the ſimplicitie of truth, nor to keepe in the beaten tract, haue invented new doctrines, *Haymo, Faius.*

6. All theſe then may well be receiued: that exceedeth the bounds of ſobrietie, who either diueth curiouſly into Gods ſecrets, or is drunken with an ouerweening conceit of himſelfe: or intrudeth into other mens gifts and office: which laſt ſeemeth to be moſt agreeable to that which followeth: becauſe euerie man hath receiued a certaine meaſure of faith, a portion of gifts, wherewith he muſt reſt contented: by ſobrietie then as *Chryſoſtome* ſaith, the Apoſtle vnderſtandeth *modeſtie*, and he thus deriueth the word σωφροσύνη, ſobrietie, ἀπὸ τῦ σώας τὰς φρένας ἔχειν, becauſe ſuch haue their miuds ſound, and in a good temper: ſo he meaneth the ſoundnes of the minde, not of the bodie: for he that is arrogant, and hath no modeſtie, *neq; mente valere queat*, hath a diſtempered minde: and this as *Chryſoſtome* ſheweth, is worſe, then for one to be naturally a foole, *natura ſtultum fieri, nihil habet criminis*, for one to be a foole by nature, is without his fault, but for one through an ouerweening wit to exceed the bounds of modeſtie and ſobrietie, *venia priuat*, it deſerueth no pardō.

Queſt. 11. *What is vnderſtood by the meaſure of faith.*

v. 3. *As God hath dealt to euerie one the meaſure of faith, &c.* 1. Concerning the words. 1. the vulgar Latine addeth, *(and) to euerie one, &c.* which maketh the ſentence imperfect. 2. *Origen* will haue ſomewhat to be ſupplyed, to make vp the ſentence, *cuſtodiat*, let him keepe, *as to euery one, &c.* ſo *Pet. Martyr* concurring with him, would haue ſomewhat ſupplied, as *neq; ſibi plus arroget*, neither let him arrogate more to himſelfe, &c. 3. *Eraſmus* thinketh the ſentence to be imperfect, and that the Apoſtle reſpected the ſenſe rather then the words, which ſtand thus in the originall, *to euerie one as God hath diſtributed:* but here is an euident traiection of the particle ὡς, *as*, which is put after *to euerie one:* which is familiar with the Apoſtle, as 1. Cor. 3. 5. *to euerie one as God hath giuen:* ſo that the ſenſe is full enough, without any ſupply, as *Beza* well obſerueth.

2. By faith. 1. Some vnderſtand iuſtifying faith, faith working by loue, which faith is giuen not to all alike, but in meaſure to euerie one, *gloſſ. interlin.* But *Pet. Martyr* refuſeth this, becauſe many had theſe gifts and graces, which had not iuſtifying faith; as they which in the day of the Lord ſhall ſay, haue we not in thy name prophecied, and caſt out deuills, Matth. 7. and yet ſhall be refuſed? 2. *Chryſoſtome* taketh this to be vnderſtood cauſally: as faith for the gifts of faith, whereby miracles are wrought: ſo alſo *Origen* vnderſtandeth the graces of the ſpirit obtained by faith. 3. *Tolet* by faith vnderſtandeth fidelitie, which euerie one muſt vſe in the exerciſing of his gift: but fidelitie is not the cauſe of the meaſure of graces, which are giuen freely. 4. *faith* then here is both taken by a *metonymie*, for the gifts and effects of faith, as *Marr.* as alſo *Beza*, it comprehendeth by a *Synecdoche*, the knowledge of Chriſt, whereof the habite of iuſtifying faith is a fruite and effect, as alſo the gifts and graces of the ſpirit, which were conferred vpon the faithfull, *Beza, Pareus:* and ſo the Apoſtle here meaneth no other thing by faith, then the gifts and graces of the ſpirit conferred vpon the faithfull that beleeued in Chriſt: neither iuſtifying faith is excluded, nor yet onely here included: the like ſaying to this the Apoſtle hath, *Eph.* 4. 7. *To euerie one of vs is giuen grace, according to the meaſure of the gift of Chriſt:* ſo here by faith we are to vnderſtand the gifts of faith: either becauſe faith is the gift of God, by which other graces are obtained, as *Chryſoſtome, doni cauſa fides*, faith is the cauſe of the gift: or becauſe theſe gifts are giuen *habentibus fidem*, to thoſe which haue faith, *Haymo.*

3. So here there are as many arguments, as words, to perſwade vnto a ſober vſe of the gifts

gifts receiued: *dantis immensitas*, the greatnes of the giuer, which is God: *dandi liberalitas*, the liberalitie in giuing: he hath distributed according to measure: *doni excellentia*, the excellencie of the gift, which is faith: *generalitas suscipientium*, the generalitie of the receiuers of these gifts: *to euerie one, Gorrhan:* becausse then God is the giuer, and none hath of himselfe any thing: and there is a measure giuen, so much as is thought meete for euerie one: and none are excluded, but euerie one hath receiued some gift: and the same no worldly or temporalll thing, but the spirituall gift of faith: euerie one then should be contented with his gift, and not waxe insolent thereby against others.

Quest. 12. *Of the similitude which the Apostle taketh from the members of the bodie.*

v. 4. *As we haue many members, &c.* 1. This similitude is frequent and familiar with the Apostle, as 1. Cor. 12. 12. Ephes. 4. 16. and it is verie effectuall to perswade vnto vnitie: in so much, that some of the heathen by the light of nature, did presse this as an argument vnto concord, as *Menenius in Liv. lib.* 2. when the Senators of Rome and the people were at variance, did by the resemblance of an humane bodie, and the harmonie of the parts reduce them to vnitie. 2. there are three kind of bodies: the naturall, as the bodie of man compact of many members and parts: an *artificiall* bodie, as of a shippe, which hath diuerse parts ioyned together: a politike bodie, as of a citie and common wealth, consisting of diuerse particular bodies, *Faius.* 3. in this similitude three things are obserued, the vnitie of the bodie, it is but one, the varietie of the parts, they are many, and the diuersitie of the actions and offices of the parts, *Tolet.*

4. Now this similitude driueth at these three things. 1. to shewe, that as euerie member hath a seuerall function, and one member hath not receiued euerie gift: so one in the Church should not intrude vpon an others office: as the teacher is the eye of the bodie, the distributer of almes, the hand, the diligent hearer, the eare, the visiter of the sicke and poore, the foote, *Origen:* now one member must not vsurpe vpon an others office. 2. yet one member communicateth vnto the necessitie of an other, as the eye seeth not for it selfe onely, but for the whole bodie: as the Apostle saith, yee are one an others members, *Haymo.* 3. *Chrysostome* well obserueth, *non solum minus maioris est membrum*, the lesse is not onely a member of the greater, but the greater also is a member of the lesse, &c. and so by this meanes he that hath great gifts is taught not to contemne him that hath lesse: but one to vse their gifts to the good and edifying of an other.

Quest. 13. *Of the best reading of the 6. verse: seeing then we haue gifts, that are diuerse, &c.*

1. Whereas in the originall the word is ἔχοντες, hauing: some to make the sense full, will haue it ioyned with the word ἐσμεν, *are*, in the former verse, becausse otherwise this sentence should be imperfect: and this verse hangeth on the former; wherein the Apostle prosequuteth the third part of the similitude, touching the diuersitie of gifts: the other two of the vnitie of the bodie, and varietie of the members are expressed in the former verse, *Erasmus, Pareus:* so also *Haymo* supplyeth, *habentes sumus, we are hauing:* and in the other clauses which followe, *Origen* will haue supplyed out of the third verse, *sapiat ad sobrietatem, let him be wise vnto sobrietie:* as whether he haue prophesie, *let him be wise vnto sobrietie in prophecying according to the analogie of faith*, and so in the rest: so also *Haymo, Pareus.*

2. *Tolet* will haue nothing supplyed at all, but the participle *hauing*, he maketh an hebraisme, to be put, for *we haue:* and in the other members and parts, he thinketh the action or exercise of the gift to be put in the first place, and then the talent or gift it selfe: as *whether he haue prophecie according to the analogie of faith, or, a ministration, in ministring:* that is, according to the grace and gift of ministring giuen vnto him: but in this sense the Apostles speach should onely be a bare declaration, that such gifts and administrations are in the Church, it should containe no exhortation to the right vse of such gifts, whereunto the Apostle euidently exhorteth, as appeareth by the 3. v. before, and the verses following: & further the phrase of *teaching, exhorting*, shew rather the exercise of the gift, thē the gift it selfe.

3. Some doe onely in the fowre first particulars, of prophesie, ministrie, doctrine, exhortation, supply *to be wise vnto sobrietie, according to the analogie of faith:* shewing the quantitie & measure of the gift, *ne quis se efferret vltra mensurā doni*, that no man should exceed the measure of his gift: in the other three, the qualitie & māner is expressed, how they shold exercise their gifts, as with simplicitie, alacritie, &c. *Rolloc:* but this distinction seemeth to

be nice and curious: the Apostle in all these offices, sheweth how they should behaue themselues.

4. Other supplies are made: as thus, *simus membrum alterius*, let vs be one an others members, *in propheſying, in teaching, exhorting, gloſſ. interlin.* or *habet donum, he hath the gift:* he that teacheth, *hath this gift* to teach, he that exhorteth, *hath this gift* to exhort, *Vatablus:* the Greeke scholiast will haue supplyed in them all, *perſeveret, let him perſeuere.*

5. But 1. this verse cannot be ioyned with the former, because as *Beza* obserueth, they are diuided by a perfect distinction: though we denie not, but that the Apostle may notwithstanding prosequute the third part of his similitude: and though we read, *habentes, hauing*, the sense will be full enough by supplying in euerie clause: these generall words, *ſapiat, ad vocationem attendat*, let him be wise, or attend vpon his office, *Syrian interpret.* or *incumbat*, let him waite on his office, &c. *Gualter, Oſiand.* or as *Beza* supplyeth in the first, *prophetemus*, let vs propheſie, and in the rest, *verſemur*, let vs be occupied, or conuersant: the difference in these supplyes is not great.

Queſt. 14. *Of the distinction of the offices, here named by the Apoſtle in generall.*

1. *Chryſoſtome* thinketh that the Apostle maketh mention of propheſying, teaching, exhorting, *iterum idem docens*, teaching the same thing againe, least they should be puffed vp: but the word εἴτε, *ſiue, whether*, so often repeated, sheweth a distinction of offices.

2. Some doe take the fowre first named, *propheſie, miniſtrie, teaching, exhorting*, for fower seuerall offices in the Church: of *Prophets*, which haue the knowledge of secrets: of *Prieſts*, that minister the Sacraments, *Doctors*, that teach, and *Preachers*, that exhort: *Lyranus, Gorrhan:* so likewise *Rolloc* taketh them for fowre distinct gifts: and these they say concerne the administation of spirituall things: the other three belong vnto temporall. *Oſiander* also thinketh, that by *miniſters* are vnderstood, such as in the primitiue Church had the administration of Sacraments committed vnto them: but it is not like, that the ministration of the Sacraments was diuided from teaching and exhorting; this were to make the Apostle a fauourer of vnpreaching ministers.

3. Some take διακονίαν, the ministrie generally, for any Ecclesiasticall function: as whether he be a Bishop, or Presbyter, *Haymo:* and sometime it is taken for the calling of an Apostle, as Rom. 11. 13. *I magnifie my miniſtrie, Gryneus:* and so *Faius* thinketh, that it comprehendeth all the offices following, which either belong to the doctrine or discipline of the Church: But if it were so generall, then the calling of the Prophets also should therein be comprehended, which the Apostle set downe before.

4. Some againe doe as much restraine this word *miniſtrie*, taking it onely for the office of Deacons, who had the distribution of the almes of the Church: and here they say, in generall deacons are admonished to be diligent in their office: but afterwards, there is a particular precept giuen of simplicitie and singlenes of heart to be vsed in their ministrie, *Gualter:* but this were to make the Apostle commit a *tautologie*, that is, a needeles repetition of the same thing.

5. Wherefore I rather approoue their opinion, that thinke the Apostle first setteth down two generall kinds of functions: the one concerning instruction, which is here called *propheeie*, the other the administration of discipline, which is also called the *miniſtrie:* then he diuideth each of these into their seuerall parts: vnto propheſying belongeth doctrine and exhortation: vnto ministring these three offices, of the deacons in distributing, the Elders in gouerning, and of widowes and others which had the care and charge of the sicke: thus *Martyr, Tolet, Beza, Pareus*. And that these two *propheſie*, and *miniſtrie*, are the two generall heads of these functions that followe, these two reasons confirme it, first because the Apostle changeth his phrase of speach: after he had said, *whether propheſying, &c.* or *an office, (or miniſtration:)* then he proceedeth, or *he that teacheth*, or *teaching*, and so in the rest, *Beza:* secondly, in other places of Scripture, these two, *propheſie* and *miniſtrie*, are so generally taken: as 1. Cor. 14. 3. *He that propheſieth, ſpeaketh to men to edifying, and to exhortation, and to comfort:* here propheſying is distinguished into doctrin which edifieth, and *exhortation*, to the which also *conſolation* belongeth, as a speciall kind of exhortation: likewise 1. Cor. 12. 5. the Apostle saith, *there are diuerſities of adminiſtrations, but the ſame Lord:* here the word διακονία, *miniſtrie*, is taken generally for the seuerall administrations, that are in the Chrch: and so here *generaliter dicitur*, it is taken generally, though there be a spe-

a ſpeciall kind of miniſtrie ſo called alſo, *Chryſoſt.*

15. Queſt, *What is to be vnderſtood by the proportion or analogie of faith*, v.6.

1. By the analogie of faith the Greeke expoſitors vnderſtand faith, *quæ ſperat & credit*, which hopeth and beleeueth, *Origen:* and they thus interpret the Apoſtle, that propheſie is giuen *ſecundum menſuram fidei*, according to the meaſure of the faith of the receiuer: *tantum influit, quantum invenerit fidei vaſculum*, it is ſo much infuſed, as it findeth a capacitie in the veſſell of faith, *Chryſoſt. Theophyl.* ſo alſo *Haymo, according to the reaſon of faith*, that is, *prout fides meruit*, as faith deſerueth: but this is a corrupt gloſſe, and contrarie to the Apoſtle in this place; *ſeeing we haue gifts according to the grace, that is giuen vnto vs:* if they be of grace, then are they not merited: and againe, the Apoſtle ſaith, 1. Cor.12.11. *that the ſpirit diſtributeth to euery one, as he will:* then not as we will. *Origen* anſweareth, 1. that *as he will*, may be referred *to euery one:* that it is as God willeth, but he willeth according to our will. 2. or it is in a mans endeauour to obtaine faith, but that it be giuen, *ad id, quod expedit*, to that which is expedient it is of God; as the Apoſtle ſaith, 1. Cor.12.7. *the manifeſtation of the ſpirit is giuen to euery one to profit withall.*

Contra. 1. It is very iniurious to the diuine maieſtie to tie Gods will vnto mans will; that God ſhould not will any gift to be conferred vpon any, vnleſſe he firſt deſired it: and further, many among the Corinthians deſired the gift of tongues, and yet had it not, for ſome cauſes beſt knowne vnto God: graces then were not beſtowed, as they would themſelues. 2. not onely the vſe of the gift is from God, to profit with, but the gift it ſelfe; 1. Cor.12.6. *God is the ſame, which worketh all in all:* and v.11. *all theſe things worketh the ſame ſpirit.*

1. *Obiect.* But it will be obiected, that if theſe gifts be onely of God, *non erit in culpa, &c.* man is not in fault, if he doe not propheſie, teach, or exhort, &c. *Origen* anſwereth, that becauſe faith is partly in the will of man, partly it is the gift of God, therefore the blame lieth vpon man, if he haue not faith. But we anſwer rather, that concerning ſpeciall and particular gifts, which belong vnto theſe functions and offices, they which haue them not, ſhall not be charged for not vſing them: the ſeruant that hid the talent was reprooued, becauſe it was committed vnto him; but if he had receiued no talent, he had beene blameleſſe: but concerning ſuch graces, as are common to all beleeuers, as faith, hope, charitie, although it be not in their power to haue them, yet it is their fault, that they refuſe them, and deſire them not: vnbeleeuers then are condemned, not becauſe they haue not faith beeing in their power, but becauſe they refuſed the meanes offered vnto them, whereby faith might haue beene wrought in them.

2. *Obiect.* But the Apoſtle ſaying, 1. Cor.14.1. *earneſtly purſue ſpirituall gifts, but rather that ye may propheſie*, ſheweth, that theſe gifts *ex humana induſtria pendent*, doe depend of humane induſtrie, *Tolet.* This collection hath no ground; the Apoſtle ſaith not, that it is in mans power to obtaine theſe gifts, *ſed oſtendit, quod magis expetendum*, but he ſheweth onely what gifts are moſt to be deſired, *Martyr:* though man muſt vſe his endeauour, and diligence, which are the meanes, yet thoſe ſpirituall gifts doe onely proceede from God as the author.

Thus then it appeareth, that the proportion of faith, is not the meaſure of ones faith, according to the which he obtaineth other graces.

2. Neither is yet this proportion or analogie of faith, the ſame with that which is v.3. called μέτρον πίστεως, the meaſure of faith, as *Eraſmus:* and ſo thereby ſhould be ſignified, the proportion and meaſure of euery ones gift, which he ſhould not exceede: this ſenſe followeth the Syrian interpreter, *iuxta menſuram fidei ſuæ*, according to the meaſure of his faith: and ſo *Pet. Martyr* will haue faith here to ſignifie, that meaſure of knowledge, which euery one hath receiued: ſo alſo *Rolloc.* but thus much the Apoſtle ſaid before in this verſe, *according to the grace giuen vnto vs:* and a meaſure is one thing, an analogie or proportion an other: the firſt is of one and the ſame thing that is meaſured; the other is betweene two things proportioned, and compared together, *Pareus:* and further, this clauſe then, *according to the proportion and meaſure of faith*, ſhould not onely be ioyned vnto propheſying, as it is, but it ſhould be required alſo in all the other gifts here named.

3. Much leſſe was this analogie of faith, a rule without writing, according to the which all the bookes of the new Teſtament were tried, as the Rhemiſts here note in their corrupt

glosse: for the writings of the Prophets, and Apostles were the rule it selfe of faith, they were not ruled by any other direction: for their doctrine is called the foundation of the Prophets and Apostles, Eph.2.20.

4. Many doe take this analogie of faith, to be *axiomata prima religionis*, the first principles of Christian religion, *Calvin*: such as are contained in the Symbole of the Apostles, which from the beginning euen from the Apostles time was appointed to be a rule of faith, though it be vncertaine by whome it was collected, *Faius*, *Gualter*, *Beza*: and so *Tertullian. lib. de velandis virginib.* saith of the Symbole, *regula fidei est sola immobilis, &c.* the rule of faith is onely immooueable. But as we denie not, but that there might be in the Apostles time some such rule of faith, consisting of certaine principles collected out of the Scriptures; so because, this is but a coniecture, and there is no certaine ground thereof, it can not be precisely determined, that this should be the rule of faith, here mentioned.

5. Therefore I consent rather vnto *Gryneus*, that this analogie of faith, was *Scriptura sancta*, the holy Scriptures: according to the rule whereof the brethren of Berea examined the Apostles doctrine, Act.17.11. and S. Paul himselfe preached none other thing, then the Prophets and Moses had propheſied of, Act. 26. 22. According to this rule, were the false prophets of old time discerned, if they perswaded vnto idolatrie contrarie to the doctrine of the law, Deut.13.2. yet withall it is probable, that there were certaine principal heads of religion, which were collected out of the Scriptures, euen in the Apostles time (which is called the doctrine of beginnings, Heb.6.1.) from the which the Prophets and preachers were then not to swarue.

16. Quest. *Of these seuerall offices here rehearsed by the Apostle in particular.*

1. *whether propheſying.* 1. *Haymo* taketh it for the prediction of things to come; such a Prophet was *Agabus*: but this was an extraordinarie gift, the Apostle seemeth to speake of the ordinarie functions of the Church. 2. some vnderstand it to be, *noticia occultorum*, the knowledge of secrets, *Lyran. Gorrhan*: but this was also extraordinarie. 3. most take it for the gift to vnderstand, and interpret the Scriptures, *Gualter*, *Osiander*, *Faius*. 4. But it signifieth rather generally, whatsoeuer belonged to doctrine and exhortation, *Mart.* and before him *Origen*, *prophetia dicitur apud Paulum, &c.* that is called propheſie with S. Paul, when one speaketh to *edifying*, exhortation, or comfort, 1.Cor.14. 3. so that this propheſying is the generall facultie, to the which doctrine and exhortation, afterward mentioned by the Apostle, doe appertaine: so *Beza*, *Parens*: see before, qu.14.5.

2. By *ministrie*, called διακονία, 1. neither generally are vnderstood all Ecclesiasticall functions, euen those, which are occupied in teaching, as *Faius*. 2. nor yet that speciall office of Deacons, as *Gualter*. 3. nor the office of such as ministred the Sacraments, *Lyran.* but thereby generally are vnderstood such offices, as concerned the discipline of the Church: specially conuersant about the bodie and temporall things, either to releeue their pouertie, which was the office of Deacons in the distribution of almes; or to cherish them in sicknes, which was the charge of widowes, whose office S. Paul describeth, 1.Tim.5. or to watch ouer their manners, which belonged vnto the spirituall gouernours.

3. *He that teacheth, he that exhorteth, &c.* 1. *Chrysostome* and *Origen* doe in a manner confound these two, saying, that exhortation *est species doctrinæ*, is a kind of doctrine. 2. *Calvin* will haue them to be distinct offices: they haue great affinitie, yet they remaine still *varia officia*, diuers offices. 3. Some will haue them to be distinct gifts, but not diuers offices, as *Pellican* seemeth to thinke. 4. I incline then to their opinion, that thinke they are both distinct functions, and offices, and yet may be ioyned together in one man: so *P. Mart.* sometime both these gifts, are graunted to one man: *sed magna ex parte diuiduntur*, but for the most part they are diuided: to the same purpose *Olevian*: for we see that some haue the gift to teach that are cold in exhorting, and contrariwise.

Whether the offices of Pastors and Doctors ought necessarily and perpetually to be distinguished in the Church.

These positions then we will set downe, concerning the gifts of teaching and exhorting.

1. That they are two distinct and sundrie gifts; against *Chrysostome*: for the Apostle calleth them χαρίσματα διάφορα, differing gifts.

2. Yet are they not, neither haue beene alwaies distinct offices in the Church: for the Apostles excelled both in teaching and exhorting: and yet the Apostle ioyneth them together, as both belonging to the propheticall and pastorall office, 1.Cor.14.3.

3. Yet it must be confessed, that there were also such distinct offices in the primitiue Church

Church ſometime, and that they did not alwaies concurre in vſe in one and the ſame man: for the Apoſtle nameth *Paſtors* and *Doctors*, as two diſtinct offices, Eph. 4. 11. for then they were diſtinguiſhed, both to ſhew the varietie of the giſts of the ſpirit, and becauſe a great multitude of beleeuers then aſſembled together, which did occupie many miniſters: there was not then a diuiſion of ſeuerall congregations and pariſhes as now: and yet where it ſhall be thought meete, and the neceſſitie of the Church ſo requireth, theſe two diſtinct offices of Doctors and Paſtors may be retained; the one to be exerciſed chiefly in laying downe ſound doctrine, and confuting of errors; as the Profeſſors doe in Schooles, and the Catechiſts in parochiall congregations: the other to applie doctrine to the manners of the people, which ſpecially is the office of the Paſtor: *Pareus*.

Obiect. But whereas the Apoſtle els where, 1. Cor. 14. 3. maketh three diſtinct parts of propheſying, to edifie, to exhort, and to comfort; how is it, that here onely two are named, teaching, and exhorting. *Anſw.* Conſolation is a kind of exhortation, and ſo is alſo here comprehended: and the rather, becauſe the word παρακαλέω, ſignifieth as well to comfort, as exhort, *Tolet. annot.* 14. *Fains.*

4. *He that diſtributeth, with ſimplicitie, &c.* Some doe vnderſtand this generally of the giuing of almes; as *Origen, Chryſoſtome, Lyran. Gorrhan:* but ſeeing the Apoſtle ſpeaketh here of the functions, and offices of the Church, it is better vnderſtood of ſuch which were called Deacons, who did diſtribute the treaſure of the Church to the neceſſitie of the poore: ſuch were thoſe ſeuen choſen by the Apoſtles, Act. 6. theſe at the firſt diſpoſed of the goods which were giuen in common: for they ſold what they had, and brought and laid it at the Apoſtles feete, as we read of *Ananias*, Act. 5. afterward there were collections and gatherings made for the Saints, 1. Cor. 16. the diſtribution whereof was committed to the fidelitie of theſe Deacons.

Now, where the Apoſtle ſaith, *in ſimplicitie:* 1. *Chryſoſtome* and *Theophylact* interpret it, of giuing largely and liberally. 2. *Origen*, that they ſhould not ſeeke praiſe of men, or ſeeke vaine glorie, and ſo get all the thanks to themſelues. 3. *Hierome*, or who els was the author of the commentarie vpon this epiſtle, will haue them to giue in ſimplicitie, which are not curious in fiſhing and examining the poore, and ſo ſeeke pretenſes and excuſes, that they haue no neede. 4. *Lyranus*, he that giueth *propter Deum*, onely for Gods cauſe: and ſeeketh not to merit or ſatisfie for his ſinnes, *Oſiander*. 5. they muſt not be *moroſi*, froward, giuing the poore euill words, *Fains*. 6. nor hauing reſpect vnto perſons, *Beza:* or vnfaithfull, in turning the common almes to their owne commoditie, as Iudas did, *Gualt*. So here then ſimplicitie, is ſet againſt vaine glorie, couetouſnes, moroſitie, malignitie, fraud, *Pareus*.

5. *He that ruleth.* 1. Some take theſe indifferently for temporall, or Eccleſiaſticall gouernors, as *Lyranus, quod pertinet ad prælatos & principes*, which belongeth to Prelates and Princes: ſo alſo *Gorrhan:* but concerning temporall and ciuill gouernment, the Apoſtle treateth thereof in the next chapter: he onely toucheth now eccleſiaſticall offices. 2. ſome take theſe for ſuch as watch ouer mens ſoules, and ſo ſeeme to vnderſtand onely the Prelats of the Church; as *Haymo, hæc ſollicitudo circa animas maximè eſſe debet*, this careſulneſſe muſt chiefly be about ſoules. 3. *Theophylact* hath a ſtrange interpretation, *præſidere, &c. to be a Preſident is, both by words, and by the helpe of the bodie to ſuccour the needie, &c.* and he giueth this reaſon, *becauſe euery one hath not money:* but this were a baſe kind of preſidencie. 4. the moſt of our new writers, doe vnderſtand here certaine gouernors, which attended not doctrine, *ſed dabantur paſtoribus adiutores*, but were giuen as helpers to the Paſtors: whome *Oſiander* calleth *Cenſores morum*, the cenſors of manners: *Calvin, ſeniores*, the Seniors or Elders: *Gualter, Senatum eccleſiaſticum*, the Eccleſiaſticall Senate: *Fains* out of *Tertullian, preſidentes:* whoſe office was ioyntly with the Paſtors to ſee vnto the diſcipline of the Church. So they make two ſorts of Elders, ſome that attended the word, and diſcipline together; ſome the gouernment onely: which are called by the Apoſtle gouernors, 1. Cor. 12. 28. and whereof mention is made, 1. Tim. 5. 17. Thus *Beza, Martyr, Gryneus, Oleviane, Pareus*, vpon this place. 5. But ſeeing they which laboured in the word and doctrine were ſpeciall men in the regiment of the Church, 1. Tim. 3. 17. they are not here to be excluded: for as beſide their employment in teaching and exhorting, they alſo were Eccleſiaſticall rulers; this grace, to rule with diligence, was alſo neceſſarie for them: ſo *Chryſoſtome* here ſheweth that there was a double kind of preſidencie, *& præcipua, quæ per doctrinam eſt*, that was the chiefe, which was by doctrine and exhortation: then that which was

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per pecunias,&c. by money and other things.

With diligence. 1. The vulgat Latine readeth, *cum sollicitudine*, with carefulnes: such as was in the Apostle, 2.Cor.11.28. *sollicitudo omnium ecclesiarum, &c.* he had the care of all Churches: such a care *Origen* taketh this to be here commended: but *Tolet* obserueth well, that beside that there is an other word there vsed μερίμνα, here the word is σπουδὴ, the things themselues differ: for the first signifieth beside a care, a feare of future euents, which might be any hindrance to the busines intended. 2. the word σπουδὴ, answeareth vnto these two Latine words, *studium*, studie, and *diligentia*, diligence: which doe thus differ: the first sheweth the desire of the mind, and a resolute purpose to applie it selfe, and that with delight to the busines in hand: but diligence is seene in the opening in the executing of this purpose with speede, and great endeauour: this σπουδὴ, studie, diligence, and endeaueur, S. Paul testifieth to haue beene in Timothie, 2.Cor.8.16.

6. *He that sheweth mercie.* 1. Some doe vnderstand this generally of all Christians, that they should giue chearefully: as *Chrysostome* will haue it the same with that precept, 2. Cor.9.7. *he that soweth sparingly, shall reape sparingly: Theodoret, Haymo*: but the Apostle here speaketh of the speciall offices of the Church. 2. *Lyranus* restraineth it onely to the rich, *hoc pertinet ad potentes*, this belongeth to the able and mightie: but *Chrysostome* sheweth by the example of the widow, that cast in two mites, that euen the poore may shew mercie, and that chearfully: *potest quis & in paupertate magno, & in diuitijs pusillo animo esse*, one may haue a franke minde in pouertie, and a sparing minde in riches: for, not onely with wealth, but with words, and helpe of the bodie, are the poore to be releeued, &c. 3. *Origen* thinketh that this is the same with the former, *he that distributeth, in simplicitie*: here onely is the difference, *vnum opus, sed non vnus affectus*, it is one and the same worke, but not the same affection: for he that sheweth mercie, doth not onely giue, but he giueth it with affection. 4. *Theophylact* thus distinguisheth them, he that giueth, conferreth that which he receiued of an other, he that sheweth mercie, *sua tribuit*, giueth his owne. 5. *Hugo* doth thus sort them: the first must giue in simplicitie of heart, *propter Deum*, because of God, before whome the intention of the heart must be right: *chearefulnes* is required *propter proximum*, toward our neighbour. 5. But their opinion is rather here to be approoued, which in the first place take the office of Deacons to be described, such as were elected by the Apostles, Act.6. and here the office of such, as were assigned to haue a care of strangers, exiles, the sicke, such were the widows, whome S. Paul would not haue chosen vnder 60. yeares, 1.Tim.5. Thus *Calvin, Beza, Martyr, Gualter, Faius, Pareus*, with others.

Now this *shewing of mercie*: 1. some extend thus farre, *peccanti ignoscere, oppresso subvenire*, to forgiue him that sinneth, and to releeue the oppressed, *gloss.ordinar.* but these duties are generall to all Christians, not incident onely to this office and function here described. 2. by *shewing mercie, Haymo* vnderstandeth all the works of mercie, as to giue meate to the hungrie, drinke to the thirstie, lodging to the harbourlesse: but these also are generall duties. 3. such speciall works of mercie then are here vnderstood, which belonged to the curing and attending vpon the sicke, aged, impotent; strangers, exiles, orphans, *Pareus*. 4. with chearefulnes of heart, gentlenes in words, pleasantnes of countenance: for all those are signified by hilaritie or chearefulnes, *Tolet*: so *Chrysost. verbis, rebus, corpore, &c.* in words, deedes, yea with seruice of the bodie the poore must be helped.

with chearefulnes. Chearefulnes is required in heart, in words, in countenance, euery way. 1. in respect of God, he loueth a chearefull giuer, 1.Cor.9. *Pareus*. 2. in respect of the kingdome of heauen, which such hope for: *quis regnum accipiens mœstus est*, who receiuing a kingdome is sorowfull, *Chrysost. lucrum est alijs benefacere, &c.* it is a gaine to doe well to others, and euery man reioyceth in his owne gaine, *Theodoret*. 3. againe, such as were emploied in these seruices, as old men, and widows, are naturally giuen to morositie, and therefore they haue neede of this precept to dispose themselues to chearefulnes, *Pareus*. 4. the worke it selfe, which was to deale with the diseased, sicke, and feeble, was such as might breed loathsomnes, and therefore the Apostle doth hearten them, that they should not giue ouer this worke of mercie thorough nicenes: that they should not disdaine, with their owne hands, if neede were, to handle their sores, and diseases, *Tolet*. 5. the consideration of the common condition of mankind, that there is *eadem omnium sors*, the same lot of all, that they are subiect to the same diseases and infirmities, this should moue them in such workes of

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mercie to be cheareſull and willing, *Gualter.* 6. *ne mœrorem addant mœrori*, that they ſhould not adde griefe vnto griefe: for the poore ſeeing them which attend them, to doe it vnwillingly, would thereby be grieued the more: *Mart. Beza.*

17. Queſt. *Of the Chriſtian affection of loue, and the properties thereof.*

The Apoſtle hauing hitherto touched certaine ſpeciall and particular duties belonging vnto Eccleſiaſticall offices, proceedeth vnto generall, and firſt concerning Chriſtian brotherly loue: which he ſheweth how it ſhould firſt conſiſt in the inward affection, and then in the outward act, v. 10. *in giuing of honour, &c.* Concerning the firſt: this loue muſt be *verus*, true, without ſimulation; then *diſcretus*, diſcreete, we muſt not loue but hate, that which is euill: thirdly, it muſt be *firmus*, firme, cleauing vnto that which is good: and it muſt be *vniverſalis*, vniuerſall, common, without acception of perſons, we muſt be affectioned one toward an other, &c. *Lyranus.*

1. *Let loue be without diſſimulation.* 1. The Apoſtle beginneth with loue, which giueth a relliſh and taſt as it were to all other vertues: euen faith without charitie is not right, 1. Cor. 13. 2. it is the badge and cognizance, whereby we are knowne to be the diſciples of Chriſt, Ioh. 13. 35. therefore the Apoſtle firſt beginneth to ſhew what this loue is. 2. *Origen* vnderſtandeth this loue generally of the loue of God, and our neighbour: but *Chryſoſtome* applieth it onely to brotherly loue, and ſo the precepts following ſhew. 3. this loue muſt be without diſſimulation: which *Origen* defineth thus, when one loueth onely God, and that which is pleaſing to God: *Chryſoſtome* giueth this rule, when one loueth an other, and doth vnto him, as vnto himſelfe: but S. Iohn giueth a perfect deſcription of this kind of loue, 1. epiſt. 3. 18. *My little children, let vs not loue in word or tongue, but in deede, and in truth:* he then loueth without diſſembling, that ſheweth his loue in act and in deede: ſo S. Paul deſcribeth true charitie, 1. Tim. 1. 5. *out of a pure heart, good conſcience, faith vnfained:* where are expreſſed the ſubiect or place of this loue, *a pure heart*, the cauſe thereof is faith vnfained, the perpetuall companion, or συνέζυγον, the ioynt-worke is a good conſcience: as the Apoſtle to the Hebr. 10. 22. *let vs draw neere with a true heart in the aſſurance of faith, ſprinkled in our hearts from an euill conſcience: Gryn.* From this true and ſyncere loue theſe are farre of. 1. they which doe nouriſh hatred in their heart, but colour it with pretenſed friendſhip, onely watching an opportunitie of reuenge: ſuch was Cain toward Abel, and Ioab toward Abner. 2. they which pretend friendſhip toward other, but onely for hope of ſome gaine and profit to themſelues: theſe are ſelfe-louers, and not louers of others; as Felix propounded fauour vnto S. Paul, but he hoped for ſome bribe, Act. 24. 3. they alſo which profeſſe loue and obedience, but onely for feare, as they which obſerue thoſe which are mightie and of authoritie, becauſe they are afraid of their greatnes and power, doe not loue without diſſimulation.

2. *Hating that which is euill*, or rather *abhorring, &c.* 1. *Chryſoſtome* obſerueth an *emphaſis* in the Apoſtles phraſe: he ſaith not *abſtaining*, but *proſequuting with hatred*, and that vehemently, the word is ἀποσυγοῦντες: the prepoſition ἀπὸ with the Apoſtle, addeth alwaies ſomewhat to the ſenſe, as he ſheweth in diuers inſtances. 2. *Haymo* taketh this for a generall precept; that we ſhould hate the deuill and his members: but it ſeemeth rather to belong to the precept of loue. 3. and in this ſenſe ſome giue this interpretation, that they ſhould in their loue, abſtaine from all euill, hurt, deceit, malice, and follow goodnes, *Calvin, Pellican:* ſome thinke, that good and euill ſignifie here, that which is *profitable*, or *vnprofitable:* and ſo he that loueth, ſhould procure the good, not the hurt of him whome he loueth, *Pareus:* but the meaning rather is, that we ſhould ſo loue, as that we be not partakers with men in their ſinnes: neither ſhould be withdrawne from God, but cleaue to him, as the onely good: ſo *Chryſoſtome* ſaith this is added, becauſe there is *dilectio in malis*, a loue & friendſhip in euill things, as in them that are fellows in robbers, &c. ſo *Origen, qui proprium errantem videt & non corrigit, &c.* he that ſeeth his brother erring, and correcteth him not, he loueth not in truth: ſo *Lyranus* alſo, *ſic ametur natura, vt vitium odio habeatur*, let nature be ſo loued, as yet vice be hated: this ſenſe followeth *Pet. Mart.* ſome are ſo fooliſh to thinke, that they loue their brethren, *cum illis conſentiant ad libidines*, when they conſent vnto them to luſt, and other vices: to the ſame purpoſe *Gualter, dilectionis prætextu non facienda mala*, euill things muſt not be done vnder pretenſe of loue.

3. *Cleauing to that is good.* 1. that is ſaith *Haymo*, to God, who is the chiefe good: but this

this is too generall. 2. here we vnderstand that which is morally good, *Gryn.* which is agreeable vnto the will of God, who is onely good. 3. and the meaning is, that we should so adhere vnto that which is good, that no respect of any friendship, or any thing whatsoeuer should draw vs away from it. 3. *Chrysostome* noteth a singular force in the word κολλώμενοι, *cleaving, adhering:* the same word is vsed of the coniunction betweene man and wife, Matth.19.5. shewing the neare coniunction that should be betweene vs and goodnes: and *Origen* obserueth further, that as it is said in this phrase, *he that cleaueth to God is one spirit*, 1.Cor.6. so we should cleaue vnto good; *vt contingat nobis vnum esse cum bono*, that we may as it were be one with it. 4. *Lyranus* thinketh, that the firmenes and surenes of loue, is hereby expressed: but rather, it is a limitation of loue, that we should so cleaue vnto that is good, that no pretext of loue should draw vs from it.

4. *Be affectioned one toward an other with brotherly loue, &c.* 1. *Origen* vnderstandeth this precept generally of the loue, which we should beare vnto all; euen the wicked are to be loued, for Christ died for such: but *Chrysostome* better distinguisheth thus; that when the Apostle speaketh of such as are without, he saith, as much as in you lieth, haue peace with all men: *quando vero de domesticis*, but speaking of our domesticalls, he commendeth brotherly loue, &c. 2. *Gorrhan* in one sense, will haue this vnderstood of the naturall loue of brethren; that it should be pleasing vnto vs, to see brethren loue together: but this sense is too particular: and he followeth herein the vulgar Latin, which thus readeth, *charitatem fraternitatis, &c.* affecting the loue of brethren: whereas it is in the *ablatiue, charitate, with brotherly loue be affected, &c.* 3. here the Apostle vseth two emphaticall words of loue, φιλαδελφία, the loue of brethren, and φιλοστοργία, naturall affection, such as is betweene the parents, and the children: whereby as *Chrysostome* obserueth, the Apostle exhorteth, *feruenter diligere*, to loue feruently: for this naturall affection farre exceedeth other kinds of loue: for when the parties, whome we loue, doe degenerate to euill, we also withdraw our loue; but naturall affection remaineth toward parents and children, though they be not such as we would: againe, we are willing to shew our loue to such, vnasked, and though they shew no loue againe, but in other bonds of friendship, where there is no entercourse of loue, it is soone slaked, *Martyr.* 4. *Chrysostome* further obserueth well, that where the Apostle saith, *be affectioned one toward an other, &c.* that one should not expect, till he be loued of an other; *sed tu potius erga alium prior diligendo prorue*, but doe thou first fall to loue an other. 5. Now in that he calleth the loue of Christians brotherly loue, the reason hereof is, not onely that they haue all one Creator, *sed vnus est omnium credentium pater*, but there is one father of all beleeuers, who in Christ are made the sonnes of God: *vna mater ecclesia*, they haue one common mother the Church, of the which they are begotten: and *ex eodem semine*, of the same seede of the word, are they begotten by the spirit, *Gualt.* as S. Peter thus perswadeth to brotherly loue, 1.epist.1.23. *loue brotherly without faining, &c. and feruently beeing borne a new not of mortall, but of immortall seede, &c.*

18. Quest. *Of certaine externall offices of loue, as in giuing honour one to an other, &c.*

v. 10. *In giuing honour, goe one before an other.* 1. The Apostle taketh away the impediments of brotherly loue: which is much hindred, when due reuerence and honour is not giuen vnto those to whome it belongeth: when men see they are neglected and contemned, it breaketh off loue: as in the Apostles time the Grecians murmured against the Hebrewes, when they saw their widows neglected in the daily ministring, Act. 6.1. whereas on the contrarie, *nihil tam facit amicos, &c.* nothing so much maketh friends, as when one seeketh in giuing honour to preuent an other, *Chrysost.* 2. Honour is nothing els but a reuerent opinion (testified by decent outward signes) which we haue of ones vertue, dignitie, or desert: so honour consisteth first of an inward, modest, and lowly opinion, which one hath of himselfe, preferring an other before him: Philip.2.3. *In meekenes of minde euery one esteeme other better then himselfe:* then this honour must be testified, by outward signes, as the reuerent gesture of the bodie, and by outward helpe, and relieue, which the Apostle calleth honour, 1.Tim.5.17. and this honour is due vnto men for three respects, of their place and dignitie, their vertue and excellent gifts, and their merit and desert. 3. Now we must one preuent an other, in giuing of honour: we must not expect to be saluted first, and then to resalute againe: and this honour here spoken of, must not onely be giuen by inferiours to superiours, but the superiours also must haue due respect vnto the inferiours: and thus *animo*,

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in mind, one may preuent an other in giuing of honour, though he can not alwaies performe it *opere*, in outward act, because of his place, *Tolet*. 4. Now there are three sorts of men, that faile in this dutie; first they which are rude and rusticall, and know not how to giue vnto euery one his due; then the ambitious, that onely seeke their owne honour; thirdly, such as by their euill manners doe disgrace themselues, and shew themselues vnworthie of all honour. 5. Here there are two extreames to be auoided, the one is of φιλοτιμία, ambition, in hunting after honour, as Absolon did by his dissembled courtesie: the other is ἀφιλοτιμία, the declining of all kind of honour, which is nothing els but rusticitie and rudenes, such as was in *Diogenes* that Cynick: for if all seeking of honour were vnlawfull, then neither by honest actions would men regard to be honoured; which kind of desire of honour the Apostle commendeth, 1. Thess. 4. 12. φιλοτιμεῖσθαι, to contend as it were for honour *to be quiet, and to doe their owne busines: Pareus.*

v. 11. *Not slouthfull to doe seruice, &c.* 1. *Chrysostome*, whome *Theophylact* followeth, doe referre this to the particular precept of loue; that we should be readie, not to loue in the inward affection onely, but to stretch forth *manus adiutrices*, our helping hands: so also *Gualter* thinketh that here an other impediment of loue is remooued, which is to seeke excuses and delaies, *dilectio non admittit moram*, loue admitteth no delaies: likewise *Pellican* and *Calvin*, that we should *præterita vtilitate nostra, &c.* neglecting our owne profit, lend our helpe vnto our brethren. 2. some yet more particularly restraine it to the former precept of yeelding honour one to an other, *Oecumen.* so also *Lyranus*, we should not be slothfull, *præstando humilitatem*, in shewing humilitie to our neighbours: likewise *Erasmus* doth interpret it, *sedulitatem exhibendi officij*, diligence in performing of our dutie. 3. *Origen* vnderstandeth it of our loue and dutie toward God; we must not be slothfoll, least any of vs should heare from the Lord, *serve male & piger, O thou euill seruant, and slow:* so also *Theodoret, Ambrose.* 4. But it is better referred generally to the sedulitie and industrie, which euery one should shew in his vocation and calling, both toward God, and our neighbour: so *Haymo, velox ad omne opus bonum*, swift to euery good worke: this sense follow *Martyr:* here is forbidden, *tarditas inadeundis muneribus*, slacknes in doing our dutie: so also *Osiander, Pareus.*

19. Quest. *The duties and properties of our loue toward God.*

v. 11. *Feruent in spirit.* 1. some vnderstand by the spirit, *charitie* kindled in the heart by the spirit, *Tolet, Faius:* and so interpret it of the duties of loue toward our brethren; but zeale and feruencie of spirit especially is seene in matters toward God; his glorie and honour is the obiect of our zeale, and feruencie of spirit. 2. *Lyranus* by spirit, vnderstandeth the minde and affection, but referreth it to the former precepts of loue toward our brethren. 3. *Origen* interpreteth *spirit*, to be the holy spirit of God; we which liue *sub lege spiritus*, vnder the law of the spirit: and referreth it wholly vnto our dutie toward God; *in feruore spiritus, calore fidei cuncta peragamus*, let vs doe all by the feruencie of the spirit, and heat of faith. 4. *Basil* maketh the obiect also of this feruencie, to be the doing of the will of God; but by the feruencie of spirit, he vnderstandeth, *ardens studium*, an ardent desire and continuall diligence to doe the will of God, in the loue of Christ; *regul. brev. resp.* 259. 5. But whereas the spirit may be taken both waies, for the holy spirit, and for the minde of man, *Peter Martyr* thinketh that both here may be vnderstood; so also *Oleviane, si spiritus Dei zelum in cordibus accenderit*, if the spirit of God doe kindle zeale in our hearts: and that is *Chrysostomes* meaning, when he saith, *si vtramque hanc flammam adeptus fueris*, if thou hast obtained both these flames, &c. that is, the spirit of God inflaming the soule with charitie.

Serving the Lord: because there is great affinitie betweene these two words in the Greeke tongue, καιρῷ, *time*, and κυρίῳ, *Lord*; there are which preferre the first reading. 1. *Ambrose* giueth this sense, that men should applie themselues wisely to the time, and not rashly and vnaduisedly, without due respect of time and place, euery where, and vpon euery occasion to vtter our conscience: thus Paul serued the time, when he circumcised Timothie, but Titus he would not be induced to circumcise: and *Ambrose* giueth this reason, why he misliketh the former reading; because, hauing deliuered so many precepts before, wherein God is serued, it had beene superfluous for the Apostle to adde this: But *Tolet* taketh

away this reason, because in those daies of persecution, it was necessarie to exhort the brethren to cleaue vnto God, and to professe his worship notwithstanding trouble and persecution: this sense of *Ambrose* followeth *Calvin*, that they must *accommodare se tempori*, accommodate themselues to the time: and *Pellican*, *sciat se attemperare omnibus horis*, euery one must know how to temper himselfe for euery season: so also *Gualter*, who expoundeth this place by that, Eccles. 3. 1. that there is a time for all things. 2. Some following the same reading, expound it of the occasion and opportunitie, that we ought to take to doe good, *Martyr*. 3. *Erasmus* also giueth this sense, that we must beare patiently, *si quid pro tempore acciderit, incommodi*, if any thing fall out for the time incommodiously. 4. *Origen* hath an other interpretation, that because the time is short, they that haue, should be as though they had not: as the Apostle saith in the same sense, Eph. 5. redeeming the time, because the daies are euill. But *Beza* giueth this reason, why this reading can not be receiued at all; because no such phrase is found in the Scripture, to serue the time in any such sense: temporizers, and time-seruers rather are reproued in Scripture, then commanded.

The other reading then is the better, which *Chrysostome*, *Theophylact*, *Haymo* follow, the Syrian interpreter, *Hierome*, *epist. ad Marcell.* *Lyranus*, *Beza*, *Tolet*, *Olevian*, *Faius*, *Pareus*, with others. And according to this reading, 1. *Chrysostome* maketh this to depend vpon the former precepts, because what is done toward our brother redoundeth to God, and he will reward it. 2. *Pareus* thinketh it concerneth the masters and Lords of the world, that they should consider that they haue also a Lord in heauen; but this is too particular. 3. *Haymo* maketh it an absolute precept, that we should serue the Lord, not be seruants to vice, or our owne pleasure. 4. *Gryneus* thinketh this sentence containeth an opposition betweene the seruice of the Gentiles, which was yeelded vnto idols, and the seruice of Christians which must be giuen vnto God. 5. *Faius* taketh it to containe a secret reason, why we should serue God, because he is our Lord; and to the Lord belongeth seruice. 6. *Tolet* thinketh that the Apostle had relation to those times, when the Christian faith was *persecutoribus exposita*, exposed to persecution: and therefore the Apostle exhorteth to the seruice of God, and franke profession thereof, notwithstanding those troubles. 7. But I approoue rather *Beza* his collection, which thinketh this is added to the former precepts of Christian charitie, *vt à monitis Philosophorum distinguantur*, to distinguish them from the precepts of Philosophers, &c. the ende whereof was vaine-glorie: but these duties must be performed by Christians to the glorie of God: so *Pareus*, *in omnibus Dei gloriam spectemus*, we should in euery thing looke vnto Gods glorie: so *Lyranus*, *hoc fiat principaliter propter Deum*, this should be done principally for God.

20. Quest. *Of the remedies against the calamities of this life, namely, hope, patience, prayer.*

Of hope and the nature thereof.

v. 12. *Reioycing in hope.*] 1. *Chrysostome* taketh this to be added by the Apostle as an encouragement to all the former duties, namely, the expectation of the reward; *spes ad omnia audentem facit*, hope maketh one bold to all things: *Gorrhan* followeth this sense. 2. *Lyranus* maketh the coherence with the former precept of seruing God, because his seruice bringeth a reward with it: so also *Tolet*, *spes confirmat animas in obsequia Dei*, hope confirmeth the minde in the obedience of God. 3. *Hugo* hath particular relation vnto the precept of louing our enemies, which none can doe without hope of reward: but that precept followeth afterward, v. 14. 4. But I consent rather vnto them, which take this *aphorisme* of the Apostle to be *de remediis calamitatum*, of the remedies against calamities, which are these three following, *hope*, *patience*, *prayer*, *Pareus*: so also *Oleviane* thinketh that the Apostle here sheweth, *quomodo superare debeamus obstacula*, how we should ouercome the obstacles and impediments.

In hope. Hope is nothing els, but a grace and faculte wrought in the minde by the holy Ghost, whereby we hope in due time, for the accomplishment of that saluation now begun, which we are assured of by faith: where in the nature of hope, we consider the obiect of hope, then the qualitie and condition thereof. 1. The obiect in generall of hope: it is first *difficile*, hard, for that which is easie and in mans power, is not hoped for, but presently enioyed: yet it is not *impossibile*, for no man can hope for that which is impossible: and againe, *spes est futurorum*, hope is of things to come, *Chrysostome*: whereupon hope hath partly griefe, because the full fruition of hope is deferred; partly ioy, because

because hope doth certenly expect; and so maketh the things, that are absent, present: for vnlesse they were in some sort present, hope could not bring forth ioy. 2. the proper obiect of hope is the kingdome of God, and euerlasting life: for the thing which we hope for, must be of great value, otherwise the hope thereof should not be so ioyous, whereas all earthly things, are vaine and of no value: and it must be also certaine and permanent, whereas things of this world, are transitorie and casuall. And though the principall obiect of our hope be eternall life, yet here are not excluded from our hope, the good things of this life, so farre forth as they concerne the glorie of God, and the furtherance of our saluation; as the Apostle saith, Rom.8.32. *who spared not his owne Sonne, &c. how shall he not then with him giue vs all good things also.* 3. This expectation of hope is certaine; which hath two grounds, the promises of God in Christ, which are bound with an oath: which are two immutable things, the promise and word of God, and his oath, *it is impossible God should lie*, as the Apostle saith, Hebr. 6. 18. whereupon he calleth our hope the anker-hold of the soule: the other ground is the power and all-sufficiencie of Christ, as the Apostle saith, *I know whome I haue beleeued, &c. that he is able to keepe that which I haue committed vnto him against that day: Olevian.* 4. But here this doubt ariseth, that here hope is put before patience: for first the Apostle saith, *reioycing in hope*, then, *patient in tribulation*: and yet, Rom. 5. 4. it is said patience bringeth forth experience, and experience hope. The answer is this, that this is seene *in rebus maxime coniunctis*, in things of a neere coniunction together, *vt se mutuo inferant*, that they mutually beget themselues: as the clouds bring raine, and by the falling of the raine by the raising of vapours clouds are engendred: so the Philosophers said, that vertues sprang of good actions, and they againe sprang of vertue: as *Chrysostome* here saith, that *ex dilectione*, out of loue commeth the exhibiting of honour, and loue againe, *ex illo accensus*, is kindled and encreased by it: so hope in the order of nature first bringeth forth patience, and then patience encreaseth and confirmeth hope, *Martyr*: see the very like question of probation, and patience, 5. Chap. quest. 5.

Patient in tribulation. 1. There are two kinds of afflictions and tribulations in this life; *ordinarie*, such as are the cares of the world, continuall labour and trauell, diseases, sicknesses, which all were brought in by sinne; *extraordinarie*, as persecution which is raised by the world against the children of God for the truth sake: of this the Apostle speaketh here; of tribulation *illata à persecutoribus*, which is brought vpon men by persecutors, *Haymo.* 2. This is a second remedie against calamities, that if they doe encrease, then our hope must confirme vs patiently to beare them; as the Apostle saith, *Ye haue neede of patience, &c. that ye might receiue the promise*, Hebr. 10.36. 3. And vnto patience these reasons should perswade vs, 1. because tribulation is *omnibus bonis communis*, common to all good men; as the Apostle saith, *no tentation haeh taken you, but such as appertaineth to man.* 2. we must consider, that nothing falleth out without Gods prouidēce; there is no affliction which he knows not; and therefore we should rest contented with the good will and pleasure of our heauenly father, he woundeth and he healeth againe, Iob 5. 18. 3. likewise it must be remembred, that God is iust, and our sinnes haue deserued whatsoeuer is laid vpon vs, and much more; therefore the consideration of our sinnes, which iustly procure Gods iudgements, should make vs patient; as it is said, Psal. 107. *fooliſh men are plagued for their offences.* 4. likewise the Lords mercie must be had in remembrance, who punisheth not according to the greatnes of our sinnes; Lament. 3. 22. *It is the Lords mercie, that we are not consumed*: he remembreth his mercie in iudgement. 5. adde hereunto, that like a father that chasteneth his child, so the Lord laieth not more vpon his children then they can beare, he giueth an issue together with the tentation, 1. Cor. 10. 13. 6. and lastly, the Lord causeth our afflictions to worke our further good, in strengthening and confirming our faith, in purging and refining vs, as Iob saith, *exibo sicut aurum*, I shall come forth tried like vnto gold.

Of patience.

Reasons mouing vnto patience.

Continuing in prayer. 1. this is as *Chrysostome* calleth it, *alia armatura*, an other armour or weapon, against affliction: wherein appeareth the *necessitie* of praier, whereby is supplied by diuine helpe, that which we cannot of our selues attaine vnto: and the *dignitie* of Gods children, that are admitted continually to Gods presence, as it were a great fauour, for a Prince vpon all occasions to suffer his subiects to come vnto him: and further this priuiledge praier hath, that although other helps may be denied vnto vs, yet praier can nothing hinder: the spirit of the faithfull is free to haue recourse vnto God. 2. In that the Apostle would haue vs continue in praier, 1. it fauoureth not the fansie of the *Enthites*,

Of praier.

and *Psalliones*, that did nothing els but pray continually: for the busines of our vocations must be also attended vpon: and if men should doe nothing but pray continually, they must needes fault into that fault of *battalogie*, that is, much babling, which our Sauiour reproueth in praier. 2. some vnderstand it of instance and earnestnes in praier: as the vulgar Latine readeth, *orationi instantes*, instant in praier: so also *Marloret*, *frigide oramus*, that we should not pray coldly: and so our Sauiour by *praying continually*, vnderstandeth not to faint in praier, Luk. 18.1. 3. *Augustine*, whom *Gualter* followeth, vnderstandeth this place of continuing in praier: of the set houres of prayer euery day, which should by no meanes be intermitted; as Daniel praied thrice in a day. 4. *Pellican* vnderstandeth that place, 2. Thess. 5.17. pray ἀδιαλείπτως, without ceasing, *non de murmure oris, sed desyderio cordis*, not of the sound of the mouth, but the desire of the heart: so *Oleviane*, *placatus animus semper in Deum respicit*, a mind at peace in it selfe, alwaies looketh vnto God. 5. *Martyr* referreth it to the often occasions which Christians haue, *quoties aliquid occurrit*, as often as any thing offereth it selfe, either any thing which grieueth, or any thing to be asked, pray: and he vnderstandeth it of such praiers, *quæ tanquam ardentes faces iaciuntur in cœlum*, which as burning brands are cast vp into heauen: so also *Osiander*, *semper habemus*, &c. we alwaies haue somewhat either to aske for our selues, or our brethren, or to giue thanks for: I take of all the rest these two, that we must be readie vpon euery occasion to turne vs vnto God by praier, and when we pray, to pray instantly and feruently.

What it is to pray continually.

Why the Lord deferreth the requests of his children.

3. But here the question will be asked, why the Lord heareth not our praiers presently, that we neede not continue so in praier; and our Sauiour saith, *God* (at the instance of the praiers of his children) *will auenge him quickly*, Luk. 18.8. The answear is, that God heareth quickly, and performeth our requests quickly: as he is said to doe a thing quickly, that doth it, *quamprimum se offerat occasio*, as soone as opportunitie serueth: so that *mora non est in Deo, sed in sensu nostro*, the stay is not in God, but in our sense, *Martyr*: like as a carver first finisheth one part of his worke, then an other, so God bringeth forth euery thing in due time, *Olevian*: and further by this meanes, when God deferreth our requests, our faith is exercised and tried: and *illustrius est*, &c. the benefit is so much the greater when it commeth, *Gualter*: and further, we must pray continually, because so is the will and pleasure of God; as the Apostle saith, 1. Thess. 5. 17. *Pray continually, in all things giue thanks, for this is the will of God in Christ Iesus: Olevian.*

21. Quest. *Of the communicating to the necessitie of the Saints, and of hospitalitie.*

v. 13. *Communicating to the necessitie of the Saints, &c.* 1. The word is χρείαις, *vses*, rather then *necessities*, as the vulgar Latin readeth; and *Erasmus*, least we should thinke, that they are not to be succoured, but in extreame necessitie, *Beza*. *Tolet* answeareth, that yet the other word *necessitie*, is better retained, because all that want, are in necessitie, *annot.* 23. but, the word should be ἀνάγκαις, if it were to be translated, *necessities*, as *Erasmus* noteth also. 2. And yet though we are commanded to minister to the vses of the Saints, we must not giue supplie, *delicijs*, to their dainties, and bestow superfluously vpon them, *Theophyl.* as afterward in time of superstition, liberalitie was turned into superfluitie. 3. *Origen* maketh mention of an other reading, as though the word should be μνείαις, memories: which *Ambrose* followeth, and giueth this sense, that we should remember the Saints, to imitate and follow their life and godly example: but the vsuall reading is rather to be receiued, and so *Chrysostome*, *Theophylact*, and the Syrian interpreter read. 4. And where the Apostle saith, communicating, *Haymo* following *Origen* obserueth, that the Apostle saith not giue, as it were of almes, but *communicate; honestiori vocabulo vsus est*, the Apostle vseth a fitter terme, to shew that the Saints had as it were an interest in their goods: and beside, as *Calvin* obserueth, this word sheweth, a communicating in affection, that they should releeue them, as though they themselues suffered with them; as the Apostle saith, *remember those that are in bonds, as if your selues were bound with thē: Chrysost.* obserueth further vpon this word (communicate,) *quod plus accipiant, quã præstant*, they receiue more then they bestow: *res ista negotiatio est*, for this matter is a kind of marchandise, the one cõmunicateth tẽporal things, the other spiritual, making them partakers of their prayers. 5. But *Tolets* glosse is here very corrupt, *sit particeps meritorum*, he that giueth is partaker of their merits, which the Saints haue in their sufferings: for the passions of the Saints merit not, though the Lord crowne their sufferings in mercie: the Apostle saith, *the afflictions or sufferings of this life,*

Heb. 13.4.

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are not worthie of the glorie which shall be reuealed, Rom. 8. but God indeede shall reward the works of charitie exercised vpon the Saints: in which sense our Sauiour saith, Luk. 18. *make ye friends of the vnrighteous mammon, that when ye want they may receiue you into euerlasting habitations:* for although good works are not the cause of euerlasting life; yet they are a rule, according to the which God will giue euerlasting life, *Martyr.* 6. Now the Apostle nameth the Saints, which were the faithfull redeemed by Christs blood, and sanctified by his spirit: shewing that although charitie should be extended to all, yet specially we should preferre *domesticos fidei*, such as are of the household of faith, *Gualt.* as the Apostle saith, Gal. 6. 10. and by this is signified, that we should not exercise our charitie on them onely which are knowne vnto vs, but euen vpon strangers, and all the godly, *Osiand.* as the Samaritane did shew mercie on him, that fell among theeues: and further, here we learne what the dutie is, which we should performe vnto the Saints: not in caruing and painting their images, when they are dead, but in succouring their necessities while they liue, *Pareus.* 7. So here there are three speciall motiues vnto this dutie of beneficence, *compassio necessitatis, dilectio sanctitatis, liberalitas communicationis*, the compassion of necessitie, the loue of sanctitie, and in communicating liberalitie, *Gorrhan.*

Following, or pursuing hospitalitie. 1. *Chrysostome* obserueth, how the Apostle in euery one of these precepts vseth *emphaticall* phrases: as he said before *continue in prayer*, not, *pray onely:* and *communitie to the vses of the Saints*, not *giue:* so here he saith not, *embrace hospitalitie*, but *pursue, follow it.* 2. in those daies, the Apostles and other disciples went preaching from citie to citie, and they had not their *publica hospitia*, common hospitals to receiue strangers, and therefore this exhortation was then most needefull, *Osiand.* 3. *Origen* obserueth, and so *Haymo*, that where he saith, *follow hospitalitie*, he would not, that we should onely receiue them, that come vnto vs, *sed requiramus*, but we should seeke them, and follow them, and vrge them to come home vnto vs, as Abraham and Lot did: the same note hath *Chrysostome*, and *Martyr*, *Gualter:* for the word διώκω, signifieth to pursue, to apprehend one that fleeth: and so the Saints, which otherwise of modestie would not offer themselues, should be invited, and intreated, and followed after, *Tolet.* 4. *Gorrhan* further noteth in this word, that it signifieth, that *assidue*, we should continually practise hospitalitie: *ne frequentia hospitum sit nobis onerosa*, that the frequencie of strangers should not be burthensome vnto vs. 5. And seeing that hospitalitie was euen commended among the heathen, who worshipped *Iuppiter* Ξένιον, the God of hospitalitie, yet the Athenians made it a capital offence not to shew the way to a stranger; much more should it be practised among Christians: and the Apostle here doth not exhort vnto any base seruice, for it is a princely and noble worke to giue hospitalitie: as it is said of *Titus* the Emperour, that he was wont to say, that he had lost that day wherein he had not conferred some benefit: the Israelites were mooued vnto hospitalitie vpon this reason, because they had bin sometime strangers: and we, in regard of that, which may fall out hereafter, ought to be stirred vp to this dutie: for who can promise any certentie of habitation to himselfe, or his posteritie after him, *Mar.*

21. Quest. *How our enemies are to be blessed, Blesse them that persecute you*, v. 14.

1. *Lyranus* maketh this the connexion of this precept with the former, that as before he shewed how charitie should be expressed *in affectu*, in the affection, v. 10. *be affectioned:* then *effectu*, in the effect, *in giuing honour, &c. and in distributing*, and such like: now he declareth how charitie must appeare and shew it selfe, *in signo*, in the externall signes, as first in words: but I rather approoue *Chrysostomes* connexion: the Apostle hauing prescribed the duties that must be exercised toward our domesticalls, now teacheth how we should behaue our selues towards them without: for he that first practiseth all duties toward his friends, shall be better prepared how to vse his enemies.

2. The Greeke word is εὐλογεῖτε, *benedicite, blesse ye:* which word is taken three waies in Scripture; as either God is said to blesse man, as he blessed the house of *Obed Edom*, 2. Sam. 6. where the Arke was, and then to blesse, is *aliquid muneris conferre*, to conferre some gift, as *Origen* noteth: God blesseth, when he maketh one to prosper, and bestoweth some spirituall, or temporall gift: or man is saide to blesse God, that is, to praise his name, and giue him thanks: or one man is said to blesse an other: which is either to speake well of him, or in wishing well vnto him, as Iacob is said to haue blessed Ephraim and Manasses the sonnes of Ioseph, that is, to haue praied for their prosperitie: and so it is taken here: *Pererius* addeth

a fourth signification, when to *blesse* by the contrarie, signifieth to curse, as when Iobs wife bid him *blesse God*, that is, curse him: but that ironicall vse of the word is impertinent here.

3. Further, it may be obserued, that the Apostle choseth rather to say, *benedicite*, blesse ye, then *benefacite*, doe ye well, or *bene precamini*, wish well: for this last is not sufficient, vnlesse we expresse our charitie by some outward signe: and the first is not alwaies in our power: though we must doe well also to our enemies, when we may: but to blesse and vse good words, at all times may be done, *Tolet*: and the Apostle in expressing the same thing by the negatiue, *blesse and curse not*, sheweth how hard a thing this is to doe, and therefore he doth inculcate it againe, and thereby he admonisheth, that we should be constant, still to blesse, although they cease not to persecute vs: and not to blesse in part, and curse in part, *Tolet*.

4. Neither doth this precept onely admonish vs, *vt bene loquerentur*, to speake well of our enemies, as *Erasmus* readeth: but in the repetition, so much is insinuated, that we should not onely abstaine from cursing or euill speaking, but wish vnto them well, in praying for their conuersation, *Martyr*, *Beza*.

5. *Bucer* denieth, that here we are commanded to praise our enemies, *non iubet, vt laudemus, &c.* he biddeth not that the persecutor should be praised, but that we should pray for them, and admonish them with mild and gentle words: but *Pet. Martyr* here sheweth, our enemie may be praised also: we must distinguish betweene the euill that is in them, and the good gifts of God, which they haue, which we are not to obscure and extenuate, howsoeuer they are euill affected toward vs: as Paul did commend in Agrippa, his knowledge of the Prophets, Act. 26. 27. and *Æschines*, though *Demosthenes* were his enemie, yet commended vnto the Rhodians his eloquence in that bitter oration, which *Demosthenes* made against him. This also is true, but it is not within the compasse of the Apostles precept here: which admonisheth vs, both with good words, and good desires, to qualifie the hatred of our enemies.

6. This lesson, which Paul teacheth others, he practised himselfe, 2. Cor. 4. 13. *we are euill spoken of, and yet we blesse*: and he himselfe had learned it first of his and our Master our blessed Sauiour, Matth: 5. 34. *Blesse them that curse you, pray for them that persecute you*: wherein we see the perfection of Christian precepts beyond the counsell of the wise heathen: *Vespasianus* thus resolued, that it was not lawfull to reuile a Senator; but if he rayled first, then one might reuile him againe, for by his rayling he had depriued himselfe of his Senators dignitie. Now if it be not lawfull to curse our enemie, much lesse should men reuile any others, *Martyr*.

7. Here might be noted the opinion of *Thomas Aquinas*, who denieth that this is a precept, to pray in particular for our enemies, but a counsell onely of perfection: and that this bindeth no further as a precept, then that we exclude not our enemies generally from our prayers, and to helpe them in the extreame case of necessitie: but this shall be handled among the Controuersies.

22. Quest. *Of the reasons which should moue vs to loue our enemies.*

Chrysostome produceth these reasons. 1. *præmiorum procuratores sunt, &c.* they are procurers of our reward, which persecute vs: for they are pronounced blessed, that suffer for righteousnes. 2. *multum erga Christum amorem ostendit, &c.* it sheweth great loue toward Christ, when we are content to endure reproches for his name: whereas it is a signe of small loue, when men are impatient against their persecutors. 3. *aduersarios stupefaciet, &c.* thou shalt astonish the enemie, when he seeth thy patience, and thereby he will know, that thou seekest an other life, contemning all the troubles of this: *& sic à persecutione abstinebit*, and so he will abstaine from persecuting of thee. 3. *sunt materia pulcherrimarum virtutum, &c.* they are the matter and occasion of most goodly vertues: for as the Apostle saith, *tribulation bringeth forth patience*, Rom. 5. 3. 4. S. Iames saith, c. 1. *Let patience haue her perfect worke*: so that vnlesse we by patience hold out to the end, all is nothing, our faith is imperfect, our hope imperfect: whatsoeuer we doe is imperfect, *Martyr*. 5. an other reason is, because God hath euen among our persecutors, *aliquos electos*, some elect, which shall at the last be conuerted vnto him, *Osiander*. 6. Adde hereunto, that we must acknowledge *iustum imperium Dei*, the right and soueraignty, which God hath ouer vs, so to dispose, that our enemies should persecute vs, which made the Prophet Dauid patiently to beare Shemei his reprochfull words: *it may be* (saith he) *that God hath bidde him curse*

Dauid:

Dauid: we should then herein submit our selues to the will of God, *Gryneus.* 7. and further, *conscientia propriæ infirmitatis*, the conscience of our owne infirmitie should moove vs to patience, as the Preacher saith, Eccles. 7. 22. 23. *Give not thy heart to all the words that men speake, &c. for oftentimes thine heart knoweth that thou also hast cursed others, Gryneus.* 8. the excellencie of this vertue should moove vs: that whereas it is an ordinarie thing to loue our friends, *hoc Philosophici viri est*, euen the Philosophers could doe that: it is a rare thing for one to loue his enemies: *istud angeli est*, such a man is an angell, *Chrysost.* nay, which is more, herein we are not onely like to Angels, but vnto Christ himselfe, who prayed for those that did persecute him. 9. to conclude, the inheritance of blessing is ours if we blesse, but if we curse, *ad nos non pertinebit benedictionis inheritas*, the inheritance of blessing shall not appertaine vnto vs: See 1. Pet. 3. 9. *Pellican.*

Quest. 23. *Whether it be not lawfull vpon any occasion to pray against our enemies.*

It is euident, that both the Prophets sometime cursed their enemies, as Elisha did the children that railed on him, 2. King. 2. and Dauid saith in the Psalmes, as he is alleadged by S. Paul, c. 11. 10. *Let their eyes be darkened, and bowe downe their backe alwayes*: as likewise the Apostles, as S. Peter cursed Simon Magus, *thy money perish with thee:* Act. 8. and S. Paul Elymas the sorcerer, Act. 13. 10. *O full of all subtiltie and mischiefe, the child of the deuill, &c.* wherefore all imprecations are not lawfull, wherein these cautions must be obserued.

1. Here the men of God, when they vse imprecations and curses, *non respiciunt suam causam, aut suas iniurias*, doe not looke vnto their owne cause, nor their priuate iniuries, but they consider how the glorie of God is hindered by the wicked: and in that regard, they pray against them, as Dauid did against Achitophel, yet he was most patient in his owne particular, when Shemei reuiled him: so first the cause must be considered, it must not be priuate, but publike, *Mart.*

2. It must be considered, with what spirit they are mooued, which vse imprecations: for the Prophets which vsed cursing, did it *ex speciali vocatione, & spiritus sancti instinctu*, by a speciall vocation, and the instinct of the spirit, *Osiand.* and such curses, as *Augustine* saith, *non sunt de malo voto imprecantis, sed de prascio spiritu denuntiantis*, proceede not of the euill desire of the curser, but of the foreseeing spirit of the denouncer, *lib. 16. contra Faustum, cap. 22.*

3. They must be considered who are accursed: then the Prophets vsed to curse, *quando aliquos incurabiles, & deploratos esse vident*, when they sawe any to be incurable and past all hope, *Gualter:* they cursed onely those which were professed enemies of God, and godlinesse.

4. Adde hereunto the ende, which one propoundeth to himselfe in his cursing, it must not bee done, *liuore vindictæ*, with desire of reuenge, but *zelo iustitiæ*, with zeale of iustice, *Gorrhan:* for like as *iusta impiorum vltio, &c.* the iust reuenge of the wicked agreeth vnto God, who is charitie it selfe, so in the zeale of iustice one may pray for the punishment of the wicked, and not therein offend, not beeing pricked forward with a revengefull minde in himselfe, but looking to Gods iustice: as our Blessed Sauiour by himselfe weepeth ouer Ierusalem, because they knewe not the time of their visitation, *at idem cum agit cum patre:* but when he hath to deale with his father, then he thanketh him, that he had revealed those things to babes, and hid them from the wise and prudent, Matth. 11: 25. *Olevian.* So we of our owne priuate inclination should be readie to extend our loue vnto our enemies, but God must be loued aboue all; and when we set before vs his glorie and iustice, we may safely pray for the remooving of all impediments: These cautions obserued, all imprecations are not simply to be condemned: See this question handled before also, c. 11. quest. 12.

Quest. 22. Whether Saint Paul, in calling Ananias the high Priest *painted wall*, Act. 23. obserueth his owne precept here.

1. *Oecumenius* vpon that place thinketh that the high Priest was well enough knowne vnto S. Paul, but that he *per quandam dispensationem simulasse ignorantiam*, by a certaine dispensation did faine ignorance, which if it be done in time and place, is not faultie at all: But this cannot stand with the Apostles grauitie, and integritie, to affirme that which was not true, for then he should haue beene guiltie of a lie.

2. *Augustine* hath an other answear, *lib. de serm. Dom. c.* 35. which *Beda* followeth,

that Paul spake figuratiuely: that Christ beeing come, the high Priesthood of the lawe was abolished: as if he should haue said, *ego alium agnosco sacerdotem, &c.* I acknowledge an other high Priest, for whose name I doe beare these things, whom it is not lawfull to curse. But this had beene likewise farre from the Apostles simplicitie: and howsoeuer he were not high Priest, *de iure*, in right, yet he was *de facto*, in fact, at that time: therefore this could not haue excused him.

3. *Augustine* hath an other answear: *hec verba minus intelligentibus conuitium sonant, intelligentibus prophetia est*, these words to them that vnderstand not seeme to be rayling, but to those that rightly vnderstand them they are a prophesie, &c. so also *Beda* obserueth, because the Apostle doth say in the *indicatiue moode, God shall strike thee*, not in the *optatiue, God strike thee:* so also *Faius* saith, it is *predictio, non imprecatio*, a prediction, not an imprecation. But although these words, *God will strike thee*, are a prediction: yet that other tearme, *painted wall*, may seeme by S. Pauls answear to haue beene not farre from reviling: which some thinke Paul would haue forborne, if he had knowne him to be the high Priest.

4. *Caietan* thinketh that S. Paul knewe him not to be the high Priest, but yet he could not be ignorant, that he was the iudge at that time: yet it was lawfull for Paul by his Apostolike authoritie, to denounce the curse of God against an vnrighteous iudge: but at that time it was not expedient: and therefore he alleadgeth the lawe, not to excuse his sinne, *sed ad excusandum factum*, but to excuse his fact, that he did it ignorantly: But it was not lawefull by the lawe, for an Apostle or any other to reuile the Iudge: and the Apostle in citing the lawe, maketh himselfe subiect to the lawe: and as it was not expedient, so neither was it lawfull for any to reuile the iudge.

5. *Beza* here hath this answer. 1. he thinketh that Ananias was not high Priest at all vnder *Felix*, as he sheweth out of *Iosephus:* but that one Ismael or Iosephus was high Priest: to whom Ananias left nothing but a bare title, but he vsuped the office of the high Priest. 2. he saith it was no imprecation, but a denouncing of the punishment: as the Greeke phrase sheweth, τύπτειν σε μέλλει, *it shall come to passe that God will smite thee.* 3. and whereas he calleth him *painted wall: vehemens est oratio, & aspera, à conuitio tamen aliena*, it is a vehement speach and sharpe, but yet farre from railing: to this purpose *M. Beza*, with whom I consent in the two latter parts of his answear, but I doubt of the first: for it appeareth by their obiection that stood by, *reuilest thou the Lords high Priest?* that Ananias, was at this time the high Priest.

6. *Hierome* as *Erasmus* here alleadgeth him, graunteth that S. Paul here shewed some humane infirmitie, *neq; eam præstitisse mansuetudinem*, neither did shew that mildnes, which Christ shewed when he was smitten: and *Erasmus* yeeldeth, that Paul here *non caruit humanis affectibus*, wanted not humane affections: as he elswhere complaineth of the pricke of his flesh, and there was contention betweene him and Barnabas. But we must not be so easily drawne, to charge so holy an Apostle, with this infirmitie of hastie choller and anger, who was most patient.

7. *Erasmus* thinketh that S. Paul might truely say he knewe him not to be the high Priest, because he shewed himselfe not to be as an high Priest in this action: *sed re tyrannum*, but a tyrant indeede. But this is too nice and curious, for euen a Tyrant is a magistrate, and so to be reuerenced, though he be an euill one.

8. Some thinke aright, that Paul indeede was ignorant that Ananias was high Priest: and adde further that if he had knowne he had so beene, he would not haue vsed that sharpe tearme of painted wall, *Osiander, Pererius disput. 2. numer. 9.* But the Apostle knewe that he was not onely forbidden to rayle vpon the Magistrate, but vpon any whomsoeuer.

9. Some thinke that S. Paul is in this his vehement defense to be excused, *quia ab eo imprudenter factum*, because it was done of him ignorantly, *Iun. in parall.* but though S. Pauls ignorance might excuse him, for reuiling the high Priest: yet it had beene a fault to haue reviled any: by this meanes S. Paul could not then be excused altogether by his ignorance.

10. For the full solution then of this question: these three positions are to be admitted. 1. that S. Paul simply was ignorant, that *Ananias* was high Priest, whereof *Chrysostome* giueth two reasons: his long absence from Ierusalem, and this tumultuous assembly, where no order was obserued: adde hereunto, that the high Priest was changed euerie yeare, and S. Paul beeing persecuted for his profession and preaching of Christ, had no leasure, nor list to enquire who was high Priest: and whereas it is obiected, that the high Priest might haue

beene

beene discerned by his place, apparell, and the reuerence giuen vnto him: *Iunius* answeareth well, that the high Priest was not to weare his priestly robes out of the temple: and it seemeth in this tumultuous assembly, the Tribune beeing absent, who should haue kept order, that they rather stood *plana pede*, on plaine foote, then sat in any order: and it seemeth also that either small reuerence was yeelded at all in this disordered meeting, or that it was past, before S. Paul came in.

2. Againe, I graunt with *Augustine, Beda, Beza*, that this was no imprecation, but a prediction of Gods iudgement vpon this ambitious and vniust high Priest, as is before shewed.

3. Neither was that a reuiling tearme, to call him *painted wall*, but a vehement and sharpe obiurgation: as Christ rayled not when he denounced *woe* vnto the Scribes and Pharises, or called Herod foxe, *Beza:* and S. Paul, as *Cyprian* obserueth, spake thus roundly to shewe the disorder of that whole assembly, and the wrong which he had receiued, *lib. 1. ep.* 3. And whereas it will be obiected, that S. Paul in his answear did confesse he had railed, (though it were not indeede *conuitium, sed libera obiurgatio*, a reviling, but a franke rebuking, as *Erasmus* saith:) *Beda* well sheweth the reason, why S. Paul so did, graunting so much to the peoples importunitie, that it was reuiling which indeede was not, *erudiens alios atq; ergo eos qui in potestate sunt, modestius conuersari monens, &c.* therein instructing others, and admonishing them to carrie themselues modestly toward them which are in authoritie: and thus much of this question: See more thereof in the handling of that Scripture *Hexepl. in Exod.* 22. 28. whence is produced this testimonie by the Apostle: but I insist vpon this answear now resolued vpon here.

Quest. 23. *How we should reioyce with them that reioyce, and weepe with them that weepe, v.* 15.

1. Because one may forbeare from cursing his enemies, and may in words wish him well, and yet not doe it of loue; the Apostle proceedeth to the verie roote of loue, which is in the affection of the heart, *Chrysost.*

2. And whereas the former precept onely concerned our enemies, this may be practised both toward our friends and our enemies, *Tolet.*

3. But *Origen* obserueth well, that we must vnderstand this precept of the Apostle, not of euerie kind of ioy and griefe, but in honest and lawfull things, as if any man reioyce in his honour, wealth, or such like, we are not to reioyce with such: our Sauiour would not haue his Apostles to reioyce, because they had cast out deuils, Luk. 10. but if we see *ab aliquo aliquod tale opus geri, quod in cœlo scribi dignum sit, &c.* any such worke to be done by one, which is worthie to be written in heauen, as any worke of iustice, mercie, or that one is conuerted from the error of his life, with such an one must we reioyce: likewise we must not weepe with those which lament their dead, *& flent damna temporalia*, and weepe for the losse of temporall things: but if any man weepe and lament for his sinnes, or such like, *lachryma iungenda sunt cum talibus*, we must ioyne with such in teares, &c. to the same purpose also *Haymo*, following *Origens* steppes.

4. But they must be vnderstood to speake comparatiuely: that they which reioyce or mourne for temporall things onely, or excessiuely: they must rather be reproued, then by our ioyning with them in like affection, be fed still in their humor: for this precept bindeth vs, to reioyce in the outward prosperitie of the brethren, and mourne for their temporall losses also, but not so much as for spirituall: so here we must distinguish of ioy and griefe: *dolor ordinatus*, a moderate sorrowe, as when one mourneth for the losse of a friend, as a mother for the death of her children: thus Christ wept in compassion with Marie weeping for *Lazarus:* there is *dolor inordinatus*, an inordinate sorrowe for temporall things, when men lament too much for the losse of them: and in this sense, we must correct their error, and yet comfort them what we can, *Pareus.*

5. *Chrysostome* noteth further: that the Apostle in the first place saith, *reioyce with them that reioyce:* because this is the harder precept: for nature teacheth many to shewe compassion in the miserie of their brethren, who yet doe enuie their prosperitie: and againe he obserueth, that the Apostle saith not, *solue proximi calamitatem*, take away thy neighbours calamitie, for that alwaies is not in our power, but weepe with him, this euery one may doe.

6. Now we ought thus mutually to be affected toward our brethren. 1. because we are members of one mysticall bodie. 2. *nihil ita dilectionem conciliat*, nothing doth so much beget

beget loue as to communicate with our brother in his ioy and griefe, *Chrysostome.* 3. *sic tristitiam allenas*, thus you lighten his griefe: *invore teipsum liberas*, and free your selfe from envie, *Chrysost.* 4. and it is euerie mans case to shewe compassion, *considering if thou thy selfe be tempted*, Galat. 6.1. an other shall lend thee his teares in thine affliction, *Martyr.*

7. Three sorts of men fayle in this precept. 1. they which haue no feeling at all of other mens myseries, as the rich man neglected *Lazarus.* 2. they which goe yet further, and reioyce in other mens afflictions, for the which the Babylonians are reprooued, for insulting against the people of God, in their ruine, Isay. 47. 3. they are yet worst of all, that adde affliction to affliction, and do pray vpon those, which are in miserie, as the Amalekites laid wait for the Israelites in the wildernesse, *Gualter.*

Quest. 24. *What it is to be like affectioned one toward an other.*

v. 16. *Be like affectioned one toward an other:* First there is some difference in the translating of the words: secondly, in the coherence and sense: of the first sort, 1. some doe translate the word φρονοῦντες, *sentientes*, thinking the same thing, *vulg. Latine:* and some doe referre it to the vnderstanding, as *Anselme* doth expound it by that place, 1. Cor. 1.10. that *ye be of the same minde and iudgement:* but there is an other word vsed νῦς, which indeede properly signifieth the intelligent part of the minde. 2. *Chrysostome* applyeth it to the opinion, that one should haue of an other, as if a poore man came in, *fac vt affectu te illi accomodes*, see that thou apply thy selfe in affection vnto him, not thinking thy selfe to be greater, because thou art rich: *magnum te putas?* doest thou thinke thy selfe to be great? thinke him to be so too: doest thou take him to be meane and base? so also take thy selfe to be, and there shall be no inequalitie: thus *Chrysostome*, and *Erasmus* to the like purpose: but this rather is insinuated in the next words, *be not high minded:* to this purpose also translateth the Syrian interpreter, *that which ye thinke of your selues, thinke of your brethren.* 4. some doe better thus reade, *eodem animo affecti, &c.* be like affected one toward another, *Beza, Vatablus, Mart.* and these doe vnderstand it rather of the will and affection, then of the minde and vnderstanding: so *Origen* also, *ita velimus proximo, sicut & nobis*, let vs wish vnto our neighbour as to our selues: *Tolet* also followeth this sense: But *M. Beza* will not haue εἰς ἀλλήλους, translated *alij in alios*, one toward an other, but *inter vos mutuo*, mutually among your selues: and to be the same with ἐν ἀλλήλοις, *among your selues*, c. 15. 5. but this phrase is before vsed, v. 10. in this verie sense, *one toward an other*, and therefore it is most like to retaine the same sense here.

Secondly, touching the coherence. 1. *Lyranus* hath reference vnto the former sentence *reioyce with them, &c.* that is, they should not onely seeme to reioyce, and mourne, but they should doe it from the heart without dissimulation: so also *Calvin* thinketh this precept cõprehendeth both the other, and vnderstandeth it of the mutuall sympathie, which should be among Christians, as fellow-feeling members: *Tolet* also and *Gorrhan* doe so vnderstand it with *Lyranus.* 2. But it is better to make the sentence more generall, that we should wish vnto others, as to our selues: as *Origen* expoundeth it by these words of our blessed Sauiour, Matth. 7. *What you would that men should doe vnto you, the same things doe vnto them:* this sense followeth *Gryneus:* and *Olevian* doth parallel it with that place, Phillip. 2.4. *looke not euerie man on his owne things, but euerie man on the things of others:* so here the Apostle generally exhorteth vnto concord, whether in the consent of the mind, or the knitting of the affections together, in all their counsels and actions, *Pareus:* as the Apostle vsing this verie phrase, Phillip. 2.2. doth subdiuide it into the coniunction of their loue and affection, and of minde and iudgement: *Be like minded, hauing the same loue, of one minde and iudgement, &c.*

Quest. 15. What it is to be *high minded*, and to be *wise in our selues.*

v. 16. *Be not high minded.* 1. *Chrysostome* thinketh, that the Apostle doth so often inculcate these precepts of humilitie to the Romanes, because they had many provocations therevnto, in respect of the citie, which then had the Empire and rule of the world, and for other causes. 2. and this is the coherence of these words with the former: that whereas he had mooued them to mutuall concord, now he remooueth the two principall lets, the one is pride, when a man in an high conceite of his gifts, and despising others, ambitiously aspireth vnto great matters: and the other is arrogancie, when one in a selfe-loue is carried away

with

with an ouerweening opinion of his wisedome, and other gifts. 3. *Tolet* curiously distinguisheth betweene the phrase here vsed, *be not high minded*, and that c. 11. 20. for there it is all one word, (saith he) compounded of two simple words, ὑψηλοφρόνει, *be not high minded*: but here there are two words ὑψηλὰ φρονοῦντες, *minding high things*: and in that place he referreth it to the vnderstanding and conceit: as when one thinketh better of himselfe then there is cause, and here to the affection: But if the places be well compared, it may appeare, that in both places the Apostle speaketh against ambitious aspiring, ioyned with contempt and disdaine of others: as there he would haue the Gentiles called to the faith, not to be lifted vp in minde in respect of the deiected Iewes: vnlesse we will make this difference, that there the Apostle forbiddeth any to haue an haughtie opinion and conceit: that is, as *Calvin* interpreteth, *altos gerere spiritus*, to beare a loftie minde, and here he prohibiteth, ambitiously to seeke after high places, which is a fruit of the haughtinesse of mind: as *M. Calvin* calleth it, *ambitiosè spirare*, to aspire ambitiously.

Submitting or applying your selues to the lowly. 1. Some take this to be vnderstood of the persons of lowe degree: and make this to be the sense, *apply your selues to the lowly*, that is, *in illorum vilitatem descende*, descend to their basenes, *Chrys. eorum consortium ne aspernare*, dispise not their companie: *Vatabl. cum eis humiliter conuersando*, in conuersing humbly with them: the *vulgar Latine* readeth, *consentientes humilibus*, consenting to the humble: that is, saith *Origen*, *amare humiles*, to loue the humble: he consenteth with the humble, *qui cum humilibus se humiliat*, which humbleth himselfe, with those that are humble, *Haymo: humiliorum imitatores*, imitators of those which are humble, *gloss. interlin. consenting to the humble*, that is, in heart, and not with the mouth onely, *gloss. ordin. Gorrhan:* all these vnderstand by the humble, the lowely, referring it to their persons.

2. Some vnderstand this word of the things rather then of the persons: and take it in the neuter gender, that ταπεινοῖς, to the humble, may answear vnto ὑψηλὰ, the high things before spoken of, *Calvin, Beza, Parens:* so also *Osiander, humilia curare, tractare, &c.* respect and handle humble things: likewise *Tolet*, let them embrace base things, *quæ vilia mundus reputat*, which the world counteth base: And this sense is to be admitted, by reason of the opposition of the words, though not onely.

3. *Faius* saith, *non tam res ipsa, quam hominum affectus spectantur*, not so much the things themselues, as the affections of men are here considered: true it is, that the obiect cannot be seuered from the affection: but it is euident, that the Apostle, by high and lowe things, meaneth the obiect of pride and humilitie.

4. *Pet. Martyr* comprehendeth, both base things, and base persons: that we should apply our selues vnto both: neither dispising the one, not refusing the other, euen meane and base ministeries and seruices to profit our brother, as our B. Sauiour disdained not to wash his Apostles feete: and this is most agreeable to the Apostles meaning: now the other word συναπαγόμενοι, is not well translated by the Latine interpreter *consentientes*, *consenting*, it properly signifieth *impetu quodam correpti*, carried as it were with force: shewing how prone we ought to be to descend to lowe and base things: *Beza* rendreth it, *obsecundantes*, submitting your selues, the Syrian interpreter *adhærentes*, cleauing: *Vatablus*, *accomodantes*, applying your selues: our English *making your selves equall, &c.* giueth the meaning, rather then the sense of the word.

Be not wise in your selues. 1. *Chrysostome* thus interpreteth it, *ne putetis vos sufficere vobis ipsis*, thinke not that your are sufficient for your selues: God hath so made vs, *vt alter alterius opera indigeat*, that one standeth in neede of an other: so also *Theophylact* vnderstandeth it of those, which dispise the counsel of others: and yet Moses dispised not the counsell of his father in lawe. 2. *Ambrose* thinketh they are said to be wise in themselues, which turne their wisedome altogether to their owne profit, and not to the good of others: so also the *interlin. gloss.* and *Gorrhan, ne prudentiam apud vos tantum exercentis, &c.* exercise not your wisedome onely for your selues, but for your neighbours also. 3. *Basil regul. brev. resp.* 260. interpreteth those to be wise to themselues, *qui solam humanam prudentiam, &c.* which onely haue humane wisedome, and regard not the diuine will and pleasure: such we call worldly wise. 4. *Haymo*, he is wise in himselfe, who *non authori sapientiæ deputat, &c.* doth not ascribe vnto the author of wisedome, that wisedome which he hath. 5. But all these are the effects of arrogancie, he which taketh himselfe to be wise, dispiseth the counsell of others, consulteth not with God, neither ascribeth the praise to him, here

then

then the Apostle toucheth the verie roote and beginning of pride, which is *propriæ prudentiæ opinio*, the opinion of a mans owne wisedome, *Marlorat*: so that here the Apostle remooueth an other let and impediment of humilitie, which is arrogancie, and that is *apud seipsum nimium sapere*, to be too wise in himselfe; such the Prophet Isay speaketh against, *wo vnto them that are wise in their owne eyes, and prudent in their owne sight*, Isay. 5. 21. *Pareus*: so *Origen* before them, *hic cum arrogantia stultus est, &c. qui suam stultitiam quasi sapientiam colit*, he is arrogant and foolish, who adoreth his owne foolishnesse, as if it were wisedome, &c. But here *Lyranus* aduertiseth well, that prudence and wisedome is here not taken properly, but in a certaine similitude: for *vera prudentia, non nisi in bonis*, true wisedome and prudence is onely found in the good, it is craft not wisedome which the wicked haue. Now this arrogancie is the cause of all errors, which are of three sorts, either errors in opinion and iudgement, or in practise of religion, or in life and conuersation; for hereupon some haue deuised newe doctrines, and strange worship; not contenting themselues with the simplicitie of Gods word; as though they were wiser then God; and they giue themselues euer vnto grosse sinnes in their life, holding scorne to be admonished by others, *Gualter*.

Quest. 25. *How euill is not to be recompenced for euill*, v. 17.

1. *Chrysostome* noteth the generalitie of the speach, *recompence* to no man, whether beleeuer or vnbeleeuer; not to a beleeuer, because he is thy brother, not to an infidel and vnbeleeuer, that thou mayest winne him, *Haymo*. 2. *Origen* obserueth, that *reddere malum*, to render euill, is a greater sinne, *quam inferre malum*, then to offer euil at the first; for it may be that he did it ignorantly, *non sensisse malum, &c.* that he perceiued it not to be euill, which he did, but he that recompenceth euill sheweth that he was not ignorant, that it was euill. 3. this precept concerneth onely particular wrongs; it is not extended to magistrates that render euill vnto offenders, according to the lawe, in Deut. *an eye for an eye, a tooth for a tooth:* and yet punishment is not euill, because it is *opus iustitiæ*, a worke of iustice, *Gorhan, Martyr*. 4. here that pharisaicall doctrine is reproued, that they were to hate their enemies and loue their friends. 5. and if it be a sinne, to render euill for euill, much more to recompence euill for good, the one is incident into our humane corrupt nature, but the other is plaine diabolicall. 6. *Calvin* thinketh, that this precept is somewhat larger, then that which followeth, *auenge not your selues*: for in some cases euill may be rendered for euill, *sine manifesta vltione*, without manifest reuenge, as when one refuseth to giue entertainment & succour to one in his need, and so the other to requite him, withdraweth his hand in his necessitie; so also *Gualt*. but *Martyr* misliketh this; I cannot see saith he, how he which willingly doth render euill for euill, doth not intend to take reuenge; and the Apostle (he thinketh) doth inculcate the same precept againe, because it is so necessarie; thus also *Pareus*: but this difference betweene them may be soone taken away; for *Calvin* saith onely *without manifest reuenge*: there may be a reuenge in all kind of retalion; but in some the reuenge is more manifest, then in other.

Quest. 26. *How honest things are to be procured before all men.*

1. The vulgar Latine readeth, *prouiding things honest, not onely before God, but before all men*: but this clause *not onely before God*, is not in the originall, *Origen, Chrysostome, Theophylact*, omit this clause, and the Syriake interpreter; *Tolet* alloweth the vulgar Latine by the authoritie of *Ambrose* and *Basil*, and because the Apostle so hath, 2. Cor. 8. 21. but *Erasmus* iudgement is better, which thinketh, this part was added by the interpreter: neither doth this supplement agree with that which followeth, *before all men*: which sheweth that the opposition here is not betweene God and man, but man and man; and in that other place, the Apostle saith not, *not onely before God*, but *before the Lord*: and not *before all men*, but *before men*: the comparing then of that place, is no reason to adde that clause here.

2. *Oecumenius* will haue this sentence to be referred to the former, that we should be so farre from rendring euill for euill, as contrariwise we should procure things honest: but so the Apostles meaning should be too much restrained, which is more generall.

3. This precept is not to be vnderstood onely of things honest and lawfull, that we must take heede that we commit not any dishonest thing: but in things otherwise lawfull and indifferent

different, we muſt take heede of giuing offence, *Martyr.*

4. *Origen* here mooueth this doubt, that this ſhould ſeeme to be contrarie to that ſaying of the Apoſtle, *If I ſhould pleaſe men, I ſhould not be the ſeruant of Chriſt*, Gal. 1. he anſwereth, that the Apoſtle ſaith not here, *that we may pleaſe men:* but let vs doe things honeſt before them, *ſiue placeant, ſiue non placeant*, whether they pleaſe or not: to the ſame purpoſe *P. Martyr:* the Apoſtle ſaith not, ſeeke to pleaſe men, but procure things honeſt, &c. for as we muſt approoue our conſcience before God, ſo alſo, *bona fama non negligenda eſt*, a good fame and name is not to be neglected.

5. *Gorrhan* here well obſerueth ſowre ſorts of men; ſome procure things honeſt onely before men, as hypocrites; ſome onely before God, as they which are ſimple, and not yet perfect; ſome neither before God, nor man, as notorious offenders, and licentious perſons; ſome before both, as they which haue integritie of conſcience before God, and of life before men.

27. Queſt. *How we ſhould haue peace with all men.*

1. *Tolet* taketh this to be an other reaſon of the former precept, why we ſhould not render euill for euill, both becauſe we muſt procure things honeſt; and, we muſt maintain peace: *Gorrhan* thus diuideth theſe precepts; three things the Apoſtle admoniſheth to be done concerning our enemies: firſt to doe them good, to bleſſe them, v. 14. then to doe them no hurt, to recompence none euill for euill, v. 17. then, if they doe vs wrong, to beare it, and not to breake peace: but the Apoſtles ſentence is more generall, *to haue peace with all men*, as well enemies as others. 2. *Eraſmus* would haue this clauſe, *if it may be*, to be ioyned with the former ſentence, *procure things honeſt before all men, if it may be.* But *Beza* well obſerueth, that that precept is without limitation, or condition: we muſt ſimply procure things honeſt: but peace onely, if it may be. 3. *Origen* maketh both theſe exceptions, *if it may be*, and, *as much as in you lieth*, to haue one and the ſame meaning: *as much as in you lieth*, that is, *quod propoſito veſtro, & fidei veſtræ conuenit*, as it may ſtand with your profeſſion and faith: for to haue ſocietie with the euill, agreeth not with your faith. 4. *Gorrhan*, following the *interlinearie gloſſe*, thus expoundeth theſe words, *that which in you lieth*, that is, *in poteſtate veſtra eſt*, it is in your power to haue peace with al men: and ſo he thinketh three things to be here noted; the difficultie, *if it may be*; the poſſibilitie, *that which in you is*; and the generalitie, *with all men:* but neither is it true, that it is in our power to haue peace with all men, for it is God that maketh one to be like minded to an other, Rom. 15. 5. and theſe two are contrarie the one to the other, *if it may be*, and yet, *it is in your power.* 5. Wherefore theſe two exceptions, are thus better diſtinguiſhed; *if it may be:* for in ſome caſes, we muſt haue no peace at all with men, but reprooue them; as *quando de pietate ſermo eſt*, when the queſtion is of pietie and religion: *Origen* toucheth an other caſe, that we muſt not *ſocietatem habere cum malis*, haue any ſocietie with the euill: when we ſee either the truth betraied and oppugned by heretikes, or infidels, or God offended by mens euill life, we ſhould not vnder pretenſe of violating peace, be ſilent in ſuch occaſions. Now, where he ſaith, *that which in you lieth*, that is added, becauſe ſome are ſo contentious, that they will haue no peace: but yet we muſt doe our endeauour, that there be no fault in vs: *quæ tui ſunt officij præſta*, doe that which is thy part to doe, *ſi ille pacem non ſeruauerit, &c. tu voluntate ſis amicus*, if he will not haue peace with thee, yet be thou friendly and peaceable in thine owne diſpoſition: *Chryſoſt. Origen* addeth this may be done, *cum crimina oderint, homines amant*, when they loue the men, yet hare their vices, &c. peace is not broken by them in reprooving their vices, for therein they ſhew, that they notwithſtanding loue the men themſelues.

28. Queſt. *How we ſhould not auenge our ſelues, but leaue it vnto God.*

v. 19. *Auenge not your ſelues, &c.* The vulgar Latin readeth, *defendentes, defending:* but the Greeke word is ἐκδικοῦντες, which is better tranſlated, *vindicantes*, auenging, as *Chryſoſtomes* interpreter; or *vlciſcentes*, taking reuenge, as *Origens* interpreter: *Pererius* taketh vpon him here to iuſtifie the vulgar Latine, and ſheweth out of *Nonius Marcellus*, and *Gellius*, how the word *defendere*, to defend, was in time paſt vſed, for *vlciſci*, to reuenge, as we are ſaid *hoſtes defendere*, to defend, that is, to keepe off our enemies: But howſoeuer this may be admitted, that ſome kind of defenſe is ioyned with reuenge; yet can he not ſhew, theſe 2. words to be of the ſame ſenſe: I prefer *Tolets* iudgement, *defenſio aliquãdo iuſta eſt*, defence is ſomtime iuſt, but all reuenge is very vniuſt: and therefore he thinketh, it ſhould be interpreted, *reuenge: Haymo* taketh the word defend, in the proper ſenſe, ſhewing, that Chriſtians beeing railed vpon, ſhould not defend themſelues, but by ſilence, as Chriſt did before *Pilate:* wher-

fore if this interpretation should be admitted, it would be thought a thing vnlawfull, for any Christian to defend himselfe: neither doth the Latin interpreter keepe the propertie of the word, who elsewhere translateth another Greeke word ἀπολογία, defence, 2. Tim.4.16.

2. *Ambrose* thinketh, that not onely priuate persons are here concluded, but the publike Magistrate also, *si plus exigat, &c.* if he take greater punishment of the offender, then the cause requireth: but the magistrate reuengeth not himselfe but others. Now here men are forbidden onely to auenge themselues: and yet in this case euen the magistrate auengeth himselfe, when vnder colour of his office, he in respect of some particular wrong, proceedeth more rigorously against an offender. 3. But the Apostle taketh not away here all libertie to vse defence by the authoritie of the Magistrate: for both S. Paul himselfe appealed vnto Cesar, and the Magistrate is appointed of God for our wealth: yet we must not goe vnto the Magistrate, *animo vlciscendi*, with a mind to seeke reuenge. For these causes a Christian may safely craue the aid of the Magistrate: 1. to discharge his dutie in defending those frō wrong, which are vnder his care and charge. 2. to seek the amendment of the offender, and wrongdoer, by moderate correction. 3. to take away such euil examples and scandals among Christians, *Martyr:* but one must not vse the benefit of the law, to seeke his owne reuenge; as S. Paul, when 40. Iewes conspired against him, sought the Magistrates helpe for his defence and deliuerance, not for their punishment, *Gualt.* so that *nihilo plus excusationis habet, &c.* he hath no better excuse, that seeketh to the Magistrate, with a malevolent minde, then if he sought to be reuenged by himselfe, *Calv.* 4. The Apostle doth not onely stay our hands & tongue here from reuenge, *sed, ne cor huiusmodi cupiditate teneatur*, but he forbiddeth, least the heart should be tempted, with any such desire, *Calv.* 5. But whereas our Sauiour proceedeth yet further, and saith, Matth.5.39. *Resist not euill, but whosoeuer shal smite thee on the right cheeke, turne to him the other also:* this must not be vnderstood according to the strict letter: as *Augustine* well interpreteth, that this precept is not alwaies to be obserued, *quantum ad executionem*, in respect of the execution in fact, *sed quantum ad praeparationem animi*, but in the preparation of the minde, that we should alwaies be armed with patience to suffer wrong: for neither did our Sauiour, when he was smitten on the cheeke turne the other, but mildly reprooued him that did the violence: to this purpose *Aug. epist. ad Marc.* This then is to be done, when it may either profit our brother, or maketh more for the glorie of God, and not otherwise, *Martyr.*

Beloued] The Apostle vseth this friendly compellation: 1. because these things, which now he speaketh of, were *duriora*, somewhat harsh and vnpleasing; therefore he thus insinuateth himselfe, the better to perswade, *Martyr: blanda appellatione manum iniecit, vt nos retineat, &c.* he doth stay vs as with his hand, by this friendly word: for otherwise men are impatient in their affections, *Calv.* 2. And least they might thinke, that he in thus reading, did not counsell them for their profit, he calleth them, *beloued, Mart.* 3. And though the world hate such as were patient in suffering wrong, yet they were beloued of God; and so also beloued of the Apostle, *Tolet.* 4. And in thus saluting them, as beloued brethren, he putteth them in mind of brotherly loue, which is much hindred by seeking of reuenge.

Giue place vnto wrath. 1. some vnderstand this of our owne wrath, to giue way vnto it, not to suffer it to breake forth, *sed apud nos ipsos concoquamus*, but to digest and allay it in our selues, *Gualt.* so also *Vatablus, compescite eam*, stay your anger: but this phrase is vsed in a contrarie sense, Eph.4.27. *neither giue place vnto the deuill:* to giue place vnto wrath, were to giue way vnto it, not to resist it. 2. others referre it to the anger and wrath of the aduersarie, that doth wrong: and so they giue two expositions, *giue place*, that is, *permittite vobis nocere*, suffer them willingly to doe you wrong and hurt: or, *fugite à loco ad locum*, flee from place to place, and so giue way vnto them, *Haymo:* and *Basil* also hath both these expositions, *regul.brev.resp.* 244. *Origen* vnderstanding it also of the wrath of him, that doth the wrong, giueth an other sense, that if he that hath receiued the wrong, auenge not himselfe, *quasi effuso, & digesto furore, &c.* he hauing digested, and allaied his furie, waxeth milder. 3. But the better interpretation is, *by wrath*, to vnderstand the diuine reuenge or punishment: *permitte Deo, vt aduersarium tuum in ius vocet*, suffer God to deale with thine aduersarie, *Chrysost.* so also *Origen* vnderstandeth *vindictam diuinam*, the diuine reuenge, and that wrath, *quam sibi thesaurizat malis actibus*, which he doth treasure vnto himselfe, by his owne leud acts: this sense followeth *Calv. Mart. Osiand. Par. Perer.* & it is confirmed by the sentence following, cited out of Moses, *vengeance is mine, I will repay:* the meaning is then,

that

that we should commend our cause vnto God, and he will in due time take reuenge.

4. *Vengeance is mine, &c.* 1. Concerning the reading of the words. 1. the vulgar Latin putteth the word in the accusative, *vindictam*, reuenge: which reading *Pererius* defendeth to be auncient, and to haue beene vsed both by *Tertull. l. 2. cont. Marc.* and *Hil. in Psal. 118.* yet he confesseth, *quod lectio sit rectior, &c.* that it is the better reading in the nominatiue. And so it is in the Greeke, and so readeth *Hier. epist. ad Ruffin. mihi vindicta*, to me reuenge, that is, belongeth. 2. now whereas in the originall, Deut. 32. 35. whence this testimonie is cited, there is the coniunction, *and*, which is here omitted by the Apostle: and there a *verbal* word is put, *recompence* is mine, which here the Apostle expresseth by the *verb*, *I will repay*: herein he partly followeth the Septuagint, who doe interpret it so, ἀντιδώσω, *I wil repay*: and partly he expresseth the sense, not tying himselfe to the words: neither doth the omitting of the coniunction any thing alter the sense. 2. The Apostle here secretly meeteth with an obiection: for whereas he forbiddeth all reuenge, it might be said, what then, shall injuries neuer be requited: yes, saith the Apostle, God in his good time shall take reuenge, *Tol.* neither must the Apostle be so vnderstood, as though we should *votis expetere*, by our vowes and desire entreat God to be reuenged of our enemies: but the Apostle here sheweth, that we must not reuenge our selues, for this were to take Gods office vpon vs: we must therfore pray first, that God would conuert our enemies, but if they continue in their wickednes, then we leaue them to Gods iustice, *Calv.* and when the righteous seeth his desire vpon his enemies, *non tam delectatur pœna, quam dei iustitia*, he is not so much delighted in his punishment, as in the iustice of God, *gloss. ordinar.* 3. Now then we must leaue all reuenge vnto God: 1. because he is the iudge of all the earth, and it belongeth vnto him to punish, *Gualt.* 2. he taketh reuenge *citra vllam perturbationẽ*, without any passion, or perturbation, which man can not doe, *Gryneus.* 3. and it is God onely, *cui propria est generalis omnium delictorũ vindicta*, to whom is proper the generall reuenge of all wrongs; which man can not doe, *Tolet.* 4. *acerbius vindicabit Deus*, God will more sharply and seuerely take reuenge then any man can doe: whereas if a man reuenge his owne cause, he must not expect the diuine reuenge also, *Theophyl.*

29. Quest. *Of doing good vnto our enemies.*

v. 20. *If thine enemie hunger, &c.* 1. This precept is fitly ioyned vnto the former, of not auenging our selues: for not onely he which rendreth euill for euill, reuengeth himselfe, but he also, which withdraweth his helping hand: and by feeding, and giuing drinke, we vnderstand, *omnia humanitatis officia*, all the offices of humanity: as where the Scripture saith, God suffereth the raine to fall, and the Sunne to shine vpon the wicked, all other temporall gifts are vnderstood: and *P. Martyr* here obserueth out of the ciuill law, that if *victus testamento legatus sit*, if maintenance of food be giuen vnto any by will, it includeth apparell, habitation, lodging, medicine for sicknes. 2. Further, whereas we are commanded to feede him, this must be vnderstood of the time of necessitie: we are not required to bid him home to our houses, *Tolet:* we must *succurrere necessitati, non indulgere voluptati*, succour his necessitate, not pamper his pleasure, *Caietan:* and we must then releeue him, when fittest occasion is offered to vs to take reuenge: this precept hath not place, when our enemie is in prosperitie and of power: for then men vse to faune vpon their enemies, that they may doe them no harme: but then there is vse of this precept, when our enemie is in necessitie, and hath neede of our helpe: and then must we afford our helpe willingly and liberally: for so the word ψωμίζω, signifieth not simply to feede, but to doe it liberally and plentifully, *Tolet.* 3. This is the most perfect worke of charitie, which is here prescribed; and so most hard to flesh and blood: which made *Iulian* to deride and scoffe the Christians, as fooles and idiots, because he sauoured not those things, which were of the spirit of God. *August. lib. de serm. Dom. c. 33.* setteth downe diuers degrees of duties to be practised toward our enemies: 1. one is not to hurt, vnlesse one be first prouoked, but then he careth not if he doe greater hurt, then he receiued. 2. an other degree is *velle tantum ladere*, to doe no more hurt, then was done. 3. a higher degree is, *velle minus ladere*, to doe lesse hurt, then was receiued. 4. but yet he goeth further, *qui nihil vult ladere*, which will doe no hurt at all, though he haue receiued much. 5. he is yet more perfect, who beeing wronged, yet is readie *vt amplius ladatur*, to beare it, if he be more wronged and hurt. 6. but the perfectest point of all is, *quando læsus lædenti benefacit*, when he who is hurt, doth good vnto him, that hurt him. These three last duties are touched by the Apostle here; not to reuenge, to giue place

vnto wrath, to be prepared with patience to beare still, & to feed our enemie being hungrie.

30. Quest. *What it is to heape coales of fire vpon the head of the enemie.*

1. *Chrysostome* vnderstandeth it of the punishment of our enemie, *nihil adeo incundum est, atque de inimico sumptum videre supplicium*, nothing is so pleasant, as to see punishment taken of our enemie: But this is against the rule of charitie, which S. Paul so much vrgeth here, for any to take delight in the punishment of his enemie.

2. *Origen* interpreteth it *commissi pœnitudinem, qua eum conscientia torquet*, the repentance of the fact committed, whereby as with a fire the conscience tormenteth the enemie: so *Augustine* by coales of fire, vnderstandeth *vrentes pœnitentiæ gemitus*, the burning gripes of repentance, whereby the enemie abateth his pride and malice, seeing how the euill which he offered, is recompenced with good: *lib. 3. de doctr. Christ. c. 16.* so *Hierome epist. ad Hedib. qu. 1.* and *Eucherius*, vnderstand this place, that *beneficijs cor inimici emollitur*, the heart of the enemie is mollified by these benefits: this sense followeth *Gualter:* and *Osiander*, that the enemie shall be pricked in conscience, and descend into himselfe, and neuer be at rest till he be reconciled: so also *Piscator* vnderstandeth, *confusionem conscientiæ*, the confusion of conscience, which causeth the enemie to leaue off from his malice.

3. *Haymo* giueth this sense, *ardorem charitatis paries super caput*, thou shall kindle vpon him feruent and burning charitie: so also *Lyranus, occasiones accendendi ignis dilectionis, &c.* thou shalt giue him occasion to kindle the fire of loue. This sense followeth *Martyr, adijcies stimulum, &c.* thou shalt so pricke his conscience, that he shall be stirred vp to loue thee: so *Gorrhan, Hugo, Emmanuel Sa, Vatablus, Pererius.*

4. Some put both these last senses together; as *M. Calvin, animus frangetur in vtramq; partem, &c. aut beneficijs emollietur, &c.* the mind of the enemie shall both waies be qualified, either it shall be mollified with the benefits; or if he continue still in his malice, *vretur testimonio conscientiæ*, he shall be set on fire, with the testimonie of his conscience: so also *Olevian, Pareus:* and *Tolet* saith, these benefits bestowed vpon the enemie are called burning coales, *propter vehementiam doloris, &c. & propter ardorem charitatis, &c.* for the vehemencie of griefe which he conceiueth, and the feruencie of charitie whereby he is inflamed: to the like purpose also *Erasmus* in his annotations.

5. But that other interpretation seemeth more agreeable, to vnderstand the heaping of these coales of fire, of the heaping vp of Gods iudgements, and the kindling of the diuine wrath against such: as *Theophylact, arbiter ero inimici tui vindex, &c.* wilt thou be reuenged of thine enemie, conferre some benefit vpon him, and so I will take more seuere reuenge for thy wrong, &c. and *Origen* also toucheth this sense, *pœnas eorum in diē iudicij cumulamus*, we doe heape vp their punishment against the day of iudgement: of this sense these reasons are giuen. *Theophylact* confirmeth it by the words before-going, *giue place vnto wrath*, that is, *diuinæ iræ concedendum*, we must giue way vnto the diuine wrath: and so here the Apostle sheweth, how the diuine wrath shall take reuenge of such malitious and peruerse aduersaries: *M. Beza* referreth vs to that place in the Prov. 25. 22. from whence this testimonie is cited; where Salomon by burning coales, vnderstandeth *iram Dei alicuius capiti impendentē*, the wrath of God hanging ouer ones head: so also *Iunius* in his annotations here in the *Syrian* translation, and *Rollocus* following him: for thus the words stand there, *Thou shalt lay coales vpon his head, and the Lord shall recompense thee:* that is, God shall punish thine enemie, and reward thee. *Faius* addeth a third reason; because it is vsuall in the Scripture, by coales of fire, to vnderstand some diuine plague, & iudgement: as Ps. 18. 13. 120. 4.

But it is thus obiected against this exposition: *Haymo* saith, if one should doe well vnto his enemie with that minde, to prepare for him greater punishment in hell, *non hoc iam est charitatis*, this should be no charitie in him: so also *P. Martyr*, we must seeke nothing els but their saluation: we must not doe good to an enemie with any such intent, to encrease their punishment: likewise *Pererius* hath the same obiection, *est contra charitatem, &c.* it is against charitie to doe well vnto our enemies, with that intent, *vt grauius in malum incidant*, that they fall into a greater mischiefe.

Answ. In these words, *thou shalt heape coales, &c.* the euent of the thing onely is shewed, not the intent and purpose of the doer: like as in the former verse he biddeth them not to auenge themselues, but to giue way vnto the wrath and iustice of God: not that we must in forbearing our owne reuenge, pray vnto God with a reuengefull mind, for that were also

a breach

a breach of charitie: but that we should so leaue our cause vnto God, as a iust iudge, who at due time will take reuenge, if there be no amendment in our enemie.

6. Wherefore the last exposition is most agreeable, by *heaping of burning coales*, to vnderstand the encreasing of their punishment; but yet a secret condition must be implied, that if they be not wonne by our charitie, then burning coales are heaped to their punishment. This conditionall sense followeth *Grynæus*; thine enemie by thy beneficence, is either become better, or so will he loue thee againe, or he is made worse, and then he hurteth himselfe, *iram Dei in se concitando*, by stirring vp the anger of God against him: these burning coales then are the wrath of God, which is the more kindled against such vnthankfull persons, that are not wonne by the kindnes and beneficence of those, which haue recompenced them good for euill.

31. Quest. *Of these words*, v. 21. *Be not ouercome of euill, but ouercome euill with goodnes.*

1. The Apostle concludeth this place concerning patience in not reuenging our selues of our enemies, with this excellent sentence: which containeth a dehortation from impatience, *be not ouercome of euill:* and an exhortation to patience, *but ouercome euill with goodnes:* and so as *Origen* obserueth, *contraria contrarijs perimuntur*, one contrarie destroieth an other, as euery thing is increased by the like: as fire waxeth greater, if fire be added to it, and the darknes of the night is increased by a cloudie skie: so euill is augmented, when euill is added to it; as if euill be recompenced with euill: he is ouercome of euill, *qui malis provocatus reddit malum*, which beeing prouoked by euill, rendreth euill againe: but he ouercommeth euill with goodnes, that hauing receiued euill, *restituit bona*, doth restore good things, *Origen.*

2. *Erasmus* noteth, that here good and euil, are not referred vnto the good or euill man; but thereby are vnderstood, *wrong*, and *beneficence*, or *patience*: this is true: but yet he that is impatient, and is ouercome of euill, thereby also becommeth euill; as *Haymo* noteth, *similis efficeris*, thou art made like vnto him that did the wrong, by not suffering of wrong: as it is said, Prov. 26. 4. *Answer not a foole in his foolishnes, least thou also be like him.*

3. So this is an excellent perswasion to recompence euill with good, because thereby we obtaine the victorie; as *Chrysostome* here noteth, *inimicum tuum interroga, &c.* aske thine enemie, when he is most grieued, when thou raileſt beeing railed vpon, or when thou laugheſt the rayler to scorne, he will answer thee the last, &c. and so *Ambrose* saith, *lib. 1. de offic. 636. vindicare se non esse actum fortitudinis, sed abiectionis & timiditatis*, that for a man to reuenge himselfe, is no act of fortitude, but of cowardlines and timiditie: it is a noble thing to ouercome, but more noble to ouercome euill, but most noble of all to ouercome euill with good, *Gorrhan.*

4. And as he ouercommeth, that rendreth good for euill, so he is ouercome, which recompenceth euill for euill: he onely doth not bring euill vpon himselfe, but a greater euill, then his enemie offered him: for that was but *malum pœnæ*, the euill of punishment, as it is called: but he by his impatience and reuenge, *sibi infert malum culpæ*, doth bring on him euill, that is sinne, *Tolet:* and so he is ouercome of a threefold euill, of the euill which his enemie put vpon him, of the euill of his owne passion and corrupt affection; and *Haymo* addeth the third, *à diabolo*, he is ouercome of the deuill.

5. *Lyranus* here obserueth, that alwaies it is not good to sustaine wrongs, as when thereby *datur audacia malefici malis*, the euill take greater encouragement, and boldnes to doe euill: and to this purpose he alleadgeth *Gregorie* in his moralls, *Quidam cum temporalia nobis bona subtrahant, sunt tolerandi, &c.* some are to be tolerated, when they take from vs our temporalls, some are to be staied in charitie, not so much, that they robbe vs not of ours, *quam ne non sita rapientes, seipsos pendant, &c.* as, lest in taking that which is not theirs, they destroy themselues, &c. But then we are to shew our patience, when by defending our selues, some great euill is like against the honour of God.

6. *P. Martyr* also here mooueth this doubt; whereas we are here bid to ouercome euill with goodnes; that is, to giue our enemie meat and drinke in his need: what shall become of excommunicate persons, with whom we are charged not to eat, 1. Cor. 5. 11. and such as are enemies to the truth, whome we are not to bid, *God speede*, 2. epist. Iam. The answer is, that we must not doe any of these things, *comitatis aut familiaritatis causa*, for familiaritie or acquaintance sake, but onely to minister to their necessitie; *ne desimus officio charitatis*, that we be not behind in the dutie of charitie.

4. Places of Doctrine.

1. Doctr. *To ascribe all vnto Gods mercie and grace doth not hinder exhortations.*

v. 1. *I beseech you by the mercies of God, &c.* Though S. Paul ascribe our saluation to Gods mercie, as he said before, c. 9. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie:* yet the Apostle notwithstanding ceaseth not to exhort: and the reason is, because our saluation is not wrought without meanes, as preaching, admonition, exhortation, and such like: and therefore these meanes may be vsed, and yet the foundation of Gods mercie in sauing vs, shall remaine vnshaken. *Martyr: M. Calvin* saith further, *nullis præceptis pia mens sic ad obsequium Dei formatur, &c.* a deuout mind is not by any precepts so much framed to the obedience of God, as by a serious meditation of his mercie; as the Apostle saith, Tit. 2. 11. *The grace of God, &c. teacheth vs to denie vngodlines.*

2. Doctr. *Of the threefold will of God.*

v. 2. *What is the good will of God, acceptable and perfect. Paulus Burgens. addit.* 2. hath this distinction of the will of God, which is taken here for *voluntas signi*, his signified or reuealed will, that is the will of God for the thing willed: which is *prohibitionis, præcepti, consilij*, in forbidding, commanding, or counselling: as if a man abstaine from euill which is forbidden, therein he doth well: but if he doe also the thing commanded, now he doth also that which is pleasing vnto God: if further he proceed vnto the counsels, then he is perfect: as our Sauiour said, Matth. 19. 21. to the young man, *If thou wilt be perfect, goe and sell all thou hast, &c.* This distinction may be admitted with this caution; if counsels be vnderstood of things indifferent, as for a man wholly to leaue the world, and to giue all or halfe to the poore, as Zacheus did, and such like, not to merit thereby, but to shew our obedience and thankfulnes to God: in such there must be needs acknowledged, a greater degree of perfection.

3. Doctr. *Against curious questionists.*

v. 3. The Apostle forbiddeth ὑπερφρονεῖν, *to vnderstand aboue or beyond that which is meet to be vnderstood:* which may bewrged against curious and vnnecessarie questions of matters concerning religion: such it seemeth the Church was much troubled with in S. Pauls time, in so much that in sixe seuerall places in his two Epistles to Timothie, he giueth him charge touching such contentious questions, and vaine disputations, 1. Ep. 1. 4. c. 4. 7. c. 6. 5. 20. 2. Ep. 1. 16. 23. where he styleth such needlesse questions, with the tearme of old wiues fables, vaine disputations, prophane babblings, fooliish and vnlearned questions. Much like was that curious and needlesse endeauour of the schoole-Diuines in reducing all Diuinitie to intricate questions, and idle and vaine speculations: wherein I condemne not their commendable paines, in the debating of doubtfull points fit to be discussed, but in finding out new tricks and deuises, and excogitating distinctions to obscure and corrupt the truth.

4. Doctr. *That no man must forsake his Ecclesiasticall function, nor aspire aboue his reach.*

Pet. Martyr applieth the former text against those, which in times past did refuse, or forsake the Ecclesiasticall functions, to the which they were called, who vnder pretense that they had not gifts sufficient, but indeede either for feare of the troubles incident to those places, or for loue of their own ease, or pleasure, did draw their necks out of the collar: these he saith, *non sapere vt oportet*, they did not vnderstand as they ought. But in these daies there is an other extreame, which is admitted, when men doe presume ambitiously vnto places aboue their reach, and for the which they are in respect of gifts vnmeete: neither doe these *sapere vt oportet*: they are not wise vnto sobrietie, neither doe keepe themselues within their line and compasse.

5. Doctr. *That the holy Ghost is God.*

v. 3. *As God hath dealt to euery man, &c.* That which here is ascribed vnto God, is elsewhere said to be the worke of the spirit, 1. Cor. 12. 11. *All these things worketh the selfe same spirit, distributing to euery one as he will:* seeing then it is God that distributeth these seuerall gifts and graces, and it is the Spirit that so distributeth them, it doth necessarily follow, that the Spirit is God.

6. Doctr. *The Scriptures are the rule of faith, from the which we must not swarue.*

v. 6. *Prophesie according to the analogie, or proportion of faith, &c.* This proportion or rule

of

of faith, is to be taken onely from the Scriptures; as our Sauiour biddeth vs ſearch the Scriptures, Ioh.5.39. to them, as the line of truth, muſt we haue recourſe, in all our teaching and preaching, not one iot to decline the ſame: as the Prophet Iſai ſaith, c.8.20. *to the law, to the teſtimonie: if they ſpeake not according to this word, there is no truth in them:* ſo *Hierome* ſaith, *quod non diſcendit de monte Scripturarum eadem facilitate contemnitur qua approbatur*, that which floweth not downe from the mountaine of the Scriptures, is as eaſilie refuſed as approoued, *&c. in c.* 23. *Matth.*

Doct. 7. *That Chriſtian religion expelleth not humane affections, but onely directeth them.*

v.9. *Hate that which is euill, &c.* A Chriſtian may retaine hatred, but it muſt be exerciſed againſt that which is euill: it is not then as the Stoicks were of opinion, that in a wiſe man there are no paſſions or affections: there are without queſtion, but tempered, and qualified by grace: that like as in an harpe, when time and tune is applyed, to the inſtrument conſiſting of wood, or ſome ſuch like thing, and ſtrings, there is made pleaſant harmonie: ſo humane affections ruled by grace doe make a ſweete conſent.

Doct. 8. *Of the order and degrees in the Church and commonwealth.*

v.10. *In giuing honour goe one before another:* Among Chriſtians then, there are which muſt giue honour, and ſome are to be honoured: Chriſt will haue order kept in his Church, *God is not the author of confuſion*, 1.Cor.14.33. the inferiours muſt yeeld honour to the ſuperiours: the ſcholars to the teachers, the people to their paſtor, they which are ruled to their gouernours: this maketh againſt the Anabaptiſticall confuſion, which taketh away the ciuill ſuperioritie of one aboue another.

Doct. 9. *That the Church of God ſhall neuer want enemies to perſecute it.*

v.14. *Bleſſe them which perſecute you, &c.* Then the godly ſhall neuer want perſecutors to exerciſe their patience: there are two things which the world hateth, *vnitie* and *pietie*, and all perſecutions in the world, are either for the truth or godlineſſe ſake: wherefore ſeeing ſuch is the lot of the Church of God in this world, they muſt arme themſelues with patience, as the Apoſtle ſaith, Heb.10.36. *You had neede of patience, that after you haue done the will of God, yee might receiue the promiſe.*

Doct. 10. *How, and wherein we ſhould loue our enemies.*

v.19. *Auenge not your ſelues, &c.* We muſt thus be affected toward our enemies. 1. in louing them as Chriſt loued vs, when yet we were enemies, Rom.5.10. 2. in procuring their converſion, as Ananias did Sauls, Act.9. 3. in praying for them, as Stephen did for the Iewes. 4. in taking heede of giuing them offence: for which cauſe Iacob went away from Eſau, Gen.27. 5. in bearing their wrongs, as the Apoſtles did, Act.5. 6. in molifying them with gentle words, as Abigail did Dauid, 1.Sam.25. 7. in miniſtring neceſſarie things vnto them, as Eliſha did to the armie of the Syrians, 1.King.6. 8. in ſhewing compaſſion in their miſeries, as Dauid mourned for Saul. 9. in receiuing them to mercie, when they returne to grace, as Ioſeph did his brethren.

5. Places of controverſie.

Controv. 1. *Concerning the power of free-will.*

1. Whereas the Apoſtle in this 12. chapter beginneth to giue precepts of righteouſnes, and to exhort vnto holineſſe: hence the enemies to the garce of God take occaſion to eſtabliſh their opinion concerning free-will: that a man aſſiſted by Gods grace, is able to performe all theſe precepts: *Stapletons* reaſons are theſe, *Antid. p.* 777.

1. The precepts of the morall lawe, are agreeable to the lawe of nature, and to the lawe of nations, therefore they haue not ſuch difficultie, but that they may be kept.

2. All things are poſſible to the grace of God: which grace of God is had and obtained by prayer.

3. God commandeth in vaine, if his precepts cannot be performed: ſo alſo *Eraſmus*, *præcepta frigent, ſi nihil tribuitur voluntati*, the precepts are cold, if nothng be yeelded to the will of man, &c. in diatrib. adverſ. Luther.

4. Either God is vniuſt, in commanding that which cannot be performed, or imprudent

in requiring such obedience, which he thought might be performed and cannot.

5. And men herein haue an excuse of their disobedience, because it is not in their power to doe that which they are bidden.

Contra. 1. The perfect obedience, which the lawe requireth, farre exceedeth that righteousnesse, which the Lawe of nature, and of nations exacteth: for that onely requireth an externall discipline: but the morall lawe prescribeth a perfect conformitie of the creature with the Creator.

2. To the grace of God giuen in perfection nothing is hard and impossible: but so is it not giuen to any in this life, but in a certaine measure and degree: the regenerate by grace are made able in some measure to keepe Gods commandements, but not perfectly.

3. Neither are the precepts of God in vaine, though men are vnable to keepe them: for there are diuerse other ends: as the vnregenerate are either thereby stirred vp and called, or are made inexcusable: the regenerate by such precepts are raised vp from negligence, and slouthfulnesse, haue a rule giuen them to followe, and doe see their owne weakenesse, and are encouraged and prouoked to goe on still vnto perfection, to attaine as neere it, as they can.

4. God is neither vniust in so commanding: for the creature is bound to yeeld perfect obedience to the Creator, and the creature both once had receiued strength in the creation, which through wilfull transgression was lost, and now a way is shewed by restauration in Christ, how the will of God may be fulfilled: neither is God imprudent, for he is not deceiued in those ends, which he propoundeth to himselfe in giuing such precepts vnto men.

5. Man can haue no excuse for his disobedience, seeing once he had receiued strength to performe the Creators will, which was lost by mans willing transgression: and because he seeketh not to haue his disobedience satisfied by the perfect obedience of Christ, and so he contemneth grace offered.

2. Now touching the doctrine of truth, concerning freewill: this we affirme, that man by nature hath no power or actiuitie at all vnto that which is good, but is altogether a seruant to sinne, and that without grace in Christ, no man can choose and followe that which is good: this is euident by these texts of Scripture, Genes. 6.5. *all the imaginations of the thoughts of mans heart are onely euill continually:* if *all* are euill, and *onely*, and *continually*, what place or time is left here to that which is good in mans corrupt heart: Math. 7.18. *a corrupt tree cannot bring forth good fruit:* it is against the nature of things, for euill to bring forth good, or good euill: euerie thing bringeth forth by nature, that which is like vnto it: Rom. 6.20. *Ye were seruants of sinne:* Eph. 2.5. *we were dead by our sinnes:* seruants are not freemen, neither can the dead doe any worke of the liuing: no more can a man by nature doe any thing, that is good, 1. Cor. 2. 14. *the naturall man perceiueth not the things of the spirit of God:* if he perceiue not, nor knowe them, he cannot choose to doe them: for there is nothing in the election of the will, which is not first in the conception of the vnderstanding.

But it will be obiected. 1. Then is not the will of man free, if it haue not power indifferently to good or euill.

Answ. The will of man is free from coaction and compulsion, but not from necessitie: for the determination of the will to one thing, taketh not away the libertie and freedome thereof: for the will of God by the perfection of nature, is enclined onely to that which is good, in the Angels by the perfection of grace: and to euill the will is onely inclined by the peruersnesse of the will, either simply and vnchangeably, as in reprobate Angels and men, or for a time, and in some sort, though not simply, as in the vnregenerate: yet in all these the will worketh freely without any forcing.

2. *Obiect.* Though a man without grace can doe no good thing, yet his will assisted by grace is enabled to euerie good thing.

Answ. 1. That good thing which is wrought in the regenerate by the grace of Christ, proceedeth not at all from their owne freewill: grace worketh, the will is wrought vpon: for Christ saith, *without me ye can doe nothing*, Ioh. 15.5. 2. this grace worketh not perfitly in any in this life, but is begun onely here: for the Apostle saith, *if we say we haue no sinne we deceiue our selues, and the truth is not in vs*, 1. Ioh. 1.8. See further hereof, *Synops. Centur. 4. err. 42.* to *err. 45.*

Controv. 2. *Whether the Masse be a sacrifice properly so called.*

The Romanists would proove it out of this place v. 1. because the Apostle exhorteth to giue vp our bodies a liuing θυσίαν, sacrifice. 1. hence they reason thus: Christians haue a sacrifice properly so called, which is the oblation of some externall and sensible thing vnto God by the lawfull Minister: but there is no such externall sacrifice to be found among Christians saving the Masse: it remaineth then that the Masse is that externall sacrifice.

2. Euerie Priest must haue a sacrifice to offer, but there is no other sacrifice offered vp by the Priests of the newe testament, but the Masse: *Ergo:* to this purpose *Bellarm. lib. 1. de Miss. cap. 2. & 15.*

Contra. 1. Christians neede not any externall sacrifice to offer vnto God, such as were the legall sacrifices of beasts: but they haue a true sacrifice, (though not to offer vp daily themselues) which was once killed and sacrificed vpon the crosse: which now is not daily to be offered vp: but the memorie of that sacrifice is to be reuiued by the celebration of the Sacrament: as our Sauiour saith, *this doe in remembrance of me.* And beside, this sacrifice once offered for all, there are other sacrifices, not properly so called, but *metaphorically*, such are the spirituall sacrifices of Christians, as is their mortification, mentioned by the Apole here, v. 1. such are the sacrifices of praise, Heb. 13. 15. the sacrifice of almes, Philip. 4. 17. and S. Paul calleth martyrdome, a sacrifice of faith, Philip. 2. 17. other externall sacrifice there is none necessarie for Christians to offer.

2. Euerie sacrificing Priesthood must haue somewhat indeede to offer, but the ministrie of the Gospel is no such sacrificing Priesthood: that is a function of the Popes deuising, one of Antichrists creatures, to haue power to make and offer vp Christs bodie: the sacrificing Priesthood of the newe Testament, is appropriated and determined to, and in the person of Christ, neither doth passe vnto any other: Priests to offer vp spirituall sacrifices all Christians are made in Christ, Reuel. 1. 6. and Ministers especially, who are by calling to offer vp the prayers of the congregation vnto God, and to declare his will againe vnto them.

3. But touching the Masse, it is no sacrifice at all: the Eucharist is a Sacrament, therefore no sacrifice: for a Sacrament is a representation of a thing absent, a sacrifice is an oblation of a thing present: the one is giuen from God to vs, the other offered by vs vnto God. 2. Christ did not sacrifice himselfe in his last supper, but vpon the crosse: therefore neither is Christ now sacrificed in the Eucharist. 3. where a sacrifice is, there is a change and alteration of the thing sacrificed: but in the Eucharist, the bread and wine remaine visibly and sensibly vnchanged: therefore no sacrifice.

Controv. 3. Of the difference betweene λατρεία, and δουλεία, *worship*, and *seruice*, whether they signifie two kinds of religious worships, the one peculiar to God, the other to the creatures.

This is generally affirmed by the Romanists, that these two words doe signifie two kinds of religious worships, the first proper vnto God, the other communicated to the creatures: their arguments are these.

1. The Scripture so vseth these words, giuing λατρείαν, worship vnto God, and δουλείαν, seruice vnto the creatures.

2. For otherwise there should want a proper and peculiar name for the worship due only vnto God: for *seruice* is due to man, *pietie* to parents; and other such tearmes of reuerence are imparted to the creatures: onely λατρεία, worship, is left to signifie that peculiar kind of seruice which is due vnto God, or els none.

3. Worship is due vnto ones person, in respect of the excellencie thereof: now there are three kinds of excellencie, diuine, humane, and the middle betweene both, which is of the Angels and Saints, and so accordingly, there must be three kinds of worship, *diuine*, peculiar to God, ciuill or humane, due vnto men, and a middle kind of worship, due vnto Saints: to this purpose, *Thomas*, 2. *quest.* 103. *art.* 3.

Contra. 1. It is vntrue, that the Scripture so distinguisheth these two words, making the one peculiar to God, the other to the creatures: for both δουλεία, seruice, is vsed to expresse the diuine worship: as Deut. 13. 4. Iud. 2. 7. 1. Sam. 7. 3. c. 12. 11. and in diuerse other places of the old Testament, likewise in the newe, Matt. 6. 24. Luk. 6. 23. and we shall finde the diuine worship to be oftener signified, by this word δουλεία, *seruice*, then λατρεία, wor-

worship: for as *Pareus* hath diligently obserued, the first is found at the least 39. times in the olde and newe testament ascribed vnto God, the other about 30. times. And as δουλεία, *seruice*, is giuen vnto God, so λατρεία, *worship* or *seruice*, is giuen to the creatures: for 10. times in the old Testament, as *Pareus* hath summed the places, it is said, *thou shalt not do in the Sabbath*, ἔργον λατρευτὸν, *any seruile worke:* as Leuit. 23. 7. 8. 21. Numb. 28. 18. the other places may be supplyed out of *Pareus*. And whereas *Bellarmine* obiecteth, that in the newe Testament, λατρεία, is onely vsed for the diuine worship: that is not so, for once in the newe testament, is it taken for the worship of the creatures, Rom. 1. 25. Neither doe these two words signifie two kinds of religious worships, the one due onely to God, the other communicable to the creature: for, as the worship of idols vnder the tearme of λατρεία, is forbidden 34. times in the old testament, and once in the new, as learned *Pareus* hath collected: so is it forbidden vnder the other tearme δουλεία, 23. times in the old testament: See *Pareus* further, *dub.* 3. so that both these when they are vsed for any religious worship, are not communicable to any creatures, but onely peculiar to God: as *Augustine* confesseth, *qu.* 34. *in Exod. duliam deberi Deo tanquam Domino, latreiam tanquam Deo*, that seruice, is due vnto God, as our Lord and Master, and worship, as our God.

2. If the Greeke tongue should want a peculiar word to expresse the diuine worship, it were no more innonvenient, then that both in the Hebrewe and Latine tongue, the same defect is found: and yet there is a speciall word, θεοσεβεία, *Gods worship*, which is vsed in Scripture, to signifie the diuine worship due vnto God onely, Ioh. 9. 31. 1. Timoth. 2. 10.

3. Indeede ciuill worship is to be giuen according to the difference of degrees, and excellencie of the persons: but religious worship is to be giuen onely as the Lord hath appointed it: and yet there are more distinctions of excellencie then these three: for euen among the Angels, there are diuerse degrees, as of Arkeangels, Thrones, Dominions: and so by this rule, there should be not onely three, but many kinds of worship.

4. Now touching the thing it selfe, this we affirme, that there are onely two kind of worships, a religious, which sometime is called λατρεία, *worship*, sometime δουλεία, *seruice*, and this is peculiar onely vnto God: there is beside a ciuill adoration and seruice, which may be giuen to the creatures: some of our reasons are these.

1. Samuel saith vnto the people, 1. Sam. 7. 3. δουλεύσατε, *serue him onely:* where δουλεία, religious *seruice*, is commanded due onely to God: so that here they can haue no euasion, by that distinction of these two words, *worship* and *seruice*.

2. All worship of Angels is forbidden: Colos. 2. 17. the word is θρησκεία, which is not by our aduersaries owne confession, a worship peculiar vnto God: so Reuel. 22. the Angel forbiddeth Iohn to worship him, because he was his fellowe seruant: where S. Iohns error was not, as *Bellarmine* suggesteth, because he gaue that kind of religious worship, vnto an angel, which is proper to God onely; but because he did worship him simply, for he doth not restraine him from λατρεία, the diuine worship, but from all προσκύνησις, all adoration, and humble prostrating of himselfe.

3. All *idololatricall* worship is forbidden, but all religious adoration giuen vnto the creatures is such as tendeth to idolatrie, because it ascribeth vnto the creature that which is peculiar to the Creator, as to knowe the heart, to be present euerie where, to haue power to helpe, and such like: for they which pray vnto Angels and Saints, and prostrate them before their images, haue this opinion of them, that they are present to heare, and helpe them, which onely God can doe: *Ergo*, such religious adoration is idolatrous: See further of this question, *Synops.*

Controv. 4. *Of the comparison betweene virginitie and mariage.*

The *Rhemists* in their annotation, 1. Cor. 7. 31. doe extoll virginitie in such sort, that they doe much disgrace marriage: for these are their words, *virginitie hath a gratefull puritie and sanctitie of bodie and soule, which mariage hath not, &c.* and for this cause they say that Priests are forbidden marriage, *That they may be cleane and pure from all fleshly acts of copulation, &c.*

But this were to make mariage vncleane, whereas it is not the matrimoniall act, but the lasciuious and wanton minde, which abuseth mariage, that bringeth vncleanenesse with it: *Origen* is more equall, who vpon these words, v. 1. *giue vp your bodies a liuing sacrifice, holy, &c.* thus writeth, *quoniam videmus nonnullos sanctorum, aliquos etiam Apostolorum habuisse*

huisse coniugium, &c. because we see that certaine of the Saints, and some of the Apostles were married: we cannot vnderstand the Apostle here to meane virgintie onely, &c. but that they which are *in coniugijs posiit, &c.* placed in mariage, and by consent for a time doe giue themselues to prayer, *corpora sua exhibere posse hostiam viuentem, &c.* may exhibite their bodies a liuiug sacrifice; if in other things *sanctè agant & iustè, &c.* they deale holily and iustly, &c. and concerning virgins he further saith, that if they be polluted with pride, or couetousnesse, or such like, they are not to be thought, *ex sola virginitate corporis, &c.* by the onely virginitie of their bodies to offer vp a liuing sacrifice vnto God, &c. Thus then there may be both puritie and sanctitie in mariage, and as the Apostle saith, *an vndefiled bed*, Heb. 13.4. which the Rhemists denie: and there may be pollution and vncleanesse in virginitie: See further, *Synops. Papist. Centur.* 3. *err.* 97.

Controv. 5. *The minde it selfe, and not the sensuall part onely hath neede of renovation.*

v. 2. *Be changed by the renewing of your mind:* this is against the position of the Philosophers: as *Aristotle* affirmeth, *Ethic.* 1. 13. that λόγος τὰ βέλτιστα παρακαλεῖ, reason alway perswadeth and mooueth vnto the best things: the Romanists doe iumpe with them herein: who thinke the sensuall part of the minde onely to be corrupted.

But 1. the Apostle here sheweth that the verie minde, and spirituall part of the soule hath neede of renouation. 2. indeede in ciuill things and morall duties, the reason may be a guide, but in diuine and supernaturall, it is blind and erroneous. 3. and if it be here obiected, that the Philosophers, as Socrates, Plato, did many excellent things by the light of reason: I answear, that yet in those things they failed of the true ende: for they respected not the honour and glorie of God, but sought perfection by their owne endeauour: and herein they shewed the error and corruption of their mind. 4. yea the reason is so farre off, from beeing a perfect guide, that euen in the regenerate, it hath neede still to be renewed, as in the Romanes here, to whom S. Paul writeth: how much more in the vnregenerate.

Controv. 6. *Of the perfection of the Scriptures against traditions.*

v. 2. *To proone what the will of God is, acceptable, and perfect:* this perfect will of God, is no where els reuealed but in the scriptures: if they containe a perfect reuelation of the will of God, then there neede no other additaments; what vse then of humane traditions, such as many the Church of Rome is pestered with, which haue no warrant out of the Scripture: *which beeing able to make the man of God perfect to euerie good worke*, 2. Tim. 3. 17. all other helpes and supplyes, are superstitious and superfluous: See further hereof, *Synops. Centur.* 1. *err.* 11. 13.

Controv. 7. *Against freewill.*

v. 2. *And be not fashioned, &c. Tolet* hence collecteth, because the vulgar Latine thus readeth, *nolite configurari, &c.* haue you no will to be conformed, &c. that it is *positum in arbitrio hominis*, placed in the will of man, whether thus to be fashioned, or not: whereas there is no such word in the originall, for μὴ συχημάτιζεσθε, signifieth *be not fashioned*, not *be ye not willing* to be fashioned: and beside the verie next words, *be ye changed by the renewing of your mind*, doe confute this opinion, and euidently shewe, that a man hath no freewill of himselfe vnto that which is good: Indeede the Scriptures doe vse exhortations to the regenerate, to shewe, that it must be the worke of the spirit, to stirre them vp to doe those things whereunto they are exhorted: See further *Synops. Papist. Centur.* 4. *err.* 46.

Controv. 8. *Against the arrogancie of the Pope.*

v. 3. *According as God hath dealt to euerie man, &c.* Then euerie man hath his certaine measure and stint of gifts: one hath not receiued all: as the Apostle saith, 1. Cor. 7. 7. *Euerie man hath his proper gift of God, &c.* Then that man of pride here sheweth himselfe in his colors, who arrogateth to himselfe authoritie ouer the whole Church: and boasteth to haue all knowledge locked vp in his breast: wherein he sheweth not himselfe to be a seruant of Christs: for all his seruants haue receiued a portion and measure of gifts; one alone hath not all, *Pareus.*

Controv. 9. *Against the superstitious orders of the Popish Clergie.*

v. 7. *Or he that teacheth, on teaching, &c. Pet. Martyr* and *Gualter* vpon this place do shew,

shew, what was the *œconomie*, ecclesiasticall policie and discipline of the Primitiue Church: how first they had *præsides doctrinæ*, the presidents of doctrine, then they had assistants, the Seniors and Elders, *qui disciplinam publicam conservabant*, which did preserue the publike discipline: the next were the deacons, which dispensed the treasure of the Church, vnto whom were ioyned, such as attended the sicke: as in this place, the Apostle setteth downe fiue offices of the Church, pastors and teachers, that attended the spirituall edifying of the Church: then distributors, rulers, shewers of mercie, whose care was for the externall discipline: but now *ne nomina quidem extant, &c.* not so much as the names remaine of these functions, *Martyr:* or as *Gualter, præter inania nomina, &c.* beside vaine names and titles, nothing is left in the Popish Church: but they substituted other orders, as *Acoluthists*, exorcistes, doorekeepers, candlebearers, and such like: See more hereof, *Synops. Centur. 1. err. 69.*

Controv. 10. *The Pope not the head of the Church.*

v. 5. *We are one bodie in Christ:* Beside that in this place the Church is said to be the bodie of Christ, and so he consequently the head thereof: as S. Paul calleth directly, Ephes. 1. 21. Coloss. 1. 18. and so this beeing a title peculiar to Christ, to be head of the Church, no mortall man can arrogate it to himselfe: it may be thus further shewed. 1. the Apostles did not take vpon them to be heads of the Church: for S. Paul both here, and 1. Cor. 12. doth reckon himselfe in the number of the members. 2. the Church hath not two heads, Christ is one, the Pope cannot be another. 3. the head giueth direction and influence to the bodie, none of these offices can the Pope doe vnto the Church. 4. the Church is not the spouse or bodie of the Pope, therefore he is not the head thereof. 5. from Peter to Clemens 8. 200. Popes haue died, but the head of the Churh dieth not, for then the Church should die with it. 6. from *Euaristus* to *Pius* 5. the Papall sea was vacant at times, 38. yeares, 8. moneths, and 29. dayes, as *Mercator* casteth it in his cronologie, then so long was the Church without an head, if the Pope were the head. 7. there haue beene at one time 2. and sometime three Popes, then should the Church haue had so many heads, *ex Pareo.*

Controv. 11. *That to loue our enemies is a precept, and commanded, not counselled as indifferent.*

v. 14. *Blesse them which persecute you, &c.* The Romanists doe hold, that a man is not bound *extra casum necessitatis*, but in case of necessitie to succour his enemie, and to apply any particular prayer vnto him, but onely in generall: in case of necessitie to doe it, it is a precept, but otherwise, and in other cases it is a counsell onely: to this purpose *Thomas* 22. *qu.* 25. whom *Pererius* followeth, 2. *disput. numer.* 8. *Tolet* addeth further, for a man to be readie in minde, not onely not to reuenge himselfe, but to suffer more wrong, as to hold his other cheeke when he is smitten vpon the one, is a precept, but in fact to doe it, is but a counsell onely, *annot.* 30. *in fine:* and a precept and counsell (they say) doe thus differ: the first belongeth to all Christians, and to leaue it vndone is sinne, the other is onely for such as are perfect, which though to leaue vndone be no sinne, yet to do it, is of great merit.

Cont. 1. S. Pauls precept is here generall, to blesse our persecutors, there is no case or time excepted: Christian charitie must not be restrained nor limited: who then seeth not, but that this minsing and cutting of the Apostolicall precept, is against the rule of charitie. 2. to be alwaies readie in mind, and in fact when occasion requireth to keepe patience toward our enemie, is a precept and commanded: but according to the strict letter, to turne the cheeke to the enemie, when one is striken, is neither precept nor counsell: for our Blessed Sauiour beeing smitten on the one cheeke did not turne the other, who was most perfect in all his actions. 3. a difference betweene precepts and counsels we graunt, in respect of the matter and subiect: the one is of things necessarie, the other of matters in their owne nature indifferent: such as that is, 1. Cor. 7. 15. *of bestowing ones virgine*, but otherwise they are both generall and not to be omitted, and neither are meritorious: See further *Synops. Centur. 2. err.* 84.

6. Morall obseruations.

Observ. 1. *Of the necessitie of good works and a godly life.*

v. 1. *I beseech you brethren, &c.* S. Paul hauing hitherto in this epistle laid downe the doctrine

doctrine of iustification, and of other principall points of Christian religion, now beginneth to exhort vnto holines, and to the shewing forth of the fruits of our regeneration: as here in this place he entreateth them to giue vp themselues and their bodies to the seruice of God: for this is the end of our redemption and deliuerance to serue the Lord; Luk. 1. 74. *M. Fulvius*, when he had taken away his sonne from following *Cataline*, he killed him, saying, *non Catulina te genui sed patriæ*, I did not beget thee for *Cataline*, but for the countrie: but it may be better said of vs, that God hath not created vs to serue the Deuill, the world, or the flesh, but to serue him: When *Phillip* King of Macedon, beeing somewhat pleasant, did daunce and leape among the poore captiues, insulting ouer them, and vpbrayding their miserie, *Demades* said vnto him in this manner, *cum fortuna tibi Agamemnonis personam imposuerit, nonne te pudet Thersitem agere*, seing fortune hath put vpon thee the person of Agamemnon (that is of a King) art not thou ashamed to play Thersites (who was a base, contemptible, and odious, rayling companion:) so when God hath called vs to this high dignitie to be called his sonnes, and hath made vs heires of his kingdome, yea Kings in Christ, it is a shame for vs, to abase our selues to the vile condition of beeing seruants vnto sinne.

Observ. 2. *We must not conforme our selues to the fashion of this world*

v. 2. *And be ye not fashioned, &c. Chrysostome* obserueth well, that the figure and fashion of this world is but a transitorie thing: it is *tanquam persona scenica non consistens rerum substantia*, as a person counterfetted vpon the stage, not a thing of any substance: and therefore it were a vaine thing to conforme our selues to it: therefore the Apostle saith, *We should vse this world as if we vsed it not, for the fashion of this world goeth away*, 1. Cor. 7. 32.

Observ. 3. *Against curiositie.*

v. 3. *That no man vnderstand aboue that, which is meete, &c.* This maketh against those which are curious searchers and priers into Gods secrets, neglecting those things, which are for their necessarie knowledge and vse: *Sirach* giueth good counsell, Ecclesiastic. 3. 22. *Seke not out the things that are too hard for thee, &c. but what God hath commanded, thinke vpon that with reuerence, &c. Augustine* saith well, *melius est dubitare de occultis, quam litigare de incertis, &c.* it is better to doubt of hid matters, then to contend about vncertaine. The Philosopher was worthely reproued of his maid, who while he was vewing the starres fell into a pit, that was before him: such are they, which seeke after things to high aboue their reach, and let goe things more profitable.

Observ. 4. *Against pride and vaine glorie.*

v. 3. *That euery one vnderstand according to sobrietie. Chrysostome* hath here an excellent morall against arrogancie, when men doe attribute more to themselues then there is cause, and are puffed vp with pride. 1. he compareth the arrogant man to a verie foole: for their speaches are alike vaine, and foolish: the proud man saith, *I will set my throne aboue the starres*, Isay. 14. *I haue gathered all the earth as one doth gather egges*, Isai. 10. 13. what could a verie idiot and foole say more: sauing that herein they differ, that fooles are pitied, because they are such by nature, not by their owne fault, but a proud man none hath pitie of: *pariter desipiunt cum illis, veniam tamen vt illi, non merentur*, they are vnwise like the other, but they deserue not pardon, as the other.

2. He that exceedeth the measure of prudence, and is puft vp in pride becommeth foolish: he is timorous, and rash, and subiect to all infirmities whatsoeuer: as Nabal of a proud man, became foolish, and afterward so faint hearted, and timorous, that through feare he died: for like as *corpus intemperatum factum quibusvis est passionibus obnoxium*, a bodie being intemperate, and hauing lost the complexion, is subiect to euery passion; so the minde hauing lost humilitie and prudence, is apt to euery infirmitie: and like as the eye beeing blind, maketh all the members blind, so is it with arrogancie, that blindeth the mind.

3. An arrogant man maketh himselfe a monster: *forsan tibi pennas innasci optares*, it may be thou wouldest wish thou hadst feathers and wings: for a proud man *omnino volare conatur*, endeauoureth as it were to flie in his mind, and so becommeth a verie monster, a man with wings.

4. In the last passage, he compareth a proud man not to ashes or dust, or durt, for they are to good; but they seeme to me *stupæ accensæ similes*, to be like vnto tow set on fire: which is soone kindled, and soone extinct, and it leaueth nothing behind it: so is the mind of an arrogant man quickly inflamed, and as soone quenched, and come to nothing: more casuall then a spiders web, and more light and vaine then smoake.

5. Observ. *Of hospitalitie.*

v.13. *Giuing your selues to hospitalitie. Chrysostome* here hath an other worthie treatise concerning hospitalitie, against those which onely doe not giue, but afflict and grieue the poore, with reuiling words. 1. he speaketh against their curiositie, which sift and examine the poore narrowly, before they will giue him any thing: if Abraham had done so, he had missed of entertaining the Angels, & so if thou *curiosa scrutetis pauperem*, doe curiously sift a poore man, thou maist sometime let slip a man approoued of God: but what if he be a leud man of life, doth not God suffer the sunne to shine vpon such, and dost not thou thinke him worthie of a morsell of bread: it is extreame insolencie, *pro vno pane totam hominis miseri vitam curiose inquirere*, for a peece of bread to sift the whole life of a poore miserable man: but what if he be thine enemie, yet remember, *quod famulus illius es, qui percutientem se curavit, &c.* that thou art his seruant, which cured him, that smote him: yea Christ, *os illud, quod mortem operatum erat, exosculatus est*, kissed that mouth, which wrought his death.

2. In the next passage *Chrysostome* sheweth how monstrous a thing it is, not onely to withdraw benevolence from the poore, but to persecute them with euill language. 1. thou addest affliction to affliction, *velut tempestatem tempestati*, as one tempest to an other: and him that fleeth vnto the hauen, thou dost driue backe vpon the rocks. 2. *quomodo peccatorum tuorum veniam petis, qui eum convitiaris, qui tibi nihil peccavit, &c.* how canst thou aske pardon of thy sinnes, who railest on him, that hath not sinned against thee? 3. thou art herein more cruell then the saluage beast: for they onely ravin, when their hunger compelleth them, *tu nemine cogente fratrem tuum devoras, mordes, lacerat*, thou, no man compelling thee, dost deuoure thy brother, bite him, teare him, &c. 4. how dost thou thinke to receiue the holy oblation, *qui linguam humano sanguine rubefeciſti*, which hast died thy tongue redde with mans blood. 5. they which feede not the poore are condemned, *Goe ye cursed into euerlasting fire, prepared for the deuill and his angels*: and what punishment, thinkest thou, shall they haue, *qui non solum non pascunt, sed & convitiantur, &c.* which doe not onely not feede, but raile also and reuile, &c.

6. Observ. *That no man should stand vpon his owne wit, but vse the counsell and aduice of others.*

v.16. *Be not wise in your selues*: becausse euery one seeth not all, and the most prudent may be sometime deceiued, it is very expedient, that we should giue eare vnto the counsell of others: we see that Rebeccahs aduise vnto Iacob, corrected the ouersight of Isaac, who partially would haue giuen the blessing vnto Esau, refusing Iacob: Moses that wise lawgiuer hearkned to the counsell of Hobab his father in law: and Naaman refused not the counsell of his poore seruant, who aduised him to doe as the Prophet had prescribed.

7. Observ. *How to ouercome our enemies with patience and lenitie.*

v.20. *Thou shalt heape coales of fire, &c.* that is, either thou shalt winne him with thy benefits, as some interpret it, or, heape vp a greater iudgement against him: And true it is, that oftentimes the malice of the enemie, which is by violence and resisting more inflamed, is by lenitie asswaged: as Sauls furie toward Dauid, was for the time much abated, when Dauid spared him in the cave, hauing cut off the lappe of his garment, and an other time when he tooke from him his speare, and pot of water, 1. Sam. 24. 26. In forren stories, euen among the heathen, memorable mention is made of *Phocion* that noble Athenian, who beeing vnworthily condemned to die, when he was about to drinke the deadly cuppe, beeing asked of his friends, what message he would send to his sonne; answered, *mando ei hoc, vt obliviscatur potus huius*, this I command him, that he forget this drinke, which the Athenians haue appointed for me. *Aelian. lib. 12.*

The like *Valerius Maximus lib. 4. c. 2.* writeth of *Cicero*, who defended *Gabinius* in open iudgement, who in his Consulship had expelled him the citie: likewise twice he pleaded for *Vatinius*, that shewed himselfe a professed enemie alwaies to *Cicero*. Not vnlike vnto these is the example of *Balduinus* king of Ierusalem, who hauing put the Arabian Saracens to flight, and taken great spoiles, in his returne found vpon the way a woman readie to trauell of child, wife vnto a chiefe Prince of the Arabians, whom he had left behind, beeing pursued, whom he couered with his owne mantle, and appointed a woman to attend vpon her, and left with her two milch camels: This his kindnes was not lost: for afterward he beeing besieged by the Arabians, and put to a great straight, was deliuered by the meanes of that Captaine, whose wife he had succoured in her extremitie.

CHAP. XIII.

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1. The text with the diuerse readings.

1. Let euery soule be subiect to the higher (or *supereminent*) powers: for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoeuer therefore setteth *himselfe* against the power, (*resisteth, B.G.L. but there is an other word for that afterward*) resisteth the ordinance of God: and they that resist, shall receiue to themselues condemnation. (*iudgement, V.*)

3 For rulers *B.* (*magistrates, G. Be.* ἄρχοντες) are not to be feared (*are not a feare, Gr.*) for good works, but for euill: wilt thou then not feare (*be without feare, G.*) the power? doe well, so shalt thou haue praise of the same.

4 For he is the minister of God for thy good: (*wealth, B.G.*) but if thou doe euill, feare: for he beareth not the sword in vaine: (*without cause, L. for nought, G.* εἰκῇ) for he is the minister of God, *and* reuenger for wrath (*to take vengeance, G.*) on him, that doth euill.

5 Wherefore it is necessarie to be subiect, not because of wrath onely, but also for conscience sake.

6 For, for this cause pay ye also tribute: for they are Gods ministers, bending themselues (*seruing, L. B. applying themselues, G.* προσκαρτεροῦντες, *with force and strength applying: see c. 12. 12.*) to the same purpose.

6 Giue vnto all men their dutie: tribute, to whome *ye owe* tribute; custome, to whom custome; feare to whome feare; honour, to whom honour.

8 Owe nothing to any man, but to loue one an other: for he that loueth an other (*his neighbour, L.S.*) hath fulfilled the Law.

9 For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended (*capitulated, Gr. not restoared, L. fulfilled, S.*) in this saying, namely *B. Be.* (*in this, Gr.*) Thou shalt loue thy neighbour as thy selfe.

10 Charitie doth not euill to the neighbour: therefore *is* charitie the fulfilling of the Law.

11 And that considering (*knowing, Gr.*) the season, that it is now time (*the houre, Gr.*) that we should be raised (*awake, B.*) from sleeepe: for now is saluation nearer vs (better, *then our saluation is nearer, L.B.G.*) then when we beleeued.

12 The night is past on, (*passed before, L. praecessit, but it is better interpreted processit, is past on, Be.*) and the day is approached: (*is at hand, G. is come nigh, B.*) let vs therefore cast away the works of darknes, and put on the armour of light, (*the habit which beseemeth the light, Be. ad.*)

13 So that we walke honestly, as in the day, not in ryoting, *Be.* (*or gluttonie, G. in musse, S.*) or drunkennes, neither in chambring and wantonnes, nor in strife, and envying:

14 But put ye on the Lord Iesus Christ, and take no care (*make no perswasion, Gr. B.*) for the flesh, *to fulfill* the lusts thereof.

2. The Argument, method, and parts.

IN this Chapter from the generall exhortation to the offices of charitie, the Apostle commeth vnto particular duties, as vnto the Magistrate, and then falleth againe into the commendation of loue, dehorting from grosse vices, and corruptions of life: so then of this chapter there are three parts, 1. the first of dutie to be exhibited to the magistrate, to v. 8, 2. of loue in generall, v. 8, 9, 10. 3. the dehortation is extended from v. 11. to the ende.

1. In the first the proposition is expressed, v. 1. euery soule must be subiect to the magistrate: which is confirmed by diuers reasons: 1. from the author or efficient cause, which is God, amplified by the contrarie, that they which resist magistrates, resist against the ordinance of God. 2. from the effects, the punishment of those which disobey, v. 2. 3. from the double ende of magistracie or gouernment, the praise of wel-doers, v. 3. and the punishment of them that doe euill, v. 4. 4. from the inconuenience that ensueth, he that disobeieth, violateth a good conscience: therefore for conscience sake we must be subiect, v. 5. 5. from a part to the whole: they pay tribute, therefore they must yeeld obedience also in other things, v. 6. 6. *ab aequo*, from the equitie of it: we must pay vnto all, that which is due, but subiection is due vnto the magistrate, as he proueth by diuers particulars, v. 7. *Ergo.*

2. In the second part the Apostle exhorteth vnto mutuall loue. 1. from the rule of equitie, it is a common debt, which one oweth vnto an other. 2. from the effects, it is the fulfilling of the law, v. 8. which he prooueth, 1. by a particular induction, v. 9. 2. by remooving of the contrarie effects: loue doth none euill vnto our neighbour, therefore it is the fulfilling of the law.

3. Then the Apostle concludeth with a generall dehortation from certaine vices: which is ioyned with an exhortation to the contrarie vertues. And the same is either generall vrged by two arguments: 1. one taken from the state of the regenerate, saluation is nearer now, then before, v. 11. 2. the other from the circumstance of time, which is propounded figuratiuely; the night is past, and the day is come, v. 12. Then the particular exhortation followeth, v. 13. with a dehortation from the contrarie vices: and so he concludeth againe generally concerning both, v. 14.

3. *The questions and doubts discussed.*

1. Quest. *Of the occasion, which mooued the Apostle in this chapter to entreat of the dutie of subiects to the Magistrate.*

1. *Chrysostome* thinketh, that the Apostle hauing treated in the former chapter of patience, and not rendring euill for euill, doth very opportunely now mooue obedience vnto the Magistrate; *multo enim magis illis, qui benefaciunt, &c.* for much more ought we to obey them, which deserue well of vs; if we should not be auenged of them, which doe euill.

2. Beside he giueth an other reason, that whereas the Christians had in those daies many troubles, tentations, and trialls, it was needlesse, *vanas tentationes superaddere*, to adde vaine idle tentations and occasions of trouble, namely, in resisting the Magistrates.

3. *Calvin* thinketh, that this precept was added especially, because of the Iewes, to whom it seemed a very vnmeete thing, that *progenies Abrahæ in seruitute maneret*, that the progenie of Abraham should remaine in seruitude vnder heathen gouernors: the same reason is touched by *Peter Martyr*.

4. *Pareus* addeth, that S. Pauls doctrine concerning Christian libertie, as he said before, c. 6. *we are not vnder the law, but vnder grace*, might haue beene misconstrued, as though Christiãs should not be subiect to ciuil laws: & therfore he seasonably vrgeth ciuil obedience.

5. Adde hereunto, that the Christians were defamed, as enemies vnto the policie of Commonwealths, and ciuill Magistracie: which false surmise was the cause of the persecuting of Christians, as *Clement Alexandrin. lib. 4. stromat.* therefore the Apostle to giue satisfaction to the Gentiles, thus exhorteth: this mooued *Iustinus Martyr*, in his 2. apologie vnto *Antonius* the Emperor, to cleare the Christians by many arguments of this surmised imputation: *Tolet*.

6. And further, whereas the Apostle before had taught, that Christians should not auenge themselues: some might haue gathered thereupon, that it were not lawfull to vse the defense of the Magistrate against wrongs: nay that it was not lawfull for the Magistrate to take reuenge of euill doers, therefore the Apostle verie fitly falleth into this discourse: *Gualter*.

7. And lastly, because the Magistrates were then infidels, least that the faithfull might take themselues free from the command of Infidels, as subiects from their Magistrates, seruants from their Masters, the Apostle doth interlace this treatise, *Calvin, Gualter:* for these and such like reasons doth the Apostle so inculcate this doctrine of ciuill obedience, as in this place, and 1. Tim. 12. Tit. 3. 1. and S. Peter agreeth, 1. Pet. 2, 13. 14.

Quest. 2. *How euerie soule should be subiect to the higher powers.*

1. *Euerie soule.* 1. The soule is put, a part for the whole, by the figure *synecdoche*, according to the phrase of Scripture: as *Haymo* giueth instance of that place Gen. 46. how Iacob went downe to Egypt with 70. soules: and Act. 27. there were 275. soules with Paul in the ship: as sometime the flesh, the other part of man is taken for the whole: as *all flesh shall see the saluation of the Lord*. 2. But *Origens* conceit is here somwhat curious, as *Martyr* and *Erasmus* note, that it is not said, *euery spirit*, but euery *soule*, for the spirituall man, which hath renounced the world, hath nothing wherin to be subiect to the superior powers: as the Apostle said, *gold & silver haue we none:* he that hath none of these, *nõ habet vnde subiaceat potestatib.* hath nothing wherein to be subiect to the powers, &c. But euen the Apostles themselues were

obedient

obedient vnto them. 3. he ſaith, *euery ſoule, quia debet eſſe voluntaria ſubiectio*, becauſe this ſubiection muſt be voluntarie, not onely in bodie, but in ſoule, *Gorrhan.* 4. and further by this is ſignified, that all mortall men, none excepted, ſhould be ſo ſubiect; and therefore he ſaith, *euery ſoule.* 5. *Caietane* yet noteth further, that not onely our bodies, and our ſubſtance, but euen our ſoules ſhould be ſubiect vnto the ſecular powers, *in ijs quæ poſſunt legitime imperare*, in thoſe things, wherein they may lawfully command.

Be ſubiect. The word is ὑποτασσέσθω, which ſignifieth to be *ſubordinate:* where 1. is inſinuated the order of gouernment, which whoſoeuer reſiſteth, bringeth in diſorder and confuſion. 2. and *Chryſoſtome* noteth, that he ſaith not, be *obedient*, but be *ſubiect*; which is a generall word, comprehending all other duties and ſeruices. 3. but this muſt be limited vnto thoſe things, which are lawfully commanded: for otherwiſe, if they ſhall require any thing againſt the glorie of God, and our conſcience, we muſt follow the example of the Apoſtles, Act. 4. to obey God, rather then man, *Gualt.* ſo *Haymo* well obſerueth, that as man conſiſteth of bodie and ſoule, ſo he muſt inviolably in his ſoule, *ſeruare fidem Deo*, keepe his faith vnto God, and in his bodie ſerue the powers.

To the ſuperior or chiefe powers. 1. The vulgar Latin readeth, *ſublimiaribus*, higher powers: which *Eraſmus* and *Beza* thinke not to be ſo fit, becauſe the word in the originall is not in the imperatiue: and this would giue occaſion to ſome to thinke, that obedience ſhould be giuen onely to the chiefe magiſtrate. But they are called high in reſpect of the people, ouer whom they are ſet, not compared among themſelues: for not onely the King as the chiefe, but other inferiour officers and miniſters are to be obeied; as S. Peter ſheweth, 1. epiſt. 2. 3. 14. 2. *Caietane* obſerueth, that this word *high*, or *excelling*, is added to exclude tyrants, who are not excelling Lords, and ſo he taketh the Apoſtle to ſpeake *de legitimis poteſtatib.* of lawfull powers: but I preferre the *ordinarie gloſſe*, which vnderſtandeth the Apoſtle of ſecular powers, *ſiue bonis, ſiue malis*, whether good, or euill: and *Peter Martyr* obſerueth well, that here we muſt not inquire, *quo iure, quaue iniuria*, by what right or wrong, theſe powers obtained their authoritie: for the Romanes by *force*, not by right, were at this time Lords of the world: but the Magiſtrates for the preſent are to be obeied. 3. *Chryſoſtome* alſo noteth well, that the Apoſtle ſpeaketh not of the perſon of the gouernors, *ſed de ipſa re*, but of the thing it ſelfe, of their authoritie, and power: that howſoeuer they are vnworthie of their authoritie, which abuſe it, yet the power, which they haue, is to be obeied. 4. *Lyranus*, and *Haymo* before him, thinke this place to be vnderſtood of ſpirituall gouernors, and Prelates, as well as ſecular and ciuill: but *Chryſoſtome*, and *Baſil. lib. de conſtitut. Monach. c.* 23. doe better interpret this place of ciuill gouernors: and *Baſils* reaſon is, becauſe the Apoſtle afterward maketh mention of tribute, which is due onely to the ſecular power: And therefore *Calvine* iuſtly taketh exception to the Romaniſts, which out of this place would conclude, that obedience is to be giuen alſo to the Prelates of the Church. *Pererius* here, *diſput.* 1. *numer.* 3. oppoſeth *Baſil* vnto *Calvin*, who ſhould thinke, that obedience to Prelates may be concluded out of this place: but *Baſil* in the place before alleadged, directly ſheweth, that the Apoſtle ſpeaketh *de poteſtatibus mundi*, of the worldly, not of ſpirituall powers: onely he reaſoneth from hence, from the leſſe to the greater; that if ſuch obedience be to be giuen to temporall gouernors, *quanto magis, &c.* how much more to ſpirituall; and then for proofe hereof, he alleadgeth that place, Heb. 13. 17. *Obey thoſe which haue the ouerſight of you.*

3. Queſt. *How the powers that be, are ſaid to be of God.*

1. God in the beginning gaue a threefold power vnto man: firſt ouer himſelfe: God gaue vnto man freewill, whereby he ſhould gouerne all his actions: then he gaue him power ouer the other creatures: and thirdly, he gaue vnto man power ouer man, firſt in families, as vnto the father ouer his children, to the maſter ouer his ſeruants, to the husband ouer his wife: then in the politike regiment, of what kind ſoeuer it be, whether *Monarchicall*, of one, *Ariſtocraticall*, of many, and thoſe the beſt, or *Democraticall*, which is the popular ſtate: all theſe had their beginning from God, ſome mediatly, ſome immediatly. *Pareus.*

But it will be asked, how and when this order of gouernment, was firſt inſtituted of God: the anſwer is, that God imprinted in man by nature, this originall light, to ſee the neceſſitie of gouernment, without the which there would be no order: as we ſee, that the vnreaſonable creatures, as the ſilly bees haue their gouernor, the cranes alſo, and ſheepe: *Chryſoſtome* addeth further, maruell not, that God hath appointed rule and gouernment among men, *cum iſtud in corpore fecerit*, ſeeing he hath done the like in the bodie: for ſome parts

are made to direct and guide the rest: this naturall instinct of gouernment the Lord eftsoone confirmed by precept; as Gen.9.6. *Whosoeuer sheddeth mans blood, by man shall his blood be shedde:* which is not vnderstood of euery one, for God is not the author of confusion, but of the Magistrate, by whom the murther should be punished, *Martyr.*

3. *Tolet* here hath a very good distinction, betweene *potestas, vsus potestatis, assumptio in potestatem*, the power, the vse of the power, and the assuming of the power: for the power may be of God, when the abuse of the power commeth of the deuill, and of mans owne corruption: as Saul had his kingly power from God, but he abused it vnto crueltie: and the assuming of that power, and the entring into it, is often vnlawfull; as Abimelech by crueltie aspired the gouernment, Iudg.9.

4. Beside, the same author obserueth well a difference betweene the Ciuill and Ecclesiasticall regiment: for the first is so from God, that yet the institution thereof may be deuised by man; as a king may in his kingdome according to the necessitie of the state, erect new officers and ministers, and therefore it is called, *the ordinance of man*, 1. Pet.2.13. but the spirituall power is immediately instituted of God, and therefore the Apostle saith, Eph.4.11. *He gaue some to be Apostles, some Prophets, some Euangelists, &c.* Thus farre *Tolet* goeth well: but this that is well said, he corrupteth with a dramme of his Popish dregges; that Christ gaue this power to make Bishops, and other Ecclesiasticall ministers to Peter, which power *in successores eius amanauit, &c.* did issue forth to all his posteritie: and so, saith he, all Ecclesiasticall power did not immediately come from Christ, but onely *prima potestas*, the first power, out of the which the rest doe flow; but so is it not in the secular state.

Contra. 1. As though the other Apostles did not as well constitute Bishops, Elders, and other officers, as well as Peter: the Deacons, Act.7. were chosen by the common consent of the Apostles: and *Paul* and *Barnabas* ordained Elders in euery Church, Act.14.23. 2. it will be hard for him to proue the Pope to be Peters successor, and to succeede in his Apostolicall power. 3. If the originall Ecclesiasticall power onely were immediatly from Christ, so is it in the secular also: for that originally hath Gods immediate warrant, that there should be rulers, and gouernors ouer the people: and so there should be no difference at all in this behalfe. 4. Wherefore we acknowledge this a true difference betweene the Ciuill and Ecclesiasticall state propounded by *Tolet*, but againe reiected, and disavowed by him; that euery Ecclesiasticall office and ministrie was immediatly instituted by Christ, and his Apostles, though now mediatly by the Church, men are assumed to these offices; but in the Ciuill gouernment, the institution onely in generall is from God, many particular offices haue beene inuented by men.

4. Quest. *Whether euery superiour power be of God.*

That euery Magistracie and gouernment is not of God, it may be thus obiected.

1. The Lord saith by his Prophet Hoshea, 8.4. *they haue set vp Princes, but not by me: they haue made Princes, and I knew it not.*

2. A tyrannicall gouernment is not of God, but many gouernments in the world are tyrannicall, as of the Turks and Mahometans.

3. Magistrates are created, and appointed by men, and S. Peter calleth them humane ordinances, 1.Pet.2.13. therefore they are not all of God.

4. Sathan is called the prince of the world, Ioh.14.30. yea the god of the world, 2.Cor.4.4. and he taketh vpon him to distribute the kingdomes of the world, Matth.4.9. therfore they are not of God.

5. And if euery power were of God, then the supreame authoritie, which the Pope chalengeth ouer the vniuersall Church, should be of God.

Ans. First in generall this distinction is to be premised, which may serue to dissolue euery particular obiection: we must make a difference betweene the power in it selfe considered, and the way of attaining vnto that power, and the vse or manner of execution: the first is alwaies of God, but not the second, and the third, for when any by briberie, crueltie, or any other corrupt meanes, attaineth vnto any Magistracie, or if he abuse his power to the maintenance of superstition, and to oppresse the people of God, in neither of these respects, is it said to be of God. *Origen* doth thus illustrate this, by the similitude of the parts of the bodie, as the sight and hearing, are naturall faculties giuen vs of God, and yet men may abuse them *ad impia & iniqua ministeria*, to wicked and vngodly seruices: *Chrysostome* sheweth

this difference by the example of mariage: carnall copulation lawfully vsed in mariage is of God, yet there may be an vnlawfull cohabitation and copulation with women, which is not of God: so in the Magistracie, we must distinguish betweene the institution and the abuse thereof, the first is of God, so is not the other: now for a further answear in particular we say,

1. To the first place obiected out of Hoshea, diuerse answears are made. 1. *Hierome* thinketh that the Prophet speaketh of Saul, who was chosen *errore populi, non voluntate Domini*, by the error of the people, not by the will of God: but it is euident, that the Prophet in that place toucheth the preposterous setting vp of Ieroboam and his idolatrie, as v. 5. *Thy calfe O Samaria did cast thee off*. 2. Wherefore the better answear is, that concerning the thing it selfe, the renting of the kingdome from Salomon, and giuing of tenne tribes to Ieroboam, was the Lords owne act, as the Prophet Abiah saith, 1 King. 11. 31. but in respect of the circumstances, as the rebellion of the people against their lawfull king, and their falling away from his obedience, without consulting with God, so was it not the Lords act, *Pareus*. 3. *Pet. Martyr* saith further, that he is said to haue raigned but not by God, in respect of the manner of his gouernement, *quia se non accomodauit ad scriptam & patefactam Dei voluntatem*, because he applyed not himselfe to the written and reuealed will of God. 3. *Faius* putteth both these answears together, that Ieroboam and such other gouernours, are said to raigne, but not by God, because they invade the kingdome, *praeter ordinem, &c.* beside or contrarie to the order instituted of God, *& sibi non Deo regnant*, they raigne for themselues, not vnto the honour and glorie of God: yet the power it selfe which they haue is of God: to this purpose *Gregorie* writeth well, as he is alleadged in the ordinarie glosse, *tumoris elatio, non ordo potestatis in crimine est, potentiam Deus distribuit, elationem potentiæ malitia nostræ mentis invenit*, the swelling pride, not the orderly power is to be blamed, God giueth the power, but the proud vsage of the power, the malice of mans minde hath found out, &c.

2. Tyrannicall gouernement, as it is tyrannicall is not of God, for that is the fault and corruption of the gouernour: but the power it selfe of gouerning is notwithstanding of God: riches gotten by vsurie, extortion, and other euill meanes, cease not to be the gifts of God, and good in themselues, though they are not good to them, which get them euill: so we must here discerne betweene the right which God hath in such things, which alwaies remaineth in God, and his iudgements, whereby he so distributeth such things, as the corruption of man often concurreth in them, and the vniust vsage or vsurpation, or acquisition, whereby such things, though good in themselues, yet are not good vnto such vsurpers.

3. The second clauses exclude not the first: though diuerse formes of gouernements are found out by men, the first institution notwithstanding was from God: as the fruits of the earth are brought forth by the industrie and labour of man, yet cease they not to be Gods gifts: so Ecclesiasticall functions, as of Apostles, Prophets, were at the first immediately appointed by God: yet now also Pastors are of God, though called mediately by men. And S. Peter calleth the Magistracie an humane ordinance, both *subiective*, because man is the subiect thereof, by whom it is executed, and *obiective*, because humane affaires are the obiect thereof, and τελικῶς, in respect of the ende, because it is for mans good: yet the originall institution is of God.

4. Sathan is called the Prince of the world, not simply as though he did what he would, but because he is Gods minister in the world, and vsed for the punishment of worldly men, and hath so much power ouer men, as is graunted vnto him: and he is called the God of the world, because he is so reputed of worldly men: and Sathan therein lyed, in saying that the kingdomes of the world were his to bestowe.

5. The episcopall authoritie of the Bishop of Rome, so he were a right Bishop, we denie not to be of God: but his challenge of vniuersall dominion, is not *potestas, sed potestatis vsus*, a power, but an abuse or disease of the power, which he hath not by Gods ordinance, but by his owne ambition, the deuils instigation, and Gods sufferance and connivence, *Pareus*.

Quest. 5. *How farre euill gouernours haue their power from God, whether by his permission and sufferance onely.*

1. *Pererius* here taking occasion to slaunder the Protestants, that they should hold, that *Deus est vere author & effector quorumlibet peccatorum*, God is the very author and effector

of any sinnes whatsoeuer; findeth great fault with *Bucer* for thus writing, that whosoeuer hath any power whether he vse it well or evill, or come vnto it by right or wrong, that it is vndoubtedly true, *eam potestatem à Deo accepisse*, that he receiued that power from God, &c. whereupon he inferreth, that he which by manifest tyrannie invaded the gouernement, *Dei fuerit consilio & voluntate assumptus*, was by the counsell and will of God assumed and taken vnto that gouernment: and further he falleth into a great admiration, that they which denie obedience to Christs Vicar, yet doe perswade obedience to be giuen to euery Tyrant: to this purpose *Pererius, numer. 6.* And consequently the opinion of the Romanists is, that euill gouernours doe rise vp in the world, *permittente Deo*, God onely so permitting, *Tolet annotat. 3.*

Contra. 1. It is a meere slaunder, that Protestants lay any such imputation vpon God, as to make him the author of euill: nay the Romanists are rather guiltie hereof, that affirme God to be a permitter and sufferer of euill: for he which suffereth euill to be done, which he can hinder, must be accessarie vnto it: we say then, that God is neither an actor nor a permitter of euill, as it is euill: his permission we graunt, but such as is ioyned with his will, for that which God would not haue done in the world, cannot be done: but for the more full explanation of this point, I referre the Reader to the 64. question vpon the 1. chapt. of this Epistle.

2. But that euill gouernours doe not rule onely by Gods permission is euident out of Scripture, as it is here alleadged by the *ordinar. glosse*: as Iob. 34. 30. *qui facit regnare hypocritam, &c.* which causeth an hypocrite to raigne for the sinnes of the people, &c. as the vulgar Latine readeth: and Hosh. 13. 11. *I gaue a king in mine anger, &c.* and hereupon the *glosse* inferreth, *datur improbis nocendi potestas*, power to hurt is giuen to the wicked, that the patience of good men might be prooued, &c. and further it is added, *per potestatem diabolo datam, & Iob probatus est, vt iustus appareret, & Petrus tentatus est, ne de se presumeret, & Paulus colophizatus, ne se extolleret, & Iudas damnatus vt se suspenderet*: by power giuen vnto the Deuill, both Iob was prooued, to appeare iust, and Peter tempted, that he should not presume of himselfe, and Paul buffeted, least he should extoll himselfe, and Iudas damned, to hang himselfe, &c. here their owne glosse is against them, which maketh God a giuer of that power, which wicked gouernours abuse. This is then our assertion, that euill gouernours rule not by Gods permission onely: for in the Scripture God is said to haue raised and stirred vp the Assyrians and Babylonians: But therein Gods prouidence is seene, and such euill gouernours are not sent without Gods secret will and ordinance, for the punishment of mens sinnes: as *Pet. Martyr, Deus arcana & efficaci voluntate voluit eos imperare*, God by his hid and the same effectuall will would haue them to rule: though then they doe not either attaine vnto the place of gouernement, by lawfull meanes, and according to the rules of Gods reuealed will, neither doe rule after the same, yet by his secret will and prouidence they are appointed thereunto for the execution of Gods iudgements, which are most iust.

3. Neither is a Tyrant to be obeyed, if he command any thing contrarie to the word of God: such are the lawes of the Pope, which maintaine superstition and idolatrie: and though a Tyrant in his proper place of gouernment is to be obeyed, it followeth not, the Pope should: for the one (though a tyrant) beareth sway in temporall things, wherein the conscience is not touched, and in his proper seignorie, which he is aduaunced vnto: but the Pope doth tyrannize in spirituall things and ouer the conscience, and out of his owne precinct and iurisdiction: so that he commandeth as a Lord out of his owne territorie, where no obedience is due: As for his supposed vicardome, it is but an idle fansie and Popish dreame.

Quest. 6. Why the Apostle saith againe, *The powers that be, are ordained of God.*

1. The *vulgar Latine* readeth, *The things which are, are ordained of God*, and so *Anselme*, and the *interlinear. gloss.* wherein a double error is committed, for the word *powers*, which is in the originall, is omitted, and the word *ordinata*, ordained, is put in the *neuter*, which in the Greeke is in the feminine, answearing vnto *powers*: and beside, as *Tolet* well obserueth, *annot. 4.* these words would beget an erroneous sense: for all things that are, are not ordained of God, as warre, sickenes, pouertie: for then it were not lawfull to preuent any of these: for Gods ordinance must not be resisted.

2. *Origen* omitteth this clause altogether: and *Erasmus* coniectureth, that this clause might

might be inserted by some interpreter, by way of explanation: but seeing *Chrysostome* hath it, and the Syrian interpreter, with other auncient copies, this conceite cannot be admitted.

3. Neither yet is it a repetition of the same thing, which the Apostle set downe before, *euerie power is of God*, to shewe God to be author and founder of these powers, as *Oecum.* for there had beene here no great neede or vse of such repetition.

4. *Haymo* thinketh, that the Apostle in the second place vnderstandeth *iura potestatum*, the rights belonging to these powers: that not onely the power it selfe, but the right of governing is of God; but these two cannot well be distinguished, the power and the right of the power: *Beza* thinketh that in the first place, the Apostle in generall shewed the dignitie of the magistracie, in the second, the distribution of the same dignitie: because there are diuerse degrees of magistracie, to shewe, *ipsis infimis ordinibus, &c.* that we are to yeeld obedience to the lowest orders of gouernement: but this was comprehended in the former sentence, *Euerie power is of God*, that is, whether superiour or inferiour, none are excluded.

5. Some doe inferre, because the Apostle saith, *They are ordained, &c.* that there is an order and certaine degrees in gouernement, some are superiour to others: *Bonifacius* 8. *in the extravagant vnam sanctam:* but it is euident by the words following, where the power is called διαταγῆ, the ordinance of God, that this *ordaining* hath reference vnto Gods institution, not to the distinction and order of degrees in the powers: But whereas *Boniface* in that place, vpon this supposed ground buildeth the preheminence of the Ecclesiasticall power aboue the Ciuill, and so would make the Pope the Lord paramount aboue all, the vanitie of this conceite shall be examined among the controversies following.

6. *Theodoret* by *ordaining* vnderstandeth the diuine *prouidence:* the *ordinar. glosse* interpreteth, *rationabiliter disposita*, reasonably disposed: but more is signified then so: for there are many things disposed of in the world by Gods prouidence, which yet it is lawfull to resist, as *Tolet* noteth *annot.* 4.

7. Wherefore the *emphasis* or force of this sentence, lyeth in the word *ordained*, which amplifieth that which the Apostle said before: that these powers are not simply of God, as other things, but specially ordained, that is, by speciall precept from God: there are other things of God, as famine, warre, sickenes, pouertie, but not ordained by precept and commandement: Thus *Tolet*, likewise *Faius:* that by *ordaining*, is vnderstood, *praeceptum esse à Deo*, that it is commanded of God, that obedience should be yeelded to magistrates: so also before them both *Hyperius:* and three wayes may these powers be said to be ordained or ordered: first in respect of God, because thy are by him instituted and appointed: secondly in regard of themselues, the Lord hath set them certaine limits and bounds, whereby they should be ordered: thirdly in respect of those which are to be ordered: God would haue order among men, some to rule, some to obey: like as in a campe there are some leaders and captaines, others are appointed to followe, and to be ranged in their rankes, as the souldiers, *Pareus.*

Quest. 7. *Of not resisting the power.*

1. He that resisteth, the word is ἀντιτασσόμενος, which properly signifieth *disordered*, or *counter-ordered, ordered against:* which sheweth that all rebellion is a disorder, ἀταξία, a verie confusion, *Pareus.*

2. Diuerse wayes is the power resisted, either *aperta vi*, by open violence and rebellion: or *fraude*, by deceipt and craft, when the power is deceiued and misinformed, which is an ordinarie thing in Princes Courts, *Martyr: Tolet* addeth a third, *qui praecepta negligit, &c.* he that neglecteth the precepts of the Prince, and withholdeth duties, as to pay tribute, and such like, therein sheweth himselfe contrarie to Gods ordinance.

3. *Chrysostome* obserueth the phrase, that the Apostle saith, not he which obeyeth the Magistrate, therein submitteth himselfe to Gods ordinance, but by the contrarie, *he that resisteth the power, resisteth Gods ordinance*, to shewe, that *non gratiam sed debitum illis obediendo praestemus, &c.* that we doe not shewe them a pleasure in obeying, but pay our debt: and further he inferreth, that no man should thinke *subiectionem turpem*, that this subiection is vile, seeing God hath appointed it.

4. *Origen* here also noteth, that we must not vnderstand such powers as persecute the faith: for in such a case it is better to obey God then man: and the reason is, as *Tolet* obserueth, *quia nemo debet potestati obedire contra Deum*, no man must obey the power against God, of whom the power is.

5. *Gerrhan*

5. *Gorrhan* maketh this obiection: that if it be not lawfull to resist any power which is of God, then not the power of Sathan: he answeareth that it doth not followe, because that is, *potestas permissionis, non commissionis*, a power of permission not of commission: or rather it is not so much a power which the deuill exerciseth, as an abuse of power, and therefore we are to resist him: And so concerning such powers, which commaund or allure to any thing which is euill, *Augustines* rule must be followed, *contemne potestatem timendo maiorem potestatem*, contemne the power, by fearing a greater power.

6. *Pet. Martyr* well obserueth here, that although it be not lawfull to resist the powers, by rising vp, or practising against them, yet one may make an escape by fleeing away from the force of the magistrate: as Dauid was let downe at a window out of his owne house by his wife, and so escaped Sauls hands; and so was Paul at Damascus, let downe in a basket by a windowe, as 2. Cor. 11. but the case is otherwise, when one is apprehended, and committed to prison, for then he thinketh it not lawfull for a man though vniustly imprisoned, to breake prison; because it is against the lawe, *& audaciam idem faciendi, &c.* and it would minister boldnesse to malefactors to commit the like: adde hereunto, that thereby an other mans life is endaungered, as the keeper vpon the escape of his prisoners is like to be punished: and further it were a betraying of their cause, to make a priuie escape: this made S. Paul, that though his bonds were loosed, and the prison doores opened, yet he would not flee away: nay he refused to be sent away priuily, when the gouernours sent vnto them to depart, Act. 16. yet euerie escape of the innocent out of prison is not to be condemned, if it be not procured by some sinister practise by themselues, as by fraud or violence, but by some other meanes, as the voluntarie connivence or negligence of the keeper, or some other way as it were made by God: for so we reade, that Peter escaped out of prison, the doores beeing opened by the Angel before him, Act. 12. but this is not rashly to be done for the aforesaid reasons, but vpon good warrant, when God shall as it were make a way for a man to set him free.

Whether it be lawfull for one vniustly imprisoned to breake prison.

Quest. 8. *What kind of iudgement they procure to themselues, which resist the magistrate.*

1. Whereas the Greeke word κρίμα, signifieth both condemnation, as *Beza, damnation*, as the *vulgar Latine: iudgement*, as the *Syrian* interpreter: *punishment*, as *Piscator:* some take this to be vnderstood not of eternall punishment, but of the temporall inflicted by the Magistrate: when as the powers beeing offended, doe either punish rebells with death, or cast them into prison, *Haymo:* so also *Vatablus*. 2. *Lyranus* contrariwise interpreteth it, *de aeterna morte*, of euerlasting death, not excluding also temporall punishment: so also *Martyr*. 3. Some vnderstand *pœnam*, punishment generally, without limitation, *Olevian, Piscator, Iunius annot.* 4. Some will haue the punishment in this life vnderstood, whether inflicted by the Magistrate, or by God himselfe, who will take reuenge for the transgression of his owne ordinance, as is euident in the fearefull punishment of rebellious Core, Dathan, and Abiram, Numb. 16. *Pareus, Gualter:* and so before them *Chrysostome* and *Theophylact, cum à Deo, tum ab hominibus pœnas dabunt*, he shall endure punishment both from God and men. 5. But all these are better ioyned together; that such as resist the Magistrate are punished by the publike lawes, and God often taketh reuenge also; beside they make themselues guiltie of euerlasting damnation, which is due vnto the transgression of Gods commandement, and the violating of his ordinance, *Faius*. 6. *Tolet* hath here this conceite by himselfe, it is said, *they shall receiue iudgement*, because beeing not restrained by the Magistrate, whom they stand not in awe of, they cast themselues into those sinnes, for the which *damnationem incurrunt*, they incurre damnation: but here the Apostle speaketh of that punishment which is due for the resisting of Gods ordinance. 7. *Pareus* here obserueth well these two things, that the purposes and endeauours of such are frustrate, and beside they shew their madnes and foolishnes, in beeing accessarie to their owne punishment: for it is an vnwise part for one to procure his owne hurt.

Quest. 9. *How the Prince is not to be feared for good workes, but for euill.*

1. Concerning the words in the originall they stand thus, *Princes are not a feare of good worker*; and so the *vulgar Latine*: that is, *for good workes*, as the *Syrian* interpreter putteth it in the datiue, *bonis operibus*, to good workes: so also *Tertullian* readeth in *scorpiano*: and *Beza* followeth this sense, and the meaning is, that they are not a terror, or to be feared, *ratione*

one boni operis, by reason of the good worke, *Lyran*, or *his qui sunt boni operis*, to them which are of good workes: *Gorrhan*: so before him *Chrysostome*, *bene agentibus*, to those which doe well: *good workes* are here to be vnderstood, not as Diuines take them, for morall workes, but for ciuill workes agreeable to the publike lawes, which are either against the diuine lawe, whereof the Magistrate ought to haue speciall care, or against the positiue constitution, *Pareus*.

2. Touching the occasion of these words: *Tolet* will haue them to depend of the former sentence, and to shewe the cause, why they which resist the powers, doe *receiue iudgement to themselues*, because they contemne the Magistrate, who is ordained to restraine ciuill workes: and so they without restraint fall into euill, and so incurre punishment: but the better coherence is, to make this an other argument, to mooue obedience to the higher powers from the vtilitie thereof, as *Chrysostome*; or *à duplici fine*, from the twofold ende of magistracie, which is for the punishment of the euill, and praise of the good.

3. They which doe good workes, must feare the Magistrate still, but *timore reverentiæ non seruili*, *&c.* with a reuerent, not a seruile feare, as the malefactors doe, which hauing a guiltie conscience, are afraide of punishment, to be inflicted by the Magistrate, *Gorrhan*.

Quest. 10. *What it is to haue praise of the power*, v. 3.

1. Whereas often it falleth out, that the Magistrate doth punish the good, and encourage the wicked, how then is this true, which the Apostle saith, *doe well and thou shalt haue the praise of the same:* the answear is, that first we must distinguish betweene the power it selfe and authoritie, which is ordained of God, to these ends, for the reward of the good, and punishment of the euill, and the abuse of this power: secondly, although gouernours abusing their power, do offend in some particulars, yet in generall more good commeth by their gouernement, then hurt: as vnder cruell *Nero*, there was some execution of iustice, for Paul was preserued by the Romane captaine from the conspiracie of the Iewes, and appealed vnto Cæsar, which was then Nero, and his appeale was receiued.

2. It will be obiected, that euen vnder good Princes, where there is punishment for offenders, yet the righteous receiue not their reward. 1. *Origen* thus vnderstandeth these words, *thou shalt haue praise of the same, &c.* that is, in the day of iudgement, *ex istis legibus laudem habebis apud Deum*, by these lawes thou shalt haue praise with God for keeping them, &c. but the Apostle speaketh not of hauing praise by the lawes, but of the power, that is, the Magistrate. 2. *Augustine* thinketh it is one thing to be *praised of the power*, that is, to be commended and rewarded by it, an other *laudem habere ex illa*, to haue praise of it, that is, *exhibit se laude dignum*, he sheweth himselfe worthie of praise, whether he be actually praised or not of the power: *Tolet* alloweth this sense, though he take the distinction betweene these phrases to be somewhat curious: so also *Haymo*: but the Apostle speaketh not simply of hauing praise and commendation, but of hauing it from the Prince. 3. the *ordinar. glosse* thus: thou shalt haue praise of the power, *si iusta est ipso laudante*, if it be iust it will praise thee, *si iniusta, occasionem prebente*, if vniust, it will giue thee occasion of praise: so also *Gorrhan*, it shall ptaise thee, either *causaliter*, by beeing the cause of thy praise, or *occasionaliter*, by beeing the occasion, &c. *causa erit maioris coronæ*, it shall be the cause of thy greater crowne, *gloss. interlin. laudaberis apud Deum*, thou shalt be praised with God, *Haymo*: but the Apostle speaketh of receiuing praise from the power: as *Chrysostome* and *Theophylact* well obserue, *erit laudum tuarum præco futurus*, he shall be a setter forth of thy praise. 4. *Bucer* thinketh that the Apostle alludeth vnto the custome of the Grecians and Romanes, among whom they which had done any notable exploit, were praised publikely, or priuately: but S. Paul speaketh in generall of the office of all Magistrates whatsoeuer. 5. *Pet. Martyr* thinketh, that it is no small part of praise, *absolvi in iudicio*, to be absolued in iudgement: as it was no small praise to *Cato*, beeing so often accused still to be freed and absolued: it is also a great praise for a man to be so innocent, that nothing can be obiected against him in iudgement: as *Fimbria* beeing asked, what he could obiect vnto *Scevola* so innocent, and harmelesse a man, answeared, *quia telum toto suo corpore non receperit*, because he receiued not his weapon whole into his bodie: but it is one thing to receiue praise and reward, another to be freed onely from punishment. 6. Wherefore I take this to be the better answear, that first the Apostle speaketh here, of the power it selfe, and of the true ende, wherefore it was ordained, and not of the personall faults in those, that abuse this power:

for

for if the good be not rewarded, as well as the euill punished, it is the fault of the gouernors: adde hereunto, because it is not possible for a Prince to reward all good subiects; that by praise we must vnderstand, *omnia commoda & priuilegia, &c.* all the priuiledges and commodities, which are by the lawes offered to good subiects: *Pareus:* they are praised, that is, counted worthie, *qui participent omnibus ijs bonis, &c.* to be made partakers of all those benefits and commodities, for the which commonwealths came first together, *Bullinger:* as good subiects enioy libertie, possession of their lands, and goods, defense from wrong, and such like, and as occasion may serue, may receiue also praise and encouragement from the Magistrate.

Quest. 10. *How the Magistrate is said to be Gods minister for our wealth or good.*

1. Some vnderstand this onely of the power to punish, *loco Dei vindicat*, he taketh reuenge in Gods place, *gloss. interlin. Lyranus.* 2. *Haymo* giueth these two senses: he is Gods minister to defend thee from wrong: or for thy good, *that thou doe no euill:* but this expresseth but one part of this ministring power. 3. therefore *Chrysostome* better, *voluntati Dei cooperatur, &c.* he worketh according to Gods will in punishing of the euill, and in rewarding the good, and therefore he is called his minister: so also *Theophylact, voluntati Dei obsequitur*, he obeyeth the will of God, as in commanding chastitie, in forbidding auarice and theft: like as the Lord is, so must the minister be: but God loueth the iust and punisheth the wicked, therefore so should the magistrate do, that is Gods minister. 3. and generally they are Gods ministers, 1. because they are ordained of God. 2. they are as gods in earth, in respect of their preheminence and authoritie ouer others. 3. in regard of their office, because they doe execute iustice in the earth, in awarding rewards to the righteous, and punishments to the wicked. 4. whereas the Prince is called λειτουργος, the minister of God, which name and title also agreeth to the spirituall pastors, who are the ministers of God, yet they are ministers in a diuerse kind: both agree in their institution, which is from God, and in the generall ende, which is to seeke the good of Gods people, yet they differ both in the obiect: for the pastors charge, is onely about spirituall things, the Prince is occupied also in caring for temporall: as also in the meanes: for the Prince by his sword and coactiue power procureth the good of his subiects: but the pastor seeketh it by the preaching of the word, the administration of the Sacraments and discipline, and other spirituall meanes.

For thy good.] That which the Apostle called before, ἔπαινον, *praise*, now he nameth ἀγαθον, *good:* which is either *naturall, morall, ciuill*, or *spirituall* good; the Magistrate procureth all these: the *naturall* good, as in preseruing the liues and bodies of his subiects; the *morall* good, in commanding vertue, and punishing vice; the *ciuill*, in maintaining their goods and possessions; their *spirituall* good, in setting forth and defending the true religion, *Pareus.*

11. Quest. *How the Magistrate is said, not to beare the sword for nought*, v.4.

1. *Lyranus* doth indifferently vnderstand this of the materiall sword which the ciuill power hath, or of the Ecclesiasticall: but the whole course of the Apostles speach sheweth, that he speaketh of the Ciuill power, to whome tribute, and such other customes belong.

2. By the sword, he vnderstandeth the power of exercising and drawing forth the sword against offenders: and he alludeth to the custome of Princes, which haue the sword carried before them, and other ensignes of their authoritie.

3. There are three vses of the ciuill sword, the one is *ad vindictam*, to be reuenged of the euill: *ad protectionem bonorum*, for the protection of the good: and, *ad executionem iustitiæ*, for the execution of iustice.

4. He beareth not the sword, εἰκῆ, in vaine: that is, *temere*, rashly, *Beza:* because he hath his authoritie from God, nor, *sine causa*, the vulgar Latin, without some certaine cause or ende, namely, the punishment of the euill.

5. And so he is called a reuenger vnto wrath. 1. which some vnderstand of the diuine wrath, which is executed by the Magistrate: or to shew the wrath of God in time to come, *Gorrh. Hug.* 2. rather by wrath we vnderstand the punishment it selfe inflicted, which is an effect of wrath, *Pareus, Tolet, Sa.*

Quest. 12. *Of the right vse of the sword, both in time of peace and warre.*

1. Concerning the vse of the sword in time of peace, three things are requisite, 1. that there

there should be good lawes enacted, and established. 2. that there should be vpright iudgement according to those lawes. 3. that of such iudgements once giuen, there should be iust execution.

1. In the making of lawes, three things must concurre, the matter of the lawe, the end and scope, and the extent. 1. for the matter, it must be agreeable to the lawe of nature, and to the will of God: Princes must not make lawes according to their owne minde, but such as may be consonant to the pure and perfect will of God: hereupon it was, that the law-makers among the Gentiles would alwaies ascribe the invention of their lawes to some one of the gods, to winne more credit vnto them: *Zoroastres* who gaue lawes to the *Bactrianes* and *Persians*, did make *Oromazen*, whom they held to be a god, the author of his lawes: *Trismegistus* among the Egyptians, *Mercurius*: *Minos* among the *Cretensians*: *Iupiter Carundas* among the *Carthaginians* made *Saturnus* his author: *Lycurgus* among the *Lacedemonians*, *Apollo*: *Solon* & *Draco* among the *Athenians*, *Minerva*: *Xamolpis* among the *Scythians*, *Vesta*: *Numa* among the *Romanes*, the goddes *Egeria*: and *Mahomet* commended his *Alcaron* to the *Arabians*, vnder the name of Gabriel the Arkeangel: But these were their fabulous conceits: we haue indeede the booke of God, a perfect rule and line of all iust lawes: secondly, the end and scope of lawes must be to suppresse vice and maintaine vertue: the lawmaker must intend the publike good, and not his private gaine: thirdly, for the extent of these lawes, they must include all: some must not be bound vnto the lawes, and others free: and therefore it is dangerous to giue priuiledges and immunities to some persons, by vertue whereof they may without checke and controlment transgresse the lawes: *Papinianus* is worthie of honourable memorie, who choose rather to die, then to excuse the parricide of *Antonius Bassianus* the Emperour.

Why the Gentiles made the gods the authors of their lawes.

2. As good lawes must first be made, so iudgement must be exercised according to those lawes: that the iust case may be discerned from the false, and good men from the euill: *Antisthenes* was wont to say that those commonwealths were declining, wherein *boni à malis nihil differunt*, good men did nothing differ from euill: Now in the processe of iudgement these rules must be obserued. 1. that the Iudge be willing to admit all complaints, and to take knowledge of all causes, and aggrevances: this was the fault of Sauls governement, that the oppressed could not haue iustice, which made many that were aggreved to flocke and haue recourse vnto Dauid: Absalom did not more insinuate himselfe into the hearts of the people, then in shewing his affabilitie in hearing the grieues, and complaints of them: In forren histories, Philip King of Macedon was killed by *Pausanias*, because he reiected his suite to haue iustice against *Attalus* that had wronged him, and after laughed him to scorne: and *Demetrius* of Macedon did much alienate the hearts of his people, because he neglected their complaints, and would cast their bils of supplication from the bridge of *Axius* into the riuer: secondly, after diligent inquisition of the cause, there must be iust iudgment giuen, without partiallitie, feare, fauour, or any other sinister affection: see *Levit.* 19. 15. among the *Thebanes* a Iudge was pictured blindfold, and without hands, to signifie that he neither should be lead by partiall affection in iudgement, or corrupted with bribes: and the Athenians had a lawe, that causes should be handled ἄνευ παθῶν καὶ προοιμίων, without proems and prefaces to stirre vp affection.

What is to be required in iudgement.

3. After iudgement must followe execution: for otherwise the lawes are in vaine and iudgement according to the lawes, if they be not put into execution: where these two things must be obserued. 1. that the execution be not too remisse: for it is profitable often for the offender himselfe to be punished, thereby to be brought vnto repentance: who otherwise might continue in his sinne; as the theife conuerted vpon the crosse was prepared by that ignominious punishment vnto repentance: and it is good for the example and admonition of others, that punishment be inflicted vpon the offenders. 2. yet the punishment must not be hastened too much, or be too severely adiudged, but with such moderation as that the partie which suffereth be not in hazard of loosing both soule and bodie.

Of the excellẽcie of lawes.

2. Concerning the vse of the sword in warring, and waging of battell: 1. it is out of doubt, that it is lawfull for the Magistrate to take in hand iust and lawfull warre; for Abraham recouered Lot by force, from them which had taken him captiue: the Centurions faith is commended in the Gospell by our Sauiour: and if it be the Magistrates office

How war is to be enterprised.

and part, to defend euerie particular person from wrong, much more the whole people. 2. but warre must be enterprised not rashly, or suddenly, but with deliberation, and not without waightie and vrgent cause. 1. as when either the Magistrate is bound by some league to helpe his confederates, as Ioshua did the Gibeonites. 2. or when the enemies offer to invade the countrey, they must by the Magistrates force be kept off, as Dauid often encountred the Philistims that assaulted Israel. 3. and in the quarrell of religion and defence of the truth, the Magistrate may fall to battell: as the other tenne tribes had thought to haue warred against *Ruben, Gad,* and the halfe tribe of Manasseh, for setting vp an altar, fearing that they had declined from the true worship of God, Iosh.22.

Quest. 13. How it is said, *it is necessarie to be subiect, for conscience sake.*

v.5. *Therefore it is necessarie ye should be subiect.* 1. first some reade, *be ye subiect vnto the necessitie, diuinæ dispositionis,* of the diuine ordinance, and so put necessitie in the datiue, *Gorrhan.* 2. the *vulgar Latine,* which many followe, put *necessitie* in the ablatiue, *necessitate subditi estote, be subiect of necessitie:* but both these readings are diuerse from the originall: where the word is not ὑποτάγητε, *be ye subiect*, in the imperatiue, but ὑποτάγηναι, *to be subiect*, in the infinitiue, as both *Beza*, and *Erasmus* well obserue: so then the best reading is, *it is necessarie to be subiect.* 3. which neither must be vnderstood of a compelling necessitie, as the *interlin. gloss. quasi ex necessitate*, as of necessitie: because he cannot *excutere iugum Principis*, shake off the yoke of the Prince: nor yet as *Augustine*, is it referred to the necessitie of this life: because we must necessarily vse temporall things, as long as we are in this world, which it is in the Magistrates power to depriue vs of: but we vnderstand rather *obligationem præcepti*, the bond of the precept, which is of necessitie to be kept: so that it is not a free thing, whether men will be subiect or no, but it is necessarie, both in respect of the wrath and reuenge of the power, and for conscience sake toward God: so in effect here are three reasons couched together, why we should be subiect to the Magistrate in respect of God, it is his ordinance, of the Magistrate, because of wrath and punishment, of our selues, that we wound not our conscience: the first is *honestum*, honest, the second, *vtile*, profitable, the third, *delectabile*, pleasant and delightfull.

But also for conscience. 1. *Ambrose* referreth this conscience, to the feare of punishment in the world to come: that men should not obey onely for feare of present punishment, but because of the iudgement to come. 2. *Chrysostome* applyeth this to the conscience of the great benefits, which we receiue by the Magistrate, that he which is disobedient offendeth against his conscience in beeing vnthankefull. 3. *Lyranus* vnderstandeth it of the particular conscience, which euerie man ought to haue, *debitum reddere*, to render that which he oweth to an other. 4. *Tolet* interpreteth it of the conscience of other sinnes, which they that are lawlesse and disobedient are apt to fall vnto. 5. *Hugo* of the conscience *quæ naturaliter dictat, &c.* which naturally suggesteth vnto a man, that the superior is to be obeyed. 6. *Erasmus* of an others conscience, which is offended by the euill example of the disobedience. 7. but here the conscience of the diuine precept must be vnderstood, which to obey bringeth peace of conscience, but to resist Gods ordinance, is a deadly sinne, *saucians conscientiam*, wounding the conscience, *Pareus:* so *Haymo, propter conscientiam mentis*, for the conscience of the mind, which we must keepe and preserue pure.

Quest. 14. *Why tribute is to be paid, vers. 6.*

For this cause: that is, as a testimonie of your subiection you pay tribute: some referre these words to the former sentence, v.4. *he is the Minister of God*, προπόσιτι sunt à Deo, they are set ouer others by God, and therefore they must pay tribute, *Haymo:* some thus expound *for this*, because they are *profitable for you, Hugo:* but these words rather depend of the next before, *because of conscience:* for the paying of tribute is a testimonie of their subiection, that they in their conscience acknowledge it to be due.

Pay ye tribute. 1. he saith, *præstatis, non datis*, you pay, not you giue, to shew that it is not giuen, but they repay it againe, in their care which they vndertake for the common-wealth, *gloss. or.* 2. the word φόρος, tribute, is deriued of φερίδαι, to beare or bring in, *quia infertur à subditis*, because it is brought by the subiects into the kings treasure, *Pareus:* or it signifieth properly portage money, which was paid for such commodities, as were brought in: and so by one kind all the rest are vnderstood, as there be diuerse other customes: as *pedagia*, which

which was paid for the passage on foot toward the mending of the high wayes: & *guidogia*, guide money for those that trauailed, and such like, *Faius*. 3. and the Apostle maketh expresse mention of the paying of tribute, taking it as a thing yeelded and acknowledged of all, because it was obiected against the Christians, that they vnder pretence of religion would free themselues from tribute, as *Iustinus* sheweth, *apolog. 2. ad Anton.*

For they are Gods Ministers. 1. Two reasons are giuen of the lawfulnes of paying tribute, both because it was a signe of their subiection, and as a recompence to the magistrate, for his great paines vndertaken in the defense and gouernement of the commonwealth. 2. the word here vsed is λειτουργοὶ, ministers, as the Magistrate before is called διάκονος, a minister, which words are not onely vsed of sacred offices, as we see, but of ciuill: and therefore that is a false obseruation of the massing Papists, Act. 13. v. 4. where by the vse of the word λειτουργῶν, *to minister*, they would prooue, that the Apostles said Masse.

Applying themselues to the same ende, &c. 1. the word προσκαρτερεῖν, signifieth more then to serue, as the vulgar Latine readeth, it betokeneth to continue, watch, to take paines in any busines, as c. 12. 12. continuing or labouring, perseuering, watching in prayer. 2. some referre these words to them that pay tribute, that they serue to this ende, *Gorrhan:* but it is euident that the Apostle speaketh of the Magistrates: that they watch ouer the people for this, not to receiue tribute, as some interpret, but it is referred to the whole dutie of the Magistrate rehearsed before, that he beareth not the sword for naught, that he is for the terror of the euill, and praise of well doers.

Quest. 15. *Of the diuerse kinds of tribute, and to whom they are due.*

v. 7. *Render therefore to all men, &c.* 1. *Chrysostome* here obserueth well, that the Apostle saith, ἀπόδοτε, *render*, not *giue*, *nihil enim gratuite dat, qui hoc fecerit*, for he doth not giue any thing freely, that doth this: for it is our dutie to yeeld obedience in all these things here specified to the Magistrate.

2. But *Origen* hath here a strange allegorie: by the powers, he vnderstandeth the ministring spirits, and by the tribute, *vectigalia negatiationis in carne*, the payments due for our trading in the flesh to the spirits exacting it of vs by diuerse tentations: but this dangerous kind of allegorizing peruerteth the sense of the Scripture, & giueth occasion of many errors.

3. *Gorrhan* calleth the first two, custome and tribute, *delictum temporale*, the temporall debt which is due vnto superiours, the other he nameth *debitū spirituale*, the spirituall debt, which is either inward, *feare*, or outward, *honour:* As though all outward honour and seruice were spirituall: the Apostle speaketh onely of ciuill honour, which is to be yeelded to the Magistrate, not of spirituall and religious honour, which is onely due to God.

4. The Apostle here nameth two kinds of payments, φόρος, tribute, and τέλος, which is interpreted, *custome*. 1. Some doe thus distinguish them, *tribute* is that which *solvitur domi*, is payed at home: *vectigal*, custome, that which is carried to the Lords house, *gloss. ordin. Lyranus* taketh *tribute* for that which was paid generally by a countrey or citie in signe of their subiection: *custome* that which is exacted of particular persons, as for traffike, merchandise: *Martyr*, *Pareus*, take the first called φόρος, for the tribute paied out of mens grounds or substance: and the *custome* due for commodities caried forth or brought in: *Beza* taketh the first for *capitatio*, poll mony, when men are taxed either by the poll, or according to their wealth: so the Syrian interpreter, calleth it *argentum capitationis*, *head siluer*, and the latter for tribute due out of their grounds, or for Merchandise, and such like: but the latter, rather called τέλος, seemeth to be the poll mony, which was paied *viritim*, man by man, as appeareth Matth. 17. 25. it is called tribute, or *census* poll mony: and the other φόρος, was such tribute, as was due for commodities brought in, as the *etymon* of the word sheweth: and the Latine word *vectigal*, is so called also *à vehendo*, of carrying: when the fruites of their grounds were brought into the citie. And so with vs there are two kind of payments, *subsidies* and *tenths*, which are laid vpon men according to their abilitie and substance, and then the impost and custome which is due for merchandise, in the exporting of wares, or bringing in of forren commodities: but for the most part, these two words φόρος, and τέλος, are confounded, and are indifferently taken for any kind of tribute or payment made to the gouernours: yet to speake distinctly, there are two kinds of tribute, which is either laid vpon the persons, which is properly called τέλος, poll money: or vpon their substance, either moueable, as their goods, such as is merchandise, or immoueable as their lands; and this is φόρος, tribute, impost, *Faius*.

5. Here the Apostle nameth fowre kind of duties, which are to be performed to the Magistrates and their officers: as impost and custome to the customers, tribute and subsidies to the collectors and threasurers, feare to the kings officers and ministers, and honour to the person of the Magistrate himselfe.

6. *Chrysostome* and *Theophylact* here mooue this doubt, how the Apostle enioyneth the subiect to feare the Magistrate: and before he freeth good subiects from it, and would haue them ouely to feare, that doe euill; he answeareth by a distinction of feare: that feare which is *ex mala conscientia*, of an euill conscience, good subiects are free from: but yet they haue a kind of feare, which is nothing els but a reuerence of the Magistrate: *Pet. Martyr* addeth, that though a good man feareth not the power for any thing, that is done and past, yet he may feare, *ne quid in posterum committat*, that he commit nothing in time to come: as *Ambrose* hath the like distinction of feare, *aliud est timere quia peccasti, aliud timere ne pecces, ibi formido est de supplicio, hic sollicitudo de præmio*, it is one thing to feare because thou hast sinned, an other to feare least thou sinne: there is fearefulnesse of the punishment, here carefulnes of the reward.

7. Honour also is to be yeelded to the Magistrate, which is nothing els but an externall signification of our inward reuerent opinion, which we haue of one for his excellencie and greatnesse: wherein these three things are considered, the inward reuerence, the outward gesture, the obiect, the excellencie of the person: betweene honour and glorie this is the difference: honour is giuen *propter officij dignitatem*, for the dignitie of the place and office, glorie *propter virtutem*, because of his vertue: to a good magistrate both are due, to an euill honour is to be shewed for his place, though he deserve no glorie, for any vertue and a priuate person may be worthie of glorie for his vertue, though not of honour, which is the Magistrates due.

Quest. 16. *The seuerall duties summed together which are due to the Magistrate.*

Gorrhan reduceth them to these seuen. 1. we owe vnto the Magistrate subiection, 1. Pet. 2.13. *submit your selues.* 2. honour, 1.Pet.2.17. *feare God, honour the King.* 3. feare, Prov.24.21. *Feare God, and the King.* 4. fidelitie as in Ittai, that said to Dauid, 2.Sam.15. 21. *In what place my Lord the King shall be, whether in death or life, euen there will thy seruant be.* 5. *obedience*, as the people said to Ioshua, 1.17. *as we obeyed Moses in all things, so will we obey thee.* 6. paying of tribute, Matth. 22..21. *Giue vnto Cæsar the things that are Cæsars.* 7. *prayer*, 1. Tim.2.2. The Apostle willeth supplications to be made for Kings.

Parens obserueth that fiue things belong to the honouring of our superiours. 1. *reuerence*, because of the diuine ordinance. 2. *loue*, because of their labour and care in watching ouer vs. 3. *thankefulnesse* for the benefits which we enioy vnder them. 4. *obedience* in all lawfull things. 5. *equitie* and *charitie*, in couering and extenuating the faults and infirmities in gouernours.

Quest 17. *How farre the Magistrate is to be obeyed, and wherein not to be obeyed.*

It may seeme, that in no wise it is lawfull, to resist the Magistrate, but that obedience must be absolutely yeelded vnto him, vpon these reasons.

1. The ordinance of God is not to be resisted: euill Magistrates are the ordinance of God therefore euen the euill must be obeyed and not resisted.

2. S. Peter biddeth seruants to obey their Masters, not onely the good and curteous, but euen the froward. 1. Pet. 2.8. so likewise subiects must obey their Magistrates.

3. It is not lawfull to recompence euill for euill, Rom. 12.17. therefore the subiect beeing oppressed is not to resist.

4. It is not lawfull for a priuate person to vse the sword, for it is said onely of the Magistrate, *he beareth not the sword in vaine*, but to resist the Magistrate is to take the sword: *&c.*

Ans. 1. True it is, that the ordinance of God is not to be resisted, so it be not against God: for like as the inferiour Magistrate, to whom the Prince committeth the sword is not to vse it against his Prince: so neither is the Prince to be obeyed, vsing his authoritie against God, in commãding impious and vnhonest things: we must giue vnto Cæsar the things that are Cæsars and vnto God the things which are Gods, we may not giue vnto the Prince the things which are Gods, that is, the conscience. And in this case the Apostles giue vs a rule, to obey God rather then man, Act.4.19. when obedience then is denied in vniust & vnlawfull things, not the authority which is Gods ordinãce, but the abuse of the authoritie is gainsaid.

2. True

2. True it is that both euill Maſters, and euill Magiſtrates are to be obeyed, but with this limitation, that nothing be enioyned againſt the conſcience: and ſo much is implyed by the words following, v. 19. *This is thanke worthie, if a man for conſcience toward God endure griefe ſuffring wrongfully:* ſo that when any thing is commanded againſt the conſcienee, a man is to ſuffer rather: an ſo the power is obeyed, not in doing, but in ſuffring.

3. To diſobey vnlawfull commandements, is no requitall of euill for euill, nor yet for a man to vſe lawfull defenſe: but if the ſubiect ſhould beare armes againſt his Prince, and ſeeke to aſſault his bodie or life, which is vnlawfull, that were indeede to recompence euill for euill.

4. There are three degrees of not obeying an euill Magiſtrate, in *not doing* that which is commanded, and here the ſubiect vſeth not the ſword at all, he onely refuſeth to doe any thing againſt his conſcience: in *vſing his lawfull defenſe*, againſt wrongs offered, tending to apparent impietie: here he taketh the ſword no otherwiſe, then as the lawes arme a priuate man to defend himſelfe in caſe of neceſſitie againſt a theife and robber: the third is in aſſaulting the Prince by force: which is a taking of the ſword, and moſt vnlawfull.

Now on the other ſide, certaine caſes ſhall be propounded, wherein obedience is to be denied to vniuſt Magiſtrates, and ſome kind of reſiſtance to be vſed: And here a diſtinction is to be made of ſubiects: ſome are either publike perſõs, and the ſame either Eccleſiaſticall, as the Paſtors and miniſters of the Church: or ciuill, as inferiour Magiſtrates, or more priuate perſons: according to this diuiſion, we are to ſee, how farre each of theſe may proceede in denying their obedience to the Magiſtrate commanding vniuſt things.

1. Concerning the Paſtors of the Church, theſe propoſitions may be ſet downe. 1, that they are not to attempt any thing at all by the ſword, and outward violence againſt the Magiſtrate: for it is forbidden, that a Biſhop ſhould be a ſtriker, 1. Tim. 3.3. *Ambroſe* ſaith, *coactus repugnare non noui, potero flere, potero gemere, adverſus arma, milites, lachryma mea arma ſunt*, beeing vrged, I knowe not how to reſiſt, I can mourne, I can weepe: againſt armed ſouldiers my weapons are teares, *orat. in Auxent*, and in an other place, *epiſt.* 33. *rogamus Auguſte, non pugnamus*, we entreat O Soueraigne, we fight not. The Miniſters of the Church are not to attempt any thing by the ſword.

2. It is the dutie of Paſtors to admoniſh the Magiſtrates by the word of God, *arguendo eorum notoriam impietatem, & ad officium iuxta verbum Dei & leges faciendum cohortando*, by reproouing their notorious impietie, and by exhorting them to doe their dutie according to the word of God, and the lawes; this propoſition which *Pareus* ſetteth downe may ſafely be receiued, and aſſented vnto, as agreeable to the word of God: for ſo Elias reproued Ahab to his face, and Iohn Baptiſt, Herod, telling him of his inceſt with his brothers wife. Thus excellently *Ambroſe* writeth hereof to *Theodoſius*, who had cauſed ſome thouſands of people to be put to the ſword vniuſtly, *an pudet te imperator facere, quod Propheta Dauid, &c. peccavi Domine, &c. noli ergo impatienter ferre imperator, ſi tibi dicatur, (tu feciſti iſtud) quod Davidi dictum eſt à Propheta, &c.* art thou aſhamed O Emperour, to doe that which the Prophet Dauid did (I haue ſinned Lord) doe not then take it impatiently O Emperour, if it be ſaid vnto thee, as Nathan ſaid to Dauid, thou haſt done this: *epiſt.* 28. *ad Theodoſ.* Kings may be admoniſhed of their faults, ſo it be done with reuerence.

3. It is lawfull for the Paſtors of the Church to refuſe to communicate holy things vnto impious and cruell Magiſtrates, which will not be admoniſhed nor reclaimed from their ſinnes: as in ſuch a caſe they are not to be admitted vnto the Sacraments, neither is the Paſtor bound to be a miniſter of holy things vnto them: this is warranted by the Scripture, Matth. 7.6. *Giue not that which is holy vnto dogs, neither caſt ye your pearles before ſwine:* 1. Tim. 5. 22. *Lay hands ſuddenly on no man, neither be partakers of other mens ſinnes, keepe thy ſelfe pure*, but he which admitteth any notorious ſinner to the cõmunion, is partaker of his ſinnes. Miniſters of the Church are not bound to communicate holy things to Tyrants.

Ambroſe alſo to this effect ſaith to *Theodoſius, offerre non audeo ſacrificium, ſi volueris aſſiſtere*, I dare not offer the (ſpirituall) ſacrifice, if thou be preſent, *epiſt.* 28. he refuſed to communicate with the Emperour beeing guiltie of blood.

5. *Pareus* goeth yet a ſteppe further, that the Biſhops and Paſtors may reſiſt vniuſt Magiſtrates, not onely by admoniſhing, reproouing, and exhorting them: but alſo *contumaces de conſenſu Eccleſiæ etiam Satanæ tradendo, donec reſcipiſcant*, in deliuering them vp alſo vnto Satan, with the conſent of the Church, ſuch as are obſtinate, till they repent: for this his aſſertion he alleadgeth theſe reaſons. S. Paul ſaith, 1. Tim. 5. 20. *Them that ſinne rebuke openly, that the reſt may feare.* 2. Becauſe *the Paſtors watch ouer mens ſoules, and muſt giue account for* * *them*, if any periſh by their default. 3. *Ambroſe reſiſted Theodoſ.* by the word. * Heb. 13. 17.

But none of these reasons doe prooue, that Princes are to be excommunicate, but onely that they must be reprooued, and shewed their faultes, which yet must be done with reuerent respect, not in such sort, as they should by taunting speach, or malepart reprehensions be disgraced before their subiects: *Ambrose* as is shewed before, onely withdrew his hand from ministring holy things to the Emperor beeing guiltie of innocent blood, neither by his peremptorie sentence did he cast him out of the Church, but perswaded him to repentance for his sinne, and to forbeare.

Indeed the practise of the Romane Church is such, to make no great matter of excommunicating Emperors and Kings, and to absolue the subiects from their obedience: wherein the Pope euidently transgresseth in these three points, in exercising iurisdiction, where he hath nothing to doe, and in arrogating to himselfe the sole authoritie of dispensing the keyes of the Church, and in denying ordinarie duties and obedience to an excommunicate Prince.

And as touching the excommunicating of Magistrates by the censure of the Church, I take it not to be so conuenient to be done, neither haue we any direct precept or president in the Scripture to warrant it: But the contrarie rather.

Kings are not to be censured by excommunication.

1. If the ecclesiasticall sword might be drawen forth against the Magistrates, then the Ciuill also, and the Prince might as well be proceeded against in Ciuill courts, to be sentenced for his offence, as in ecclesiasticall: for otherwise there should be lesse power in the Ciuile, then in the Ecclesiasticall state: but this were a verie propostrous course, to appoint superior iudges to the Prince in his owne kingdome.

2. Dauid when he had committed these two great sinnes of murther and adulterie, confessed and said, *tibi soli peccavi*, against thee onely haue I sinned: the reason whereof *Ambrose* yeelded: *quia rex erat, nullis ipse legibus tenebatur*, because he was a King, and was bound to no lawes, *apolog. Dauid, c.* 10. and *Hierome* also saith, *rex enim erat, alium non timebat*, he was a King, and feared no other, *ad Eustoch:* It seemeth then that Dauid was free both from Ciuil and Ecclesiasticall censure: whereupon *Ambrose* inferreth generally of all Kings: *neque enim vllis ad panam vocantur legibus toti imperij potestate*, that they cannot be drawen to punishment by any (humane) lawes, beeing priuiledged by their imperiall powers.

3. Saint Paul willeth prayers to be made for Kings, 1. Tim. 2. 2. we must blesse them, not curse them, but to giue them ouer to Sathan, is to curse them; Saint Paul when he had called Ananias *painted wall*, being admonished that he was the high Priest, excused himselfe by his ignorance, alleadging that text Exod. 22. 28. *Thou shalt not speake euill of the ruler of thy people:* so farre off was Saint Paul from excommunicating him, and giuing him ouer vnto Sathan, as he did Elymas the Sorcerer whom he called the child of the Deuill, Act. 13. 10. I hold it then the safer way, that the sentence of excommunication goe not forth vpon any occasion against the supreame Magistrate, (howsoeuer the inferiour may be censured) it is sufficient, that the Minister discharge his dutie, in reproouing and exhorting, and in not consenting to any sinne in the Magistrate; as *Ambrose* said to the Emperor, *malo mihi bonorum esse tecum, quam malorum consortium*, I had rather be partaker with thee in good things, then in euill, &c. He speaketh of his silence and connivence in the Emperors sinne, as the words following shew, *ideo clementiæ tuæ displicere debet sacerdotis silentium*, therefore the silence of the Priest (or Pastor) ought to dislike your clemencie.

4. But becausе, the Papall sea taketh vpon it to excommunicate Kings, wherein I would haue a perpetuall difference betweene their synagogue, and the reformed Churches: this shall be our last proposition here of this matter: that an excommunicate Prince is notwithstanding to be obeyed by his subiects, neither is it lawfull for them by that colour to withdrawe their obedience.

Princes excommunicate by the Pope are notwithstanding to be obeyed of their subiects.

1. The diuine ordinance is to be obeyed in all lawfull things, but all higher powers are Gods ordinance, euen when they stand excommunicate, they cease not not to be Magistrates: for seeing they are ordained of God, by no humane constitution can they be vnordained: but the Ecclesiasticall censure of excommunicating kings, is onely an humane ordinance, not commanded nor warranted by the word: *Ergo:*

2. An excommunicate person is in the same degree with an heathen and Publican, Mat. 18. 17. but an heathen Magistrate is to be obeyed, for such were the gouernours in S. Pauls time, to whom he willeth subiection to be giuen, Rom. 13. 1.

3. Christi-

3. Chriſtian religion ouerthroweth not the policie of Commonwealths, neither is God the author of confuſion: but if Princes excommunicate ſhould be diſobeyed, great diſorder and confuſion ſhould follow in the commonwealth: for the canons forbid, *palam vel ſecrete loqui*, to ſpeake openly or ſecretly with excommunicate perſons, *part.2.c.* 11. *qu.* 3. *c.* 1. or to goe vnto the houſe of one that is excommunicate, *ib id. c.* 26. or to receiue any that is excommunicate into their houſe, *c.* 29. and they are decreed not to be homicides, *qui contra excommunicatos armantur*, which take armes againſt excommunicate perſons, *cauſ.* 23. *qu.* 5. c. 27. and an excommunicate perſon *non audiendus in iudicio*, muſt not be heard in iudgement, *decret. Gregor. lib.* 1. *tit.* 29. *c.* 21. Now who ſeeth not, what confuſion would be brought vpon the commonwealth, if the ſubiects might neither ſpeake and conferre with the king, nor reſort vnto him, and that they might take armes againſt him ſtanding excommunicate.

4. No Eccleſiaſticall lawe can diſpenſe and take away the ciuill and naturall lawe: as, for the ſonne to doe his dutie to his father, the wife to her husband, the ſeruant to his Maſter, though they ſtand excommunicate: yea the Popiſh decrees allowe all theſe to doe their ſeruice euen vnto excommunicate perſons: as thus ſtand the words of the canon: *anathematis vinculo has ſubtrahimus, videlicet vxores, liberos, ſeruos, ancellas, &c.* we doe releaſe from the bond of excommunication, wiues, children, ſeruants, maides, &c. which did attend vpon excommunicate perſons, *part.*2. c.11. qu.3.c. 103. If theſe domeſticall inferiours may performe their duties to perſons excommunicate, how much more lawfull is it for ſubiects to doe the like to their Princes, becauſe the neceſſitie of the ſtate, ſo much the more requireth it.

5. The Popes cenſure of excommunication is vniuſt and vnlawfull, and therefore voide by their owne lawes, as *part.* 2. *c.* 11. queſt. 3. it is decreed *iniuſtam damnationem irritam*, that an vniuſt damnation is of no force, c.1. 46. *non eſt petenda ſolutio, vbi inique fertur ſententia*, abſolution is not to be craued, where the ſentence is vniuſtly laid, &c. to this purpoſe is the decree of *Gelaſius* B. of Rome there expreſſed.

Now the Popes excommunicating is vnlawfull for diuerſe reaſons. 1. becauſe he is an incompetent iudge, he excommunicateth Princes, who are not of his iuriſdiction: and the lawe is, *cui denegatur executio, denegatur & ſententiæ pronuntiatio*, to whom the execution of the ſentence is denied, the pronouncing of the ſentence is, &c. *Cod. lib.* 3. *tit.* 26. *leg.* 3. but the Pope out of his precinct and iuriſdiction, hath no power to execute his ſentence, *Ergo*, the denouncing thereof belongeth not vnto him.

2. Their owne canons hold, that *qui inimici ſunt, iudices eſſe non poſſunt*, they which are enemies can be no iudges: *Cauſ.* 3. *qu.* 5. c.15. but the Pope is a profeſſed enemie to kings whom he excommunicateth.

3. They are not held to be excommunicate, which are excommunicate by heretikes, *c.* 24. qu. 1. c. 36. but the Pope holdeth many hereticall points of doctrine, for proofe hereof, ſee *Synopſ. Papiſ.* thoroughout.

4. It is not lawfull for any to excommunicate in their owne cauſe: See the decree of *Gregor.* c. 23. qu. 4. c. 27. but this doth the Pope.

5. Their law is: that no man ſhould be excommunicate *antequam cauſa probetur*, before the cauſe be prooued, c. 2. qu. 1. c. 11. but how can the cauſes of Princes he prooued before an incompetent iudge, where no man appeareth to anſwear for them.

6. An excommunicate perſon cannot excommunicate, c. 24. qu. 11. 4. but the Pope ſtandeth excommunicate himſelfe according to that decree of the *Toletane* councell, 12. *c.* 1. *non erat ab anathematis ſententia alienus, aut à divina animadverſionis vltione ſecurus, quiſquis contra ſalutem principis deinceps, aut erexerit vocem, aut commouerit eadem, aut quamcunq; quæſierit lædendi vltionem*, he ſhall not be free from the ſentence of excommunication, or ſecure from the reuenge of the diuine animadverſion, whoſoeuer hereafter, doth either lift vp his voice againſt the ſafetie of the Prince, or plotte to murther him, or ſeeke to be reuenged by procuring any hurt vnto him, &c. the like decree ſee *Toletan.* 4.74. *Toletan.* 5.4. *Toletan.* 7.1. Now then becauſe it is apparantly known, that the Pope practiſeth againſt the ſafetie and ſtate of Princes (not of his faction,) he ſtandeth excommunicate, and ſo his excommunication is of no value.

6. If Kings ought not at all to be excommunicate, *de iure*, by the right of their imperiall authoritie, then *de facto*, if they chaunce in fact to be excommunicate, obedience notwith-

ſtanding is to be yeelded vnto them: but the firſt is true, as is partly ſhewed before: and further appeareth by the reaſons ſometime vſed by the Colledge or Church, *Leodienſ.* againſt the excommunication of *Paſchalis* the 2. in this manner; *ſi quis vetus & novum Teſtamentum, geſtaque revoluerit, &c.* If any man turne ouer the old and new Teſtament, and the things done therein, he ſhall euidently find, *quod aut minime aut difficile poſſunt Reges & Imperatores excommunicari*, that Kings and Emperors either not at all, or verie hardly are to be excommunicate, they may be admoniſhed, rebuked by diſcrete men: becauſe thoſe whom Chriſt the King of kings, hath appointed in his place in earth, *damnandos & ſalvandos ſuo iudicio reliquit, &c.* he hath reſerued to be condemned or ſaued to his owne iudgement, &c. here are two reaſons of this aſſertion, the one taken from the authoritie of the old and new Teſtament, wherein no ſuch preſident is to be found, the other from the eminencie of the Princely eſtate, which Chriſt hath reſerued to his owne iudgement: An other reaſon, which they vrge, is this: *Paulus pro malis regibus orari vult, &c.* Paul will haue euill Kings prayed for, that we may lead a quiet life: *eſſet apoſtolorum imitari Apoſtolum*, it were Apoſtolike to imitate the Apoſtle, &c. Kings muſt then be prayed for, and bleſſed, they muſt not be anathematized and accurſed.

How farre the Ciuill ſtate may proceed in reſiſting a Tyrant.

Here *Pareus* hath this poſition: that the inferior Magiſtrates beeing ſubiects, may defend themſelues, the Commonwealth, and the Church, and the true faith, euen by force of armes againſt a Tyrant, ſo theſe conditions be obſerued. 1. When either the Prince degenerateth to a Tyrant, and maketh hauock of all, offering notorious wrongs againſt all law and equitie to his ſubiects, and forceth them to Idolatrie and falſe religion. 2. if that without ſuch defence, they cannot be ſafe, their liues, bodies, and conſciences. 3. that vnder pretence of ſuch defenſe, they ſeeke not their owne reuenge, with other reſpects vnto themſelues: 4. that all things be done with moderation, not to the vndoeing of the ſtate, but the preſeruation of it: his reaſons are theſe.

1. From the inſtitution of God, and the end of the ordinance of Magiſtracie which is, to be auenged of euill doers, and for the praiſe of the good: they doe not beare the ſword for naught: the inferiour Magiſtrates then hauing the ſword, may exerciſe their power, in reſtraining the tyrannie of ſuperior gouernours: and for this cauſe inferiour Magiſtrates are ioyned with the ſuperior, not onely as helpers, but to moderate their licentious and outragious gouerment: and therefore where they bridle the inſolencie of Tyrants, *vtuntur gladio per legitimam vocationem diuinitus ſibi tradito*, they vſe the ſword deliuered vnto them from God by a lawfull vocation.

2. Like as a furious and mad man may be remooued from the gouerment, as Nabuchadnezer was caſt forth by publike authoritie. Dan. 4. 31. ſo a Tyrant alſo who differeth not from a mad and furious man.

3. They which haue power to conſtitute the Magiſtrate, as where they enter by election of the Senat, conſent of the people, or by other electors appointed, haue power alſo to reſtraine their immoderate gouerment.

4. This is confirmed by many commendable examples, out of ſacred and forren ſtories: the people reſiſted Saul, that he ſhould not put Ionathan his ſonne to death, 1. Sam. 14. 45. the Iſraelites in the time of the Iudges, often were deliuered by their Iudges whom God raiſed vp, from their oppreſſors: *Athalias* was remooued from her tyrannicall gouernment, 2. kin. 11. the Macchabees defended themſelues and their country againſt the rage and furie of the Syrian Kings: the Romans expelled their vitious Kings: ſo did they depoſe their cruell Emperors, as *Nero, Maximinus: Traianus* is commended for that ſaying, when he gaue the ſword vnto a chiefe officer: *hoc pro me vtere, ſi iuſta imperavero, contra me, ſi iniuſta, &c.* vſe that for me: if I command iuſt things, and againſt me, if vniuſt: The Prince Electors remooued *Wencelaus*, a man giuen to idlenes and luxurious life from the Empire, in his ſtead appointing *Rupertus* the Countie of Palatine, one of the Electors: to this purpoſe *Pareus*.

But here certaine differences are to be obſerued: for where either there is an extraordinarie calling, as in the time of the Iudges, or where the kingdome is vſurped without any right, as by Athaliah, or where the land is oppreſſed by forren invaders, as in the time of the Macchabees: or where the gouerment is altogether Electiue, as the Empire of Germanie, in all theſe caſes there is leſſe queſtion of reſiſtance to be made by the generall conſent of the ſtates:

ſtates; And yet where none of theſe concurre, God forbid, that the Commonwealth and Church ſhould be left without remedie, the former conditions obſerued, when either havock is made of the Commonwelth, or of the Church and religion.

How farre priuate men may be warranted, in denying obedience vnto Tyrants.

Here *Pareus* hath two propoſitions. 1. *That it is not lawfull for a priuate man without a lawfull calling, to take armes either before the daunger to inuade a tyrant, or to defend thẽſelues in the time of daunger, or to reuenge himſelfe after daunger, if he may be defended by an ordinarie power, &c.* for vnlawfully to reſiſt the power is to reſiſt Gods ordinance, and one ought rather to die, then to ſinne: and here that ſaying of the Lacedemonians taketh place, *ſi duriora morte imperetis, potius moriemur*, if ye command things more heauie then death, we will chuſe rather to die.

2. His other poſition is, *That it is lawfull for ſubiects, beeing meere priuate men, if a Tyrant as a theefe, and violater of chaſtitie, doe offer them violence, and they neither can implore the ordinarie power, nor by any other meanes eſcape the daunger, to defend themſelues and theirs for the preſent againſt a Tyrant, as againſt a priuate perſon, that maketh an aſſault:* for if it ſhould not be lawfull to make ſuch reſiſtance in caſe of neceſſitie, there ſhould be no remedie left againſt the furious outrage of Tyrants, which would tend to the vtter diſſolution of humane ſocietie: and beſide againſt whom defenſe by the Magiſtrate is lawfull, in caſe of neceſſitie where that cannot be had, a priuate defenſe is allowed: for then *leges armant priuatos*, the lawes doe arme priuate men, but it is lawfull for the inferior Magiſtrates to defend the priuate ſubiects, in caſes before limited, againſt the furie and outrage of Tyrants: *Ergo &c.* to this purpoſe *Pareus*.

But this laſt poſition of his muſt receiue ſome further qualification: for if a priuate man might lawfully defend himſelfe, when any notorious wrong is offered to him by a Tyrant, men in this caſe ſhould be iudges of their owne wrongs, and as their iudgement is partiall in their owne caſe, ſo they would take great libertie to defend themſelues: wherefore theſe conditions muſt further be here obſerued.

1. It muſt be conſidered, whether in theſe wrongs that are offered, the Tyrant doe tranſgreſſe his owne lawes: if he doe, then he is held to be but as *priuatus graſſator*, a priuate aſſaulter, otherwiſe if the lawes beare him our in theſe wrongs, they are rather to ſuffer and endure, then vſe any reſiſtance: as the band of Chriſtian ſouldiers, which were put to the ſword for their Chriſtian faith, at the commandement of the cruell Emperor *Maximianus* reſiſted not, but yeelded themſelues: *Otto Phrinſigenſ. lib. 2. c. 45.* becauſe then the lawes of the Empire were for the maintenance of Idolatrie: and a whole Citie of Phrygia profeſſing Chriſtianitie was deſtroyed and burnt with fire vſing no reſiſtance, *Euſeb. lib. 8. c. 11.*

2. The ſubiect muſt wiſely diſcerne, whether he be forced to be an agent, or patient in theſe wrongs: he is rather to die, then to be compelled to conſent to any euill: as a woman attempted by a Tyrant to adulterie, ſhould reſiſt rather vnto death, then proſtitute her body: but if they be patients onely, and are not forced to doe any thing, or conſent againſt their conſcience the caſe is otherwiſe.

3. It muſt be alſo waighed, wherein this wrong is offered, if it be onely in the goods and ſubſtance of the ſubiect, no reſiſtance is to be made: for the goods of the ſubiect are more lyeable to the command of the Magiſtrate, then any thing beſide, ſo Naboth refuſed to yeeld his inheritance and patrimonie vnto Ahab, but without any reſiſtance: but if a mans life be aſſaulted, or the chaſtitie of his wife, or the libertie and ſafetie of his children, againſt all colour of law, nature teacheth a man here to vſe defence.

4. Further the cauſe muſt be conſidered, for the which the ſubiect is aſſaulted, if it be a ciuill matter, reſiſtance may more ſafely be vſed: but if it be the cauſe of religion, therein they ſhould rather ſhew their patience in ſuffering: as we read in the perſecutions of the primitiue Church of 20. thouſand Martyrs, that were burnt together in a Temple, without any reſiſtance at all, who for their number might haue ſuſtained the brunt of the aduerſaries: but they willingly yeelded themſelues to the fire.

5. Likewiſe this diſcreete conſideration muſt be vſed, whether there be not hope to eſcape the daunger without reſiſtance, or whether by reſiſting, a way may be opened of deliuerance, or whether by their eſcaping, many of their brethren ſhall not be brought into greater

greater daunger: for where any of these things doe happen, it is not safe to resist.

6. They must in such extremities so defend themselues, as that they vse no assault vpon the person of their Prince, to put his life in daunger: for therein they manifestly transgresse the publike lawes: it is one thing to vse a necessarie defense, an other to make an assault: Dauid though he stood vpon his owne guard, and had a great band of men attending vpon him, yet when Saul twice fell into his hands, he spared to lay any violent hands vpon him; with these restraintes and limitations, some defense may be graunted euen vnto priuate subiects against Tyrants, otherwise it is daungerous, both in respect of their conscience, in resisting the power, and for the euil example whereby other seditious persons may be encouraged. Thus much of this question, how farre resistance may be made against the ciuill power: how farre also and in what manner the Tyrannie of the Pope the Antichrist may be resisted, see among the Controversies. contr. 3.

Quest. 18. *How we should not owe any thing to any man, but to loue one an other.*

1. Touching the occasion of these words; *Augustine* thinketh that the duties before *membratim fusa, nunc ipso circuitu clauduntur*, deliuered by partes, now are shut vp together, *de doctrin. Christian. 4. c. 20. Lyranus* also thinketh, that here inferiors are taught, that they owe charitie to their superiors: so also Mr. *Calvin* thinketh this precept of the Apostle, to be a confirmation of his former doctrine of obedience to Magistrates, because *violat charitatem, &c.* he doth violate charitie, who denieth obedience. 2. *Beza* thinketh that the Apostle remooueth the impediment of obedience; because the want of charitie is cause of quarrels and suits; whereupon the Magistrate is constrained by his authoritie to force men to render vnto euerie one their owne; and so by this meanes, *magistratus non men inuidiosum sit*, it commeth to passe, that the name of the Magistrate is odious and enuied. 3. *Erasmus* collecteth out of *Ambrose*, but not rightly, as *Beza* here noteth, that hitherto the Apostle shewed what dutie was to be yeelded to the heathen Magistrates, but now he teacheth the dutie, which must be rendered to Christian Magistrates. 4. But the truth is, the Apostle from speciall duties belonging to superiors, ascendeth higher to treat of the generall dutie of loue, which is common to all.

2. *Owe nothing:* there are two kinds of debts, there is a *Ciuill* debt, and a *Naturall* debt: the *ciuill* is either common to all, as the *paying* of tribute, yeelding of obedience must be performed by euery one to the superiors: or concerneth onely some particular persons, which are endebted by promise and contract, or some other bond vnto others: there is also a naturall debt, either *peculiar* and proper to some, as of the children to the parents, of scholers to their Masters, wiues to their husbands, or *common* to all, as is mutuall loue here by the Apostle commended.

3. There are three kind of wayes, whereby one may be a debter to another, either when he payeth nothing of his debt, as if he owe an hundred shillings, and pay none at all: or if he pay but part and not all, as but tenne, and if he pay the whole debt due at one time, but not at another: as if he should pay euery day a shilling, till the whole debt be paid, and he hold the payment one day or two, but fayle in the rest: the debt of charitie, is not of either of the first kinds, but of the third: a man sheweth charitie once or twice, he is bound to shew it still: *Tolet.*

4. The debt of charitie differeth from other debts in these three points: 1. as *Chrysostome* saith, it is such a debt, *vt semper reddatur & semper debeatur*, that it both is alwaies paied, and yet is alwaies owing: not like vnto other debtes, which beeing paied, cease to be due: and so both *redditur cum impenditur*, it is restored, when it is paied, *& debetur, cum reddita fuerit*, and it is owing, when it is rendered, because it must be shewed at all times. 2. *nec cum redditur, omittitur*, charitie is not lost from him, that sheweth it: as money which is paid goeth from him that payeth it. 3. nay charitie, *reddendo multiplicatur*, is multiplyed by the paying of it, *cum redditur ab homine, crescit in homine*, when it is rendered by a man, it encreaseth in man: *gloss. ordinar. ex Augustine:* so some things, when they are communicated to many, *minuuntur, non augentur*, are diminished, not encreased, as mony, and all terren things: some things are neither encreased nor diminished, when they are communicated, as the light, and the sound of a voice: some things, *non minuuntur, sed augentur*, are not diminished, but encreased, as charitie, and all spirituall things, *Gorrhan.*

5. *Origens* conceit is here verie straunge, who by debt vnderstandeth sinne, *vult ergo*

omne

omne debitum peccati solvi, he would therefore euery debt of sinne to be paid, and not to remaine with vs. But the Apostle speaketh not of any such spirituall debt, whereby we stand indebted to God, neither is it in our power to pay that debt, but of outward debts and duties vnto men.

19. Quest. *How he that loueth his brother fulfilleth the law.*

1. He which loueth his brother doth not in euery particular, and in act, keepe euery part in the law: for one may loue his brother, though in that instant he doe not performe all the acts of charitie, as in feeding him, if he be hungrie, and such like: but yet he fulfilleth all these duties, *virtute & potestate*, in possibilitie, and hauing an aptnes and power thereunto: both because charitie is the cause and beginning of all the duties, which as it mooueth him to one dutie, so it will stirre him vp to the rest, as also it is the ende and scope of the law, which is to maintaine charitie, and it is *modus*, the manner, how the law should be obserued: for whatsoeuer externall dutie one doth, if it be not in loue, it is nothing, as S. Paul sheweth, 2. Cor. 13. 2, 3.

2. But here a question is mooued by *Chrysostome*, how the Apostle reduceth all the law vnto this one precept of louing our neighbour, when our Sauiour Christ in the Gospel speaketh of two great precepts, the loue of God, and of our neighbour. 1. some thinke that the Apostle meaneth the fulfilling of the precepts of the second table, and so *M. Calvin* hath one answer, the Apostle *in totam legem non respexit*, hath not respect to the whole law, but onely to the duties toward our neighbours. 2. *Origen* by this neighbour, vnderstandeth Christ: *hunc proximum si diligamus, &c.* if we loue this neighbour, we fulfill all the law: but this seemeth too curious. 3. but the better answer is, that the one includeth the other, as S. Iohn saith, *How can one, that loueth not his brother, whome he seeth, loue God, whom he hath not seene*, 1. Ioh. 4. 20. so *Chrysostome* alleadgeth those words of our Sauiour, *Peter louest thou me, feede my sheepe, &c.* the loue of God is seene then in the loue of our brother: *neque Deus sine proximo, neque proximus sine Deo diligi potest*, neither is God loued without our brother, nor our brother without God. *Haymo.*

3. Now the Apostle rehearseth not all the commandements, but onely of the second table, because he treateth of those duties, which are to be performed vnto men: and by the keeping of the second table it is better discerned who obserue the law, then out of the first: and he omitteth the first precept of the second table, because he intended not to rehearse them all, but supplieth them in those generall words, if there be any other commandement: neither doth he obserue the same order, for he setteth the seuenth precept before the sixt, because he purposed not to set downe the precepts, neither all, nor in their order, but onely to giue an instance in some of them.

20. Quest. *How a man is to loue his neighbour as himselfe.*

1. *Chrysostome* thus expoundeth, *non solum dilectionem requirit, sed etiam vehementem*, he doth not onely require loue, but a vehement and earnest loue: that is, a man should loue his neighbour, without dissimulation, earnestly, heartily, as he loueth himselfe.

2. And it comprehendeth more beside. 1. no man hateth his owne flesh, no more ought he to hate his neighbour. 2. when any thing happeneth vnto our selues that is euill and grieuous, we are sorie, and troubled, so should we be affected toward our brethren in their griefes. 3. in our owne faults we are fauourable, making the best of euery thing, so we should not be *rigidi*, austere, and too censorious in sifting the infirmities of our brethren. 4. in louing of our selues, *nunquam defatigamur*, we are neuer wearied, so we should hold out still to loue our brethren. 5. we wish all good things to our selues, so should we doe to our neighbours.

3. But this must be vnderstood of the naturall selfe-loue, which euery man beareth toward himselfe, not of that vitious loue, whereby men thorough the corruption of their nature, and euill custome, are affected to their owne vices: so a man must not loue himselfe vnto that which is euill, for he that sinneth hateth his owne soule: and therefore neither must one loue his neighbour, as he corruptly loueth himselfe: but either, *quia iustus, aut vt sit iustus*, a man loueth himselfe, either because he is iust, or that he may be iust, and so must he loue his neighbour: *gloss. ordinar.*

4. *Theophylact* here obserueth, that the Gospel requireth a more perfect loue then the Law doth, namely, that one should lay downe his life for his brethren: but the Law biddeth

vs onely to loue an other as our selues: but the charitie which the lawe requireth comprehendeth this also: for then a man loueth an other as himselfe, when he is readie to doe that to an other, which he would haue done for himselfe, Math. 7. 12. Now one would desire to be redeemed by an others life, rather then his soule should perish: so let him be affected to an other: A man is not bound to giue his bodily life to redeeme an others, for then he should loue him better then himselfe: but to giue his bodily to deliuer an others soule from perishing, is but to loue him, as himselfe; for so he would wish his friend to doe for him.

5. But this rule taketh not away all inequalitie, difference, and degrees of loue: for though euerie one is to be loued as our selues, yet one is to be loued before an other: our parents, children, and wiues, are first to be respected in the duties of charite, then strangers: for S. Pauls rule is, that men must first shewe godlinesse toward their owne house, 1. Tim. 5. 4. the qualitie of our loue is here signified: that it should be simple, sincere, vnfained, not the quantitie, or the degree of our loue: all are to be loued as our selues, that is, constantly, vnfainedly, hartily, and yet one may be preferred before an other in our loue.

Quest. 21. *Who is vnderstood by our neighbour.*

1. *Origen* expoundeth this neighbour to be Christ, *hinc ergo proximum si diligamus*, if then we loue this neighbour, we shall fulfill the whole lawe: and that Christ is our neighbour he prooueth by that parable of the Samaritane, Luk. 10. who tooke the man which was wounded by theiues, and laid him vpon his beast, and brought him to the inne, and gaue two pence to the host to see vnto him: so Christ, he tooke vs vp beeing wounded of our sinnes, and stripped and left naked by Sathan, *iumento corporis sui supposuit*, and laid vs vpon his bodie to be borne, and brought vs *ad stabulum Ecclesiæ*, to the stable or fold of his Church, and left the two pence of the old and newe Testament, for the expenses of our cure, and healing. And he proceedeth further and sheweth how he which loueth Christ keepeth all the commandements: for he whose delight is in Christ, will not commit adulterie, nor follow any other carnal pleasure, because his delight is in Christ: neither wil he steale from an other, who is willing to leaue all he hath for Christ, &c. But *Origens* interpretation is too curious: howsoeuer in that parable Christ may be vnderstood by that good Samaritane, though euery point of the parable cannot fitly be allegorized, yet it is euident, that the Apostle here by *neighbour* vnderstandeth, our brother, for he speaketh of louing one an other.

Whether the lawe commandeth vs to loue the Angels.

2. *Hugo Cardinal* out of *Augustine* here mooueth a question, whether vnder this name of *neighbour*, the Angels are comprehended; and he bringeth two solutions, one is that the Angels are excluded, because the commandement speaketh of those, *qui diligendi sunt ex charitate*, which are to be loued in charitie: but our charitie is not extended vnto the Angels: the other solution is, that seeing by neighbour euerie one is vnderstood, *vel cui prabendum est officium miserecordiæ, vel a quo*, either to whom or from whom mercie and compassion is shewed, then Angels may be well said to be our neighbours, by whom we receiue so great benefits: but the better answear is, that our loue toward those blessed spirits, is not comprehended in the duties of the second table, the subiect whereof is our brother, whom we daily see, 1. Ioh. 4. 20. neither can any one of the precepts, *thou shalt not kill, thou shalt not steale*, be referred to the Angels in any sense: but like as man is not commanded to loue himselfe, which that nature teacheth him: for it followeth necessarily if a man loue his neighbour as himselfe, he must needs loue himselfe first: so the loue of the holy angels, the ministers of God doth necessarily followe vpon our louing of God, which though it be not commanded in the first table, yet it followeth necessarily vpon it.

3. Wherefore by our neighbour we vnderstand not, those which are so in habitation, or with whom we haue affinitie, or from whom we haue receiued any benefit, *sed omnium hominum intelligi oportet*, we must vnderstand euery man in generall, *quia nemo est quo cum sit operandum malum*, because we ought not to worke euill with any, or to offer wrong vnto any: *gloss. ordinar. sufficiat nobis quod homo sit, &c.* let it suffice vs that he is a man, and of one and the same nature, who standeth in neede of our helpe: and there is none that liueth that may not stand in neede of an others helpe, as *Xerxes* that great King and commander of Persia, that brought so many hundred thousand men in Grecia, was faine to escape in a fishers boat.

Quest. 22.

Quest. 22. *How salvation is said to be nearer, then when we beleeued.*

1. *Lyranus* referreth this time of beleefe, to the old Testament, when the fathers beleeued onely in Christ to come, but they sawe nothing performed: so also *Erasmus*, *Tolet:* but *Beza* refuseth this, because S. Paul speaketh specially to the conuerted Gentiles among the Romanes, and not to the Iewes onely, who liued vnder the old Testament.

2. Some giue this sense, *salvation is nearer then when we beleeued*, that is, then a man would beleeue: there was such an open doore of saluation made, as one would hardly beleeue it, *Hugo:* but the words, we, *when we beleeued*: not any other beleeued of vs.

3. An other hath this *glosse*, it is nearer, that is, *magis debita per bona opera*, more due vnto vs by good workes, then when we beleeued, hauing yet no good workes, *Gorrhan:* but a liuely faith is neuer without workes.

4. *Chrysostome* vnderstandeth it of the ende of the world, when the salvation promised shall be accomplished: *tempore peocedente futura secula proprius accedunt*, for as time weareth, so the world to come draweth neeter.

5. But the Apostle rather *confert incrementa cum initijs fidei*, compareth the encreasing of faith with the beginning: and this is an other argument which he vseth to stirre vs vp to newnes of life: as before he mooued by the opportunitie of time, that now we should awake from sinne, as one when the day is come riseth vp vnto his worke, so here he perswadeth *ab vtili*, from that which is profitable: *iam proprius accessimus ad metam*, we are nowe come neerer the marke, then when we beganne to beleeue, and therefore it behoueth vs to be the more earnest: like as they which are set to runne a race, the nearer they come to the marke, the faster they runne least any should outstrippe them: this difference is made betweene a natural and violent motion, this is more speedie in the beginning and it slacketh toward the ende, but the naturall is slowe in the beginning, and more quicke and speedie toward the ende: so the faithfull that are truely called, will still encrease more and more.

Origen toucheth both these last expositions: there is, *aduentus lucis generalis, & specialis*, a generall comming and approaching of this light, which shall be at the comming of Christ, and this euery day groweth nearer: and there is a particular comming of this light to euerie one: *si Christus in corde est, diem nobis facit*, if Christ be in our heart, he bringeth day and light with him.

Quest. 23. *How the night is said to be past, the day at hand: of the literall sense.*

1. *The night is past or well spent.* The word is προέκοψεν, which properly signifieth *præcedo, provehor*, to goe forward, to proceede: and so reade *Chrysostome, Theodoret:* the *vulgar Latine* readeth *præcessit*, is gone before: so *Cyprian* in the same sense, *transiuit*, is passed: and *Hierome in c. 26. Matth. præteriit*, is gone ouer: but the other is the better reading, both because of the proper signification of the word, and for that it followeth, *the day is at hand*, but if the night were all past, and not rather spent, and some part thereof behind, the day should not be at hand onely, but it should be present: this Metaphor the Apostle vseth, because there remaineth with vs some ignorance and darkenes still, euen after our calling, and we haue not in this life a perfect knowledge of Christ, neither is it full day with vs, till the next life.

2. By the workes of darkenes are vnderstood the workes of sinne, both because they proceede from darkenes and ignorance of God, and they which followe them delight in darkenes, and hate the light, as also the ende of such workes is euerlasting darkenes, and to be depriued for euer of the light of Gods kingdome.

3. *We must cast them away.* Which signifieth, 1. that we should not defer our repentance from dead works, like as he which awaketh when it is day doth hastily put from him his night garments. 2. as we must speedily put them off, so *cum detestatione*, we must doe it with a kind of hatred and detestation, as a man casteth from him with disdaine that which he abhorreth. 3. and we must *procul abijcere*, cast them farre away from vs, neuer to entertaine them againe.

4. We are bid to *put on:* which metaphor noteth three things. 1. *diligence*, like as he which putteth on his garments or armour, doth not onely cloath or arme one part of his bodie, but euerie one: so it is not enough to follow one or two good workes, but we must giue our selues to euerie good worke, as we cloath euerie part of our bodie. 2. we must do it with delight, like as there is comelines in clothing the bodie wherein we delight. 3. herein is expressed conscience, that hauing put on these garments, or armour, wee should

not suddenly put them off, as it is said, in the Cantic.4. 3. *I haue put off my coat, how shall I put it on:* so after we haue put on our coat, so we should not put it off.

5. *The armour of light.* 1. They are called armour in these two respects, because they are *defensiva*, both defensiue, we thereby resist the temptations of Sathan, hauing the brest-plate of righteousnes: and they are *offensiva*, offensiue, whereby we driue away also the tempter from vs; such is the sword of the spirit, whereby we quench all the fierie dartes of Sathan. 2. they are called armour rather then garments, for we are not thereby couered in Gods sight, as iustified by our own righteousnes, yet we are thereby defended from Satans assaults.

6. They are called the armour of light: because they proceede from the knowledge of God, the true light of the soule: and they doe shine and giue light before men, who seeing them doe glorifie God, *Par.* and they defend vs against the workes of darkenes, illuminate the soule, and bring vs *ad lucem eternam*, to euerlasting light, *Lyranus.*

Quest. 24. *What time is vnderstood by the day and night.*

1. *Chrysostome* by the night seemeth to vnderstand the time of this life, and by the day, the resurrection; *prope est resurrectio*, the resurrection is at hand: but, as *Tolet* wel obserueth, that the day cannot be vnderstood here of the day of iudgement: (as beside *Chrysostome*, other of the Fathers interpret this place, as *Athanas.* 44. *ad Antioch.* qu.90. *August. epist.* 80. *ad Isich.*) for then the Apostles exhortation would be of small force, who mooueth to cast off the workes of darkenes in respect of the time, because the day was come: but if the day were not yet come, then the ground of this exhortation faileth.

2. *Anselme* by the day, vnderstandeth the time after this life, which is so much the neare as death approacheth: so also the *ordin. glosse.* but when death commeth it is no time to worke: here the Apostle exhorteth to walke honestly which is in the day: therefore this day must be in this life present.

3. Some doe expound this night to be the time before the comming of Christ, and the day the time of preaching the Gospell, when Christ the Sunne of righteousnes did shine vnto the world: so *Lyranus*, the night is past, *obscuritas figurarum legis*, the darkenes of the figures of the lawe: likewise *Erasmus*, vnder the lawe *vmbra fuit magis quàm res*, there was a shadow rather then the thing: *Osiander* also vnderstandeth that time, *quando nondum fuit exhibitus Christus*, when Christ was not yet exhibited to the world: so also *Faius:* But as *Beza* noteth, the Apostle in this sense should haue had reference onely to the Iewes, whereas he writeth to the beleeuing Gentiles among the Romanes, which were not acquainted with the figures of the lawe.

4. Wherefore with *Pet. Martyr*, *Pareus*, *Beza*, by *night*, rather we vnderstand, *tempus ignorantiæ & cæcitatis*, the time of blindnes and ignorance, which goeth before regeneration: for till they were called to the knowledge of Christ, they were in darkenes, as the Apostle saith, Ephes. 5.8. *Ye were sometime darkenes, but now are ye light in the Lord, walke as children of light:* this day light as *Martyr* obserueth, if it be compared with our darkenes & ignorance in times past, it may be called the day, but in respect of the life to come, it is but as the twilight, or breake of the day, *Martyr:* so whereas the Apostle saith not, the night is past, but *processit*, it is well nie spent, thereby he signifieth the imperfection of the state present, because yet there remaineth some darkenes euen in the regenerate: like as whē we see *noctem properare ad diluculum*, the night hasten to the dawning: and the swallowes beginne to chatter, we one call vp an other and say it is day: *Chrysostome*, and *Theophylact*, yet maketh the matter more plaine: as allowing 12. houres to the night, and tenne of them be spent, we say the night is wearing away, and it is toward day, &c. so the grosse darkenes is past when the light of faith and knowledge riseth vp in vs: but yet it is but as the dawning of the day in this life: Thus *Origen* followeth this sense, as is alleadged before, *si Christus in corde sit, &c.* if Christ be in our hearts, he maketh it day.

Quest. 25. *How we should walke honestly.*

v.13. *So that we walke honestly.* 1. *Chrysost.* obserueth wel, whom *Theophyl.* followeth, that whereas the Romanes were much affected with the opinion of glorie, he perswadeth them, *decoro & honesto*, by that which was comly and honest. 2. and further he saith, *that we walke*, not *walk ye*, putting himselfe in the number, that he might exhort thē without enuie. 3. that which he saith here in one word, εὐσχημόνως, *honestly*, he elswher Tit. 2.12. thus distinguisheth

into

to these three, to liue *soberly, righteously, and godly.* 4. and he addeth, *as in the day:* like as a man wil be ashamed to go naked or cladde with tottered and ragged garments in the day: so this time of the light of faith requireth vs to walke honestly.

Not in riot and drunkennesse. 1. Some by these two vnderstand, by the first excesse in meat, by the other excesse in drinke, *Gorrhan:* but *Origen* better distinguisheth them, by the first vnderstanding, *inhonesta & luxuriosa convivia*, vnhonest and riotous feasts, by the other drunkennes, which is a companion of such feasts: such excessiue feasts were vsed among the Egyptians, where the manner was to haue a dead mans scull brought in, in the middes of their feasts, that they beeing put in minde of mortalitie, might more freely spend the short time which they had in following of their pleasure. 2. *Chrysostome* here noteth also, *bibere non prohibet, sed præter mensuram bibere*, he forbiddeth not to drinke, but to drinke beside measure.

Chambering and wantonnes. 1. *Gorrhan*, and so *Hugo*, by the first vnderstandeth the sinne of slouth, by the other fornication and vncleanes. 2. But *Origen* taketh these to be *cubilia impudicitiæ*, the chambers of wantonnes: & thinketh here some reference to be made to the dennes of beasts, because these filthie sinnes are more agreeable to beasts, then men. 3. *Chrysostome* noteth that the Apostle forbiddeth not all kind of bedding, and chambering, for the marriage bed is vndefiled, Heb. 13. 4. *non mulieribus commisceri, sed scortari*, he forbiddeth not to companie with women, but to followe whoredome.

Not in strife and envying. 1. As before he touched the sinnes of the flesh, so now he forbiddeth the vices of the minde, contention, emulation, *Origen.* 2. these are ioyned to the other, as beeing the perpetuall companions of banqueting and drunkennesse: as the wiseman sheweth, that to such is woe, sorrowe, and strife, that followe wine, Prou. 23. 29. 3. these two are the fruits and effects of drunkennesse, concupiscence and wrath, so that the Apostle taketh away the verie occasions of these euill affections, *Chrys.* for excesse in meat and drinke is the cause of wantonnesse, and of the sinne of vncleanes, and of strife and contention. 4. *Haymo* thinketh that by strife, is here vnderstood the contention about questions of faith: rather such brawles and contentions are here restrained, which followe vpon excessiue rioting and drunkennesse.

Quest. 28. *How we must put on Christ.*

1. The Apostle altereth his phrase of speach: for whereas before he spake of the armour of light, now he vseth an other metaphor of putting on a garment: for our good workes, though they may defend, and arme vs against the assaults of Sathan, yet it is the righteousnesse onely of Christ, that couereth vs as a garment in the sight of God, *Par.*

2. How Christ is put on, it is diuersly scanned. 1. Some make fowre wayes of the putting on of Christ, as the glasse receiueth the image by *impression*, so some put on Christ for a time, but it passeth away as an image in a glasse: as the wooll receiueth the die or colour *per assumptionem*, by assuming the same: as the example is as it were put on, *per imitationem*, by imitation: and the yron taketh the fire *per penetrationem*, by penetration: but all these do onely shewe the putting on of Christ vnto sanctification, whereas he is put on also vnto iustification. 2. some then make two puttings on of Christ, the one is by faith in Christ, whereby we are iustified: like as Adam was cloathed with skinnes of slaine beasts, to signifie our spirituall cloathing by the death of Christ: this sense followeth *Pet. Martyr, Pareus:* the other by imitating of Christ in holines: as *Origen* saith, that he which putteth on all vertues, putteth on Christ, *qui hæc omnia habet, habet Christum*, he that hath all these things, hath Christ: but *Chrysostome* saith better, he that hath put on Christ, *omnem virtutem habet*, hath euery vertue indeed: of the workes of sanctification, *Beza* vnderstandeth this putting on of Christ, and *Osiand.* likewise. *Talet* referreth it to the imitation of Christs vertues: but the better sense is, to ioyne them both together: it signifieth more then imitation only, as *Christum fide apprehendere*, to apprehend Christ by faith, and then by his spirit to be made fit & apt vnto euery good work, *Cal.* for the word *putting on*, signifieth not onely *partem aliquã tegumenti*, some part only of the couering, but the apparelling of the whole man, both inward and outward, *Eaius.*

3. But seeing the Apostle saith, that Christ is put on by baptisme, & S. Paul here speaketh to them which were baptised, how then doth he bid them now put on Christ: the answear is, that as *August.* saith, some do put on Christ *ad sacramenti perceptionem*, to the receiuing of the sacrament onely; some *vsq; ad vitæ sanctificationem*, vnto the sanctification of life, the

Apostle speaketh here of the latter: for so Christ not once onely in baptisme but all our life long is to be put on.

4. *Gorrhan* is here somewhat curious in distinguishing these three, put on the *Lord*, which signifieth power, *Iesu*, clemencie, *Christ*, wisedome: the first is seene in subduing sinne with power, the second, *clementer indulgendo*, in gently pardoning the penitent, the third, *prudenter instruendo*, in prudently instructing the ignorant: But this I omit as too curious.

5. *Chrysostome* taketh here occasion to shew, how Christ is all things vnto vs: as here he is our vesture and apparell: he is our way and life, our foode, our foundation, our spouse, our master, our friend, our brother, our advocate, our habitatiō, as he saith, *he dwelleth in me, and I in him:* yea he is our suppliant, we pray you in Christs stead, be reconciled vnto God, 1. Cor. 5. 20.

Quest. 27. *How the flesh is to be cared for.*

v. 14. *Take no care for the flesh, to fulfill the lusts thereof.* 1. I will omit here to note the elegancies which *Erasmus* obserueth in the Apostles phrase, and stile, how in the originall the Apostles words doe fall well to the eare in the orderly compounding, and one part doth answear an other, his sentences are full of Metaphors, and there is ὁμοιοτέλευτον, the like ending of the words in the sound and pronouncing. 2. But I preferre *Chrysostomes* note, that as the Apostle before did not forbid simply to drinke, but to be drunken, nor to marrie, but to commit fornication, so here he simply restraineth not all care for the flesh, *sed ad concupiscentias addidit*, but he addeth, not to concupiscence: and as *Origen* saith, *in necessarijs cura habenda est*, in necessarie things a care is to be had, *sed non in delicijs*, but not in pleasure and delights: so that here is forbidden not *necessitas sed superfluitas*, necessitie but superfluitie, *Lyran.* for, whereas the Apostle vseth the Greeke word, πρόνοια, prouidence, care, *providentia dici non potest, &c.* it cannot be called providence, which prouideth hell fire for the flesh, while it liueth in pleasure, *Theophy.* 3. This then sheweth the hypocrisie of those which place the greatest part of their religion in macerating and pinching of their flesh, as many superstitious friers doe, of whom the Apostle speaketh, Coloss. 2. 23. *that they haue it in no estimation*, to satisfie the flesh: whereas S. Paul alloweth Timothie to drinke wine, for his often infirmities sake, 1. Tim. 5. 23. *Parem.* 4. *Haymo* well obserueth that the Apostle saith not, *ne cogitetis*, that ye thinke not, *sed ne perficiatis*, but that ye fulfill not the lusts of the flesh, for not to thinke of them here, is impossible.

4. *Places of Doctrine.*

Doct. 1. *That God is author of order, and so consequently of gouernement.*

v. 1. *There is no power but of God.* God is the author of order, the deuill bringeth in confusion: as in heauen and earth God hath set all things in an excellent order, so he would haue order kept among men: that some should command and rule, others be ruled & obey: that they should not be as fishes and creeping things, that haue no ruler, *Habuc.* 1. 14.

Doct. 2. *That it is lawfull for the Magistrate to vse the sword.*

v. 4. *He beareth not the sword for naught.* The Magistrate then may lawfully vse the sword both in time of peace to punish offenders euen vnto death, if the qualitie of their offence deserue it: and in time of war to resist the cōmon enemie: yea not onely in ciuill matters, may he punish offenders with the sword, but in Ecclesiasticall also, as heresie, blasphemie: for these also are the workes of the flesh, Galat. 5. 20. and the Prince is to be feared for (all) euill workes, v. 3.

Doct. 3. *That Magistrates must be obeyed not for feare, but for conscience sake, v. 5.*

This maketh against those which thinke they haue satisfied their dutie if they doe outwardly performe their obedience, but the Apostle requireth more, the inward disposing of the mind and conscience to obedience: that if there were no lawe to compell a man, yet his owne conscience, and the feare of God, should keepe and hold him in awe and reverence of the Magistrate: as the Preacher saith, *Curse not the King, no not in thy thought, &c.* 10. 20.

Doct. 4. *That tribute must be paid.*

v. 7. *Giue to all men their dutie, tribute to whom tribute, &c.* It is then a requisite and meete

meete thing, that tribute should be payed vnto the Prince. 1. as a signe of subiection. 2. as a recompence of the great care and paines, which the Magistrate taketh in watching ouer his people. 3. as a support and supply of the manifold charges, which the Prince is put vnto in maintaining his officers and Ministers, in founding and raising Churches, schooles, hospitals, in waging battell, and such like: our Blessed Sauiour refused not to pay poll money to the officers, Matth. 17.

Doct. 5. *A Christian is bound to pay his debts.*

v. 6. *Owe nothing to any man, &c.* Though charitie require, that no extremitie should be vsed in rigorous exacting of debts, yet euerie one that is endebted, ought to haue a care of discharging his debts: as Christian religion doth not ouerthrowe the generall policies of states and common wealths, so neither doth it dissolue priuate contracts, and couenants: the Prophet did by a miracle bring vp the axe that was fallen into the water, to restore it againe to the owner, of whom it was borrowed, 2. King. 6. 5.

Doct. 6. *That Christian religion taketh not away the obedience of subiects.*

This euidently appeareth out of the whole chapter, wherein the Apostle sheweth fowre speciall bands of obedience. 1. the authoritie of God, who instituted magistrates. 2. the feare and awe of conscience, which is more then the feare of any humane lawes. 3. the dutie of charitie, which is to yeeld vnto euery one their owne. 4. the puritie of Euangelicall doctrine, which forbiddeth all vice, and commandeth vertue.

Therefore the Romanists doe cause the Gospell of Christ to be slaundered, so much diminishing and empayring the authoritie of Magistrates, by exemption of Ecclesiasticall and other priuiledged persons.

But *Tolet annot.* 12. here telleth vs, that notwithstanding some persons are exempted, yet for all this the Ecclesiasticall state, doth confirme and corroborate the secular obedience, as by the Magistrates authoritie, is diminished in some sort the particular power of parents ouer their children, of Masters ouer their seruants: and yet also their authoritie is confirmed and strengthened by the care and prouision of the superiour Magistrate: and so is the secular state confirmed by the Eccesiasticall, though it seeme in some respect to be empayred.

The Magistrates authoritie is empayred, not confirmed by the exemption of Ecclesiasticall persons.

Contra. 1. The example is not alike, for the lawe commandeth obedience of children to their parents, of seruants to their Masters, it exempteth them not, as they free Ecclesiasticall persons altogether: yet in case the parent or master may command any thing against the state: for then they are not to be obeyed: neither is the ciuill Magistrate to require any thing against God. 2. the Ecclesiasticall state by preaching confirmeth obedience to the Prince: and the Prince by his authoritie countenanceth the Ministers: but when as subiects are so freed, that the Prince hath no power ouer thē, it is a manifest empairing of their authoritie.

5. Places of controversie.

Contov. 1. *Whether the Pope and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*

This doctrine is agreeable to the rule of truth, the word of God, that all persons as well Ecclesiasticall as temporall, ought to be subiect and obedient to the Ciuill power, both touching their causes and persons: which is denied by the Romanists: whose obiections to prooue the exemption and immunitie of both, are these.

1. *Obiect.* The superiour ought not to be subiect to the inferiour: but the Ecclesiasticall power is superious vnto the Ciuill, as beeing occupied in a more excellent matter about spirituall things: therefore it ought not to be subiect: and *Bonifacius* the 8 in the extravagant, which beginneth *vnum sanctum*, inferreth as much out of this place, v. 1. *the powers that be are ordained of God*, that there are degrees and order between the powers themselues, some are superiour to others.

Contra. 1. We graunt, that wherein the Ecclesiasticall function is superiour, as in the preaching of the word, and administration of the Sacraments, therein it is not subiect to the Ciuill power, to receiue direction from them, but from the word of God: but yet in other things, which appertaine vnto the bodily life, and concerne ciuill subiection, and obedience, they ought to be subiect. 2. And yet euen in things meerely Ecclesiasticall the Prince hath a compulsiue power, to see that the Ministers of the Church doe their duties, and that they preach no false doctrine, and to remooue such as are scandalous,

either by doctrine or life. 3. there is no such matter of order or difference betweene the powers themselues gathered out of this place: their ordaining hath relation to God, by whom they were instituted, not to any such distinction and order among themselues.

2. *Obiect.* The Imperiall constitutions doe exempt Cleargie men from the iudgement of secular Courts, *Novel.* 79. 83. 123.

Contra. 1. Then their immunities such as they are, they enioy onely by humane priuiledge, not by diuine right. 2. neither are they by the lawe exempted from the ciuill power in criminall causes, but onely in certaine ciuill: for the lawe saith, *omnes secundum leges viuant, etiamsi ad diuinam domum pertineant*, let all liue according to the lawes, though they belong vnto the house of God, *lib.* 10. *de mandat. princip.* 3. though Princes of their munificence, graunted certaine immunities and priuiledges to Clergie men, as to free them fro personall seruice, as to goe to warre, to watch, to ward, and such like: and from base and servile workes, as to digge, to plowe, to cart: as also from extraordinarie taxes and burthens: yet they are not for all this discharged of their ciuill obedience: these freedomes were giuen them, that they might better attend vpon their Ecclesiasticall function, not to the preiudice of the secular power. 4. and although Princes should wholly exempt the Clergie from the Civill power, the question is not, what they haue done, but what they may do, for Princes haue not power, *vt rescindant leges Dei*, to cut off the lawes of God, which do subiect all soules vnto the higher powes, *Mart.* neither can Princes free any from the naturall and diuine bond, to the which they are obliged: as to exempt the child from the obedience of the father, and the wife from her husband, and so consequently, the subiect from the Prince, the seruant from the Master. 5. adde hereunto that some of these priviledges, which are thus vrged, are *conficta*, forged, some *malis artibus extenta*, extented by cunning, *Gualter.*

3. *Obiect.* It is not fit, that the sheepe should iudge the sheepeheard: Princes are as sheepe vnto their ecclesiasticall Pastors: therefore they ought not to iudge them.

Contra. 1. Princes are not to iudge them concerning their doctrine, and the word of God, in respect whereof, they are fed, and feede not: but in all other ciuill things, the Magistrate is as a Pastor and sheepehead himselfe, and therefore in these things he hath a command ouer ecclesiasticall persons.

4. *Obiect.* Ministers are the seruants of the most high God, and chiefe king of the world, therefore it is not fit, that a terrene gouernour should iudge them.

Contra. The Prince also is the seruant of God, and is in Gods place in earth to iudge other seruants of God: like as a Prince maketh some of his subiects, to whom he committeth his authoritie, iudges of the rest.

5. *Obiect. Tolet annot.* 11. thus reasoneth from the authoritie which the spirituall power hath ouer mens persons and bodies, to free and exempt them, as it shall make most for their soules health, toward the obtaining of euerlasting life. 1. Like as a king hath power to take mens sonnes and daughters for his seruice, and their vineyards and possessions, to giue them to his seruants, as Samuel describeth the office of a king, 1. Sam. 8. so much more hath the spirituall power authoritie to doe it, toward the aduancement of Gods kingdome. 2. our Sauiour, Matth. 17. 26. freeth the sonnes of kings, that is, *omnes credentes*, all that beleeue, from paying of tribute, which notwithstanding was paid, *propter vitandum scandalum*, to avoide scandall. 3. S. Paul had power to retaine and keepe *Onesimus* from his master *Philemons* seruice, yet he did remit somewhat of his power, that his Master might not seeme to doe it of necessitie, but willingly, Philem. 1. 4.

Contra. 1. Popes are partiall iudges in their owne case, and therefore it skilleth not, what immunities they haue giuen to the Clergie: and no man can conferre more power vpon an other, then he hath himselfe: seeing then that the Pope himselfe is not exempted from the power of the Magistrate, he much lesse can exempt others. 2. Samuel in that place describeth not the office of a King, what it ought to be, but what Princes should doe for their will and pleasure: and so the Pope herein taketh vpon him to tyrannize in the Church. 3. that place is vnderstood of the naturall sonnes of Kings, who are free from tribute: and so Christ beeing lineally descended of Dauid, might haue challenged that priuiledge: thus beside our owne interpreters, *Pererius* one of *Tolets* owne order, expoundeth that place, *de naturalibus filijs*, of the naturall sonnes of Kings, *disput.* 2. *num.* 12. for otherwise a great inconveniencie would followe, that all Christians should

be

be exempted and freed from paying of tribute. 4. S. Paul had a ſpeciall intereſt in Philemon, to command him, becauſe, as *Theophylact* well interpreteth, *te in Chriſto genui*, I haue begotten thee in Chriſt: this was his ſpeciall caſe, this can not then be drawne to an ordinarie preſent and example: and againe, this maketh directly againſt the Papiſts, that if S. Paul which had this Apoſtolike authoritie, would not keepe *Oneſimus* from his maſter, without his conſent, it is great boldnes and preſumption for the Pope, who begetteth none vnto the faith by preaching, as S. Paul did, and ſo hath no ſuch intereſt in that behalfe, neither is he an Apoſtle, to arrogate that to himſelfe, which S. Paul would not vſurpe.

Now, notwithſtanding theſe obiections, that Eccleſiaſticall perſons, and cauſes, (though in things meerely Eccleſiaſticall, and proper to the miniſterie, as are the preaching of the word, and the adminiſtration of the Sacraments, they are to be ruled onely by the word, and are not ſubiect to men) yet are in reſpect of their ciuill obedience, as they are citizens, and parts of the Commonwealth, and in ſome ſort, as miniſters alſo, ſubiect to the cenſure and command of the ciuill Magiſtrate: ſome of our arguments are theſe.

1. The Kings of Iudah exerciſed power ouer Eccleſiaſticall perſons, both in ciuill and criminall cauſes, and partly alſo Eccleſiaſticall: as Dauid appointed vnto the Levites their courſes; Salomon diſplaced Abiathar from the Prieſthood.

Bellarmine anſwereth, that theſe Kings were alſo Prophets, and ſo God did extraordinarily commit vnto them ſome things, which belonged onely vnto the Prieſts: *lib. 1. de concil. c. 20. Contra.* Not onely Dauid and Salomon which were Prophets, did exerciſe this power ouer Eccleſiaſticall perſons and cauſes, but the reſt alſo of the ſucceeding godly kings of Iudah: as Iehoſaphat gaue commiſſion to the Prieſts and Iudges to aboliſh idolatrie, Ioas reproued the negligence of the Prieſts, Ioſias purged the land of idols, and put downe the Chemarims, and vnlawfull order of Prieſts.

2. The Apoſtles words are generall, *Let euery ſoule be ſubiect to the higher power*: therefore Eccleſiaſticall perſons alſo.

Anſ. 1. *Origen* by euery ſoule vnderſtandeth, *animalis homo*, a naturall man: ſpirituall men then are exempted. *Contra.* 1. In the Hebrew phraſe, *euery ſoule*, is taken for *euery perſon*: therefore that diſtinction betweene the ſpirit and the ſoule, proceedeth from the ignorance of the Hebrew phraſe. 2. *Origen* in that place ſaith, that he which hath no ſiluer or gold, or poſſeſſions, hath nothing to be ſubiect for, but the Papall Clergie haue all theſe, and in great abundance: therefore euen by *Origens* ſentence for ſuch things they ought to be ſubiect vnto the Ciuill powers.

2. *Anſ. Bellarmine* telleth vs, that the Apoſtle ſpeaketh generally of obedience to be giuen as well to ſpirituall as temporall powers; and that the meaning is, that euery ſubiect ſhould yeeld obedience to his ſuperiour: and ſo the Clergie ſhould giue obedience to the Pope, and the Laitie to their Prince: *lib. 2. de Rom. Pontif. c. 29. reſp. ad argum. 3. Contr.* 1. The Apoſtle ſpeaketh here of that power, which hath the ſword, but the Eccleſiaſticall ſtate doth not handle the ſword: therefore the Apoſtle ſpeaketh onely of ſubiection to the Ciuill power, to whom the ſword is committed. 2. and this were to make a diuiſion and rent in kingdomes, if all that are therein ſhould not be ſubiects to the king of the countrey: as in France all the French ſhould not be in ſubiection to the French king, but the Clergie of France ſhould be ſubiects to the Pope: *Martyr.*

3. *Anſ.* The Papall Clergie are bound by oath vnto their Biſhops, and they to the Pope, and therefore without breach to their oath, they can not be ſubiect to temporall gouernors. *Contr.* Such oaths are contrarie to the Apoſtles precept, of obedience to be giuen to the Ciuil magiſtrate, and therfore *pro impijs & illicitis reſcindi debent*, they muſt be cut off and diſanulled as vnlawfull and impious: *Gualter.*

3. *Argum.* Our bleſſed Sauiour was himſelfe ſubiect not onely priuately vnto his parents, but publikely to the Magiſtrate, to whome he cauſed poll money to be paid for himſelfe and Peter, refuſing to vſe that priuiledge, which he might haue challenged to himſelfe, as beeing deſcended lineally of king Dauid: wherein he was an example vnto vs of obedience to be yeelded vnto Ciuill gouernors: So alſo S. Paul following his maſters ſteps was obedient to the magiſtrate, and appealed vnto Ceſar, Act. 16.

4. *Argum.* This was the doctrine of the Church in the pure ages: as *Chryſoſtome* vpon this place ſaith, Euery ſoule ſhould be ſubiect, *ſi Apoſtolus, ſi Euangeliſta, ſi Propheta, ſiue quiſquis tandem fueris*, if thou art an Apoſtle, or Euangeliſt, or whatſoeuer els. *Bernard. e-*

*pist.*42. thus inferreth vpon this place; *si omnis anima,& vestra, quis vos excipit ab vniversitate, si quis tentat excipere, conatur deripere*, if euery soule, then yours, who can except you from this vniuersalitie, he that attempteth to except you, goeth about to deceiue you. *Gregor.lib.*4.*epist.*31. acknowledgeth *Mauritius* the Emperour his Lord, &c.

5. To conclude, reason it selfe perswadeth thus much: that all the citizens, as parts and members of the Commonwealth, should be subiect to the head and gouernor thereof: Ecclesiasticall persons then, if they be citizens, and members of the Commonwealth, must be in subiection to the Ciuill head, not onely *decretiva, sed coactiva obligatione*, not onely to receiue direction, but by a coactiue bond, and obligation: for otherwise they are not parts and members of the Ciuill bodie. See further hereof, *Synops.Cent.*1.*err.*98.100.

2. Controv. *Whether the Pope haue a spirituall power aboue Kings and Princes.*

The Pope is not contented to exempt himselfe, and his Clergie from the command of the Ciuill Magistrate, but he arrogateth vnto himselfe a superior power to be aboue Emperors, and Kings. *Innocentius* 3.*decret.*1.*titul.*33.*de maiorit. C. solita*, thus decreeth; *Imperium non praest Sacerdotio, sed subest*, the Empire is not superior to the Priesthood, but vnder it: and *Bonifacius* 8.*extrav.de maiorit.C. vnam sanctam*, decreeth thus; that *omnes Christi fideles de necessitate salutis,&c.* all the faithfull of Christ vpon necessitie of saluation, are subiect to the Romane Bishop, *qui vtrumq; gladium habet,&c.* who hath both swords, and iudgeth all, and himselfe is iudged of none: And in the same place, he compareth the Ecclesiasticall and Ciuil power, to the two great lights which God made, and there is as great difference betweene them, as betweene the Sunne and Moone.

Bellarmine, though in words he denie the Pope to haue *vllam temporalem iurisdictionem directe*, any temporall iurisdiction directly, yet he hath power *indirecte*, indirectly to dispose of temporall things, yea of Princes, kingdomes, and dominions, *in ordine ad bonum spirituale*, as it serueth for the promoting of the spirituall good: and so in effect the Pope shall haue absolute power of temporall things, to dispose at his will and pleasure, as he seeth to make for the maintenance of his iurisdiction, which they vnderstand to be this spirituall good. Some and the chiefe of their arguments, for this vnreasonable opinion, are these.

1. The Pope hath both the swords, the spirituall, and the materiall sword: as the Apostles said, Luk. 22. behold two swords, and Christ answered, *it is enough*: he is therefore aboue the Ciuill power, which hath but one sword.

Ans. 1. *Bellarm.lib.*5.*de Rom. Pont.c.*7. disclaimeth this argument, and sheweth that there is no such meaning in that place, by the two swords to vnderstand a double power of the Pope: but they were two materiall swords in deede, which were shewed vnto Christ. 2. and this beeing but a deuised allegorie not expressed in Scripture, is of no force to proue any doctrine.

2. *Bonifacius* further vrgeth in the saide place; that the Church is superior to the Ciuill state, because they receiue tithes of them.

Ans. 1. We graunt that the Church, which giueth spirituall things, and receiueth temporall, is superior and more worthie in respect of the spirituall things, which it giueth, but it is not therefore superior in temporall dominion. 2. neither were they in the law alwaies superior, which receiued tithes: for beside the tithes, which were giuen to the Levites, the rich also reserued a tith for the poore, and strangers, Deut.14.28. 3. and though this be admitted, that the paiment of the ceremoniall tith was a signe of subiection, as the Apostle reasoneth for the preheminence of Melchisedeck, Heb.7.5. because that tith was giuen vnto the Levites in the Lords right, who were then a type and figure of Christ: yet now, all ceremonies beeing ceased, tithes are giuen vnto the Church, not in the name of the Leviticall tenths, but as the salarie and stipend of the ministers, for their maintenance: so that now they are no signe of such superioritie; for the hire is giuen to the labourer, as well by those that are superiors, as inferiors.

3. *Argum.* The Bishops doe annoint kings at their inauguration, and doe blesse them: but the lesse is blessed of the greater, Heb.7. therefore the Ecclesiasticall state is greater.

Ans. 1. By this meanes, not the Pope onely, but euery Bishop, which doth annoint the Prince at his coronation, should be greater then the Prince. 2. he that blesseth by a Propheticall benediction, as did the Prophets and Priests, which was by the special appointment of God, was greater: but euery one that ordinarily blesseth is not greater: for the subiects

iects vſe to bleſſe their Prince, in their vſuall acclamations: and this is but *benedictio ritualis*, a kind of rituall, no reall bleſſing, which is vſed in ſuch inauguration, as an externall complement, and matter of ſolemnitie, as ſo is the annointing, which argueth no more a ſuperioritie, then the receiuing of the ſword from the high Marſhall, and of the great ſeale from the Chancelor, as the vſe was in Princes coronations.

4. *Argum.* The Lord ſaid to Ieremie, chap.1.10. *I haue ſet thee ouer nations and kingdomes, to pull vp and deſtroy:* which Ieremie was not of the princely race, but of the ſtocke of the Prieſts: therefore the Eccleſiaſticall power is aboue kings.

Anſ. 1. The particular and extraordinarie example of one Prophet, can be no rule to the Pope. 2. and his power was ſpirituall, not in the actuall depoſing of kings, but in prophecying of their ruine.

5. *Argum.* The Apoſtle ſaith, 1.Cor.2. that the ſpirituall man iudgeth all things, but he is iudged of none: this ſpirituall man is the Pope, &c.

Anſ. 1. The Apoſtle ſpeaketh not there of a ſpirituall man by calling or profeſſion, but of one illuminate by the ſpirit, and he is ſet againſt the carnall and naturall man: ſuch a ſpirituall man beeing guided by the ſpirit, is able to iudge and diſcerne all things, and he himſelfe can not be iudged of thoſe which are carnall. 2. ſuch a ſpirituall man the Pope is not, but the man of ſinne, who ſauoureth not the things of the ſpirit of God, but of the fleſh.

6. *Argum.* The power of binding and looſing is the greateſt power in earth: but this power was giuen vnto Peter and his ſucceſſors: therefore the Pope hath the greateſt power in earth.

Anſ. 1. The power of binding and looſing by the word of God, is the greateſt power in ſpirituall things, but not in temporall. 2. the Pope hath not this power, he bindeth not by the word, but by his bulls, booke, bell, and candle. 3. if he had this power, he ſhould not haue it alone, for it was not giuen onely to Peter, but to all the Apoſtles, and their ſucceſſors the Paſtors of the Church: to whome it is ſaid, Matth. 18. *Whatſoeuer yee looſe in earth, &c.*

7. *Argum. Bellarmine* thus reaſoneth. 1. the ſuperior power may command the inferior, therefore the Eccleſiaſticall beeing ſuperior, may command the Politike ſtate. 2. and temporall things may be by the ſpirituall power diſpoſed, *in ordine ad ſpirituale bonum*, as they are in the way to further the ſpirituall good. 3. If the Pope had not this power ouer the Temporall ſtate, the Church ſhould not be perfect, *neque ſufficeret ſibi ad ſuum finem*, neither ſhould haue ſufficient meanes, to attaine the ende, which is eternall happines. 4. And if the Pope had not power to depoſe kings, the Church ſhould be compelled to ſuffer an hereticall, or infidell king, which is not to be admitted.

Anſ. 1. Euery ſuperior power, can not command the inferior, vnleſſe it be a power *cum imperio*, ioyned with authoritie: it is not true, of ſuch a power, which conſiſteth onely in a miniſteriall employment, as in teaching, exhorting, comforting, and ſuch like: ſo the Eccleſiaſticall, in reſpect of the matter, wherein it is occupied, which is ſpirituall; but in reſpect of externall power and authoritie, it is not ſuperior.

2. True it is, that temporall things ought to be referred vnto the ſpirituall ende: but the ſpirituall Paſtors, haue no power to diſpoſe of temporall things to that ende, but to direct the temporall power, to inſtruct and exhort, and teach, how they ſhould vſe their temporall things, for the ſetting forth of Gods glorie, the maintenance of the truth, and the miniſterie thereof: and if they fayle in this dutie, they muſt leaue the reſt vnto God: againe, the ſpirituall good, which the Pope intendeth, is his owne greatnes, and the aduancement of his Papall Sea, which is a meere worldly and temporall thing: and further this power of directing temporall things to a ſpirituall ende, euery faithfull Paſtor hath, and the Pope hath it not, becauſe he preacheth not.

3. The Church is perfect enough without any ſuch power: for till a 1000. yeares after Chriſt, when Popes beganne to vſurpe vpon the temporall power, the Church was ſufficient, without any ſuch vſurpation, to attaine the ende propoſed vnto the faithfull: and had better direction vnto ſaluation, then vnder the Papall tyrannie.

4. The Church is patiently to ſuffer the gouernment, yea of an heretike, or infidell: as *Ieremie* mooueth the people, to pray for the proſperitie of Nabucadnezzer, c.29. *Paul* would haue praiers and ſupplications made, euen for the heathen kings, yea for *Nero* then liuing and raigning: yea and the Church of God more flouriſhed in vertue and godlines, then afterward

terward vnder Christian gouernors: as *Hierome* witnesseth in the life of *Malchus*, after the Church beganne to haue Christian Magistrates, *facta est opibus maior, virtutibus minor*, it became greater in wealth, but lesse in vertue. And if it were necessarie to haue an euill Prince deposed, it followeth not that this power should be devolved to the Pope: it belongeth to the states and Peeres of the land, where the lawes doe authorise them, to see vnto such matters.

8. *Argum.* They vrge examples, and bring forth presidents for this supreame authoritie of the Papall Sea. 1. The high Priest cast out *Vzziah* out of the temple when he would haue vsurped the Priests office; and Iehoida the high Priest caused Athaliah to be slaine.

2. *Ambrose* excommunicated *Theodosius* the Emperour.

3. *Gregorie* the 2. excommunicated *Leo* the Emperour, and depriued him of his tribute and reuenewes; Zacharias deposed Childerik king of France, and set vp *Pipinus* in his place: *Gregorie* 7. deposed Henrie 4. Emperor: *Innocentius* 3. deposed *Otho* 4. *Innocentius* 4. Fredericke the 4. *Clemens* the 6. Lodovike the 4.

4. *Leo* the 3. translated the Empire from the Greekes to the Germanes; and Gregorie the 5. made that order, that the Emperor should be chosen by 7. Electors, which remaineth vnto this day.

Ans. First in generall, examples doe not proue; specially such as are either vnlike, or forged, or such examples, as are vniust and vnlawfull; of one of these sorts are all the examples produced.

1. The Priests did not cause Vzziah to goe out of the Sanctuarie, vntill the leprosie appeared in him; and for that they had a direct commandement, not to suffer a leprous person to enter into the Sanctuarie: if the Pope could shew such a warrant for the deposing of kings, he should say somewhat to the purpose: neither was Vzziah for all this deposed from his kingdome, but liued apart by himselfe, and the kingdome was administred by Iotham his sonne, 2. Chron. 26. 21. The example also of *Iehoida* is much vnlike: for he not as the high Priest, but as the Tutor and protector of the young king, and with the advise and consent of the fathers of Israel, caused seditious Athaliah to be slaine: 2. Chron. 23. 3.

2. *Ambrose* deposed not Theodosius, but suspended him from the Communion, till he had giuen satisfaction to the Church: neither was he Bishop of Rome, but of Millaine: if this example prooued any thing, not the Pope onely, but euery other Bishop might depose kings.

3. Touching all those examples alleadged, they are vnlawfull, and vniust, and the Pope beganne to discouer himselfe to be Antichrist, in so abasing the Imperiall power, and taking vpon him to dispose of kingdomes; as the Deuill challenged to be Lord of the world, and to giue the kingdomes thereof to whome he would: no better right hath the Pope the eldest sonne of Sathan to pull downe, and set vp kings. And though in those blind and superstitious daies, when iniquitie was strong, the Pope preuailed in his presumptuous enterprises, yet he had not alwaies the like successe: *Bonifacius* 8. attempted to haue deposed *Philippus* the faire, king of France: *Benedict* the 13. would haue done the like to Charles the 6. *Iulius* the 2. against Lewes the 12. but their presumptuous enterprises were frustrate. What *Pius* the 5. attempted against Queene Elizabeth, and of late *Paulus* the 5. against the Venetian state, and with what friuolous successe, is euident to the world: all these examples are vniust, because the Pope was Iudge in his owne cause, and resisted the lawfull powers, which are ordained of God.

4. Neither is it true, that *Leo* the 3. translated the Empire from the Greekes to the Germanes: for he could not conferre that vpon an other, which he neuer had himselfe: the truth is, that *Charles* by force inuaded the Empire of the East: *Aventinus* sheweth the occasion: by reason that a woman then had the gouernment of the Empire at Constantinople, the Romanes tooke an occasion to nominate a new Emperor: and whereas *Charles* at that time, *tenebat omnes prouincias, quæ ad vrbem Romam pertinebant*, did hold all the Prouinces which belonged to the citie of Rome, *Papa, Senatus, & populus Romanus illum designabant Imperatorem*, the Pope, Senate, and people of Rome, did appoint him to be Emperor, &c. So then it was not the Popes act alone, but of the whole Senate and people of Rome: neither was it their act simply, *Carolus* had made a way before, hauing all the Romane Prouinces in his possession.

As touching the supposed sanction and order for the electing of the Emperor: neither

was it the Popes sole act, but the Emperor *Otho* then brother german to the Pope, established it: neither is that custome and order continued by the Popes authoritie, but by vertue of the golden bull of *Charles* the 4. made *ann.* 1356. for neither *Ferdinand*, *Maximilian*, nor *Rodolphus* now Emperor, receiued their Imperiall crowne from the Pope: And some thinke that this constitution of Electors was not begun by *Gregorie* the 5. but before was brought in by *Charles* the great, who appointed 4. Electors. *ex Pareo.*

Arguments against the Lordshipper amount of the Pope aboue Kings and Princes.

1. Our blessed Sauiour doth restraine his Apostles from all worldly gouernment, Matth. 20,25. Luk. 22.25. *The kings of the nations haue dominion ouer them, &c. but it shall not be so with you, &c.* If no Lordly dominion be permitted them ouer others, much lesse ouer Princes.

Bellarmine answereth, that he doth not simply forbid them to beare rule, but κατακυριευειν, to tyrannize, or beare vnlawfull rule. *Contra.* The word κυριευειν, and the other compound, are vsed by the Euangelists in the same sense: the simple verb S. Luke hath, the compound, S. Matthew; therefore all kind of temporall rule is simply forbidden them.

2. As our blessed Sauiour by precept restraineth all worldly dominion in his Apostles and their successors, so by his owne example he confirmeth the same: When he was asked concerning his kingdome, he answered, it was not of this world, Ioh. 18.36. when he was desired by certaine brethren to diuide their inheritance, he saide, *Who made me a Iudge among you?* Luk. 12. when they sought him to be a king, he fled into the mountaine, Ioh. 6. of the which fact of our blessed Sauiour, *Tertullian* thus writeth, *de Idolol. c.* 18. *quæ noluit, reiecit, quæ reiecit, damnauit, in pompa diaboli deportauit, &c.* what he would not haue, he reiected, what he reiected he condemned, and counted the deuills pompe, &c.

Bellarmine answereth, that Christ tooke vpon him onely the person of an Ecclesiasticall, not of a temporall Prince. *Contra.* If Christ then assumed not the person and office of a temporall Prince in earth, what warrant hath the Pope, who challengeth to be Christs Vicar in earth to arrogate more, then Christ himselfe tooke vpon him.

3. S. Peter alloweth not Pastors to be Lords ouer Gods heritage, 1. Pet. 5.3. that is, the Church of God, ouer the which they are set: then much lesse ought they to be Lords ouer kings and Princes, vnto whome they should be subiect.

4. S. Paul forbiddeth the Pastors to encumber themselues with the affaires of this world: he saith, 2. Tim. 2.3. *No man that warreth, entangleth himselfe with the affaires of this life:* but for the Pope and his Bishops to domineere in temporall things, were more then an entangling of them, it maketh them madde and drunken with worldly ambition: *Ergo.*

Bellarmine hath here a very simple euasion, that by the affaires of this life, the Apostle meaneth busines about victuall. *Contra.* The soldiers did thus busie themselues in prouiding victuall, and S. Paul also laboured with his hands for his liuing: this then is not the encumbrance or entangling here spoken of.

5. This hath beene the consonant doctrine of the auncient Fathers, that the Ecclesiasticall Pastors should not arrogate to themselues any temporall or civill Dominion.

Tertullian saith, *lib. de idol. c.* 8. *Christus gloriam seculi, sibi & suis alienam esse iudicauit*, Christ iudged the glorie of the world, not to be meete for him or his.

Hilarie ad Auxent. Oro vos Episcopi, &c. anne aliquam sibi è palatio assumpserunt dignitatem, I pray you Bishops, &c. did the Apostles assume vnto themselues any dignitie of the palace, &c.

Chrysost. hom. 42. *in Ioan. Christus fugit, vt ostenderet suum regnum nullis secularibus rebus indigere*, Christ fled, to shew, that his kingdome needeth no secular matters.

Ambros. in 2. *Timoth.* 2.4. *non convenit vnum duplicem habere professionem, &c.* it is not fit, that one man should haue a double profession.

Bernard. de consideral. lib. 2. *c.* 4. *The Apostles were forbidden to beare rule: ergo tu vsurpare audes, aut Dominus Apostolatum, aut Apostolicus Dominatum, plane ab vtroq; prohiberis, si vtrunq; simul habere voles, perdes vtrunq;, &c. wilt thou vsurpe then, either a Lord to be an Apostle, or Apostolike to be Lordly, thou art forbidden both, if thou wilt haue both, thou looseſt both.* See further of this Controv. *Synops. Papism. Centur.* 1. *err.* 51.

3. Controv. *That the tyrannie and idolatrie of the Pope may be gainsaid, and resisted.*

In the deciding of this Controversie, three kind of persons must be considered, the priuate, the publike which are Ecclesiasticall, as Pastors and Ministers, and the publike Ciuill, the Magistrate.

1. Concerning priuate persons, 1. they may and must resist the idolatrous proceedings of the Pope, by denying their obedience: as when he commandeth and enioyneth any thing in the seruice of God contrarie to his word, or forceth men to subscribe and consent to his abominations: in this case the rule and practise of the Apostles is to be followed; it is better to obey God then man, Act. 4. 19. 2. they may also escape by fleeing from the Popish tyrannicall persecutions, if they be not otherwise tied by the necessitie of their calling: for so our blessed Sauiour gaue his Apostles libertie, if they were persecuted in one citie to flee vnto an other. 3. but yet it is not lawfull for priuate men to vse resistance by the sword and force of armes, where Poperie is maintained by the Ciuill authoritie: for this were to vsurpe vpon the office of the Magistrate: but where Poperie is not countenanced by the ciuill power, priuate men may vse resistance.

2. Concerning the dutie of Pastors and Ministers: it is their part to resist the Popes tyrannie, not by armes and the sword, which is not committed vnto them, but by the preaching of the Gospel, in setting forth the truth, conuincing the gainsayers of error, and in exhorting the people to beware of the false doctrine of Antichrist. 1. Pastors are the shepheards of the flocke, they must take heede vnto it, to keepe away the wolues, Act. 20. 28. but the Pope is a wolfe, and seeketh to deuoure Christs sheepe. 2. the preaching of the word is that meanes, which God hath appointed, to confound Antichrist with, euen with the spirit of his mouth, 2. Thess. 2. 8. and the two witnesses, which shall prophesie against Antichrist, are the faithfull preachers, which should restoare the light of the Gospel.

3. Touching the authoritie of Princes: It is their part and office, to resist the Popes tyrannie by the sword, in rooting out idolatrie, weeding out his Seminaries and seedes-men, and in restoaring true religion, and the Church of God to her former integritie and libertie. 1. for so their calling is to be a terror vnto euill works, and a praise vnto good: but the works of Antichrist, are wicked and abhominable. 2. Princes are commanded to render vnto the whore, as she had done to them, and to recompence her double, Revel. 18. 6. this is their warrant, the commandement of God. 3. and it is propheſied and foretold, that the Princes shall hate the whore, and make her naked, deuoure her flesh, and consume her with fire, Rev. 17. 16. This prophecie shall not fall to the ground; and Princes for their part must endeauour to make it good.

4. Controv. *Whether the ciuill Magistrate hath any power or authoritie in matters of Religion.*

Because there is a great question mooued betweene the Romanists and vs, concerning the power of the Ciuill Magistrate in causes Ecclesiasticall, and in religious affaires, first of all it is necessarie, that the state of the question be considered: which shall be deuided into certaine propositions of two sorts, first generall touching the foundation and institution of Kings and other superiour Magistrates, and then more particular, of the execution of their office.

1. There is in the Commonwealth, a superior authoritie, called *architectonica*, as the framer and chiefe builder of the Commonwealth, to the which it belongeth to institute and ordaine lawes, and to see that iustice be exercised according to those lawes: this beeing the supreame and highest authoritie, can not be in subiects, and so not in the Ecclesiasticall persons, but in the king onely.

2. To this power, it belongeth to prouide for the good in generall, that belongeth to the subiects, whether it be ciuill or spirituall: for the good of the subiects is the intendment of the lawmaker.

3. Yet least this power should erre in making of lawes, it receiueth direction for the ciuill lawes, from the rule of equitie and prudence, confirmed by experience; for Ecclesiasticall lawes, from the word of God.

4. Vnder this supreame authoritie, there is the Ciuill, and Ecclesiasticall power: but not alike: the Ciuill is simply inferior vnto it, altogether depending of it, but the Ecclesiasticall, though it be subiect vnto it, in respect of the externall policie, yet in respect of the obiect, which

which is ſpirituall, the word of God, and of that direction, which it giueth out of the ſame to the magiſtrate, it is not ſimply inferior as the other.

4. This ſupreame *architectonicall* power, though properly it be ciuill in reſpect of the obiect, acts, condition, and ſtate thereof, yet in ſome ſort it is alſo an Eccleſiaſticall power, as it hath ouerſight alſo of the Church.

5. This princely power, though it haue the ouerſight and chiefe care of Church and Commonwealth, as the chiefe ſteward, and diſpoſer: yet it can not execute all the offices and functions belonging to either: as ſome it can not excuſe, *ob defectum facultatis*, for want of facultie and skill, as to miniſter Phyſick, to teach in ſchooles: ſome, for the defect of dignitie in the things themſelues, which beeing baſe are not incident into the maieſtie of the King, as to digge, to plow, and ſuch like: ſome, *propter defectum iuris*, for the defect of lawfull right and calling, as the Prince is not to preach the word, to conferre orders, to miniſter the Sacraments, becauſe he is not thereunto called nor appointed.

6. This ſupreame and Princely power, though it be incident both to the Chriſtians and Pagane magiſtrats, yet it is ſo much the more perfect in a Chriſtian gouernment, in as much as both of himſelfe, by the light of nature, and in himſelfe by direction from others in ciuill things, and by illumination of Gods ſpirit within, and inſtruction without in ſpirituall matters, he hath better vnderſtanding.

Now concerning the execution of this ſupreame and princely power, theſe propoſitions are to be maintained, which are without any controuerſie.

1. Princes ought not onely to take care about the affaires of the Common-wealth, and to be altogether careleſſe of religion, but euen vnto Eccleſiaſticall affaires, and matters of religion, they ought to extend their Princely care and watchfulnes. 1. the Prince is the miniſter of God for our good: but the good of the ſubiect, is not onely ciuill and temporall, but ſpirituall concerning religion. 2. euen the heathen did aſcribe vnto their kings a principall care euen of religion: whereupon the Emperors of Rome were ſtyled, *Pontifices maximi*, the high Prieſts or Prelates: and *Ariſtotle* writeth, *lib. 3. politic. c.* 10. that the Lacedemonian kings, had the command of warre, *& rei diuinæ cultum exercuiſſe*, and did exerciſe diuine worſhip, vnleſſe they were ſuch ſacrifices, as were neceſſarily to be done by a Prieſt: that therefore, which by a common conſent of nations was giuen vnto kings, ought not to be denied to Chriſtian Princes. 3. the care of religion otherwiſe concerneth the Prince, rather then priuate perſons: theſe onely are to wiſh well vnto it, and to accept of it, but the Prince ought to be an agent: without whoſe power nothing can be effected publikely for the maintenance of religion.

2. It belongeth to the Imperiall power to maintaine true religion, and to ſee that no confuſed mixture of religions be admitted: for this is giuen as a reaſon in the time of the Iudges, why ſome followed idolatrie and ſtrange worſhip, becauſe there was no king in Iſrael, but euery one did that which was good in his owne eyes, Iudg. 17. 4. if there had beene then a king, they ſhould not haue beene ſuffered euery one to follow their owne fanſies.

3. Chriſtian Princes are by their laws and edicts to reſtraine all blaſphemie, idolatrie, hereſie, ſacriledge, and ſuch like: becauſe Princes are to be feared for euill works: their office is to reſtraine euill works whatſoeuer, ſuch as theſe are: and they are appointed to procure the good of their ſubiects, and conſequently to take out of the way all impediments, which may hinder their good, ſuch as theſe are: the Romaniſts graunt thus much, that the Princes by their lawes ſhould prouide againſt hereſie, but they will exclude the Prince from all iudgement of hereſie, which muſt be in their opinion determined onely by the Church: but of this matter more ſhall be ſaid afterward.

4. The Ciuill Magiſtrate is not to aſſume vnto himſelfe, or take vpon him the execution of any Eccleſiaſticall function, as to preach, to binde, or looſe, to miniſter the Sacraments: becauſe they are not thereunto called, and without a calliug none are to intrude themſelues into thoſe miniſteriall functions, Hebr. 5. the examples of Ieroboam, who would haue ſacrificed, and his hand withered, 1. king. 13. and of Vzziah, who attempted to haue offered incenſe, and was therefore ſtricken with the leproſie, 2. Chron. 26. doe teach kings to keepe themſelues within the limits and bounds of their callings.

5. Neither hath the Prince authoritie in matters of religion, concerning the worſhip of

God, and the doctrine of faith, to appoint, what it pleaseth him, but he must therein be directed by the word of God: for this was the sinne of Ieroboam, that set vp two golden calves of his owne invention: and if it be not lawfull for the Ecclesiasticall gouernors, whose speciall charge is about religion, to bring in their owne inuentions, as Aaron sinned in setting vp a golden calfe, much lesse may the Ciuill powers presume that way. Three things are signified vnder the name of religion, and religious matters. 1. the doctrine of the Church. 2. the discipline and gouernment in generall, that there should be Pastors and teachers in the Church: neither of these are to be swaied by the Prince, but they are to be directed by the word. 3. but the speciall *œconomie* of the Church, as touching the number of the Pastors, and who ought to be appointed thereunto, this appertaineth to the care and office of the Magistrate.

6. Princes are bound, to haue the ministers and Pastors of God in reverence, because they are the Embassadors of Christ, 2. Cor. 5.20. and to see them sufficiently maintained: because the labourer is worthie of his hire, and it concerneth the spirituall good of their subiects, that sufficient Pastors should be prouided for them, to minister vnto them spirituall foode: and besides, they must submit themselues to the doctrine, precepts, and exhortations deliuered by the Pastors out of Gods word: as Dauid gaue eare vnto Nathan, and suffered his reprehension: and our blessed Sauiour saith, he that heareth you, heareth me, &c. All these propositions are not at all controverted betweene our adversaries the Papists, and vs: thus then standeth the state of the question:

7. The office of the Prince is, as in Ciuill matters to prouide all things concerning the ciuill good of the subiect, to see that right and equitie be maintained; so also to take care touching their spirituall good, that true religion be continued and taught in the Church, according to the word of God: vnto the which care and charge belong these particulars.

1. The Prince in himselfe, and for his particular, is to take knowledge and to vnderstand true religion, to be able to discerne it from error, and false worship, and to this ende to be exercised himselfe in the law and word of God, Deut. 17.19.

2. Then it is his part, to cause to be set downe a perfect forme of religion and Ecclesiasticall gouernment, squared out according to the line of truth, and rule of Gods word, and by godly lawes to establish the same: as Iosias did, 2. king. 23.3.

3. He must also see, that sufficient and able Pastors be prouided for the Church, which may instruct the people in the waies of God, as Iehosaphat did, 2. Chron. 19.8.

4. Further, the Princes care must be, to see that these Pastors doe their dutie in preaching true and sound doctrine, and in administring discipline vprightly: as Dauid appointed the Levites their offices, 1. Chron. 16.

5. And the Prince is also to remooue ignorant, erroneous, and delinquent Pastors, and to see vice duly punished; as Salomon remooued Abiathar from the priesthood: to apooint Councells and Synods to that ende, for the redresse of enormous faults. The state of the question beeing thus propounded, we will first see how it is impugned by our adversaries, and examine some of their arguments.

Stapl. repetit. schol. contr. 2. qu. 5. art. 1.

1. *Stapleton* thus prooueth that the Prince hath no power in Ecclesiasticall matters, because the sheepe haue no iurisdiction ouer the Pastor: but the Magistrate is of the number of the sheepe: *Ergo*.

Ans. 1. There is a double Ecclesiasticall power; one is properly and simply so called, which consisteth meerely in Ecclesiasticall matters, as in preaching the word, administring the discipline of the Church: this power belongeth onely to Ecclesiastikes: there is an Ecclesiasticall power improperly so called, which is ciuilly exercised about Ecclesiasticall persons and causes: and this is in the Ciuill magistrate: so *Constantine* said, *vos estis Episcopi in ecclesia, ego extra ecclesiam sum Episcopus à Deo constitutus*, ye are Bishops within the Church, I also without the Church, am a Bishop appointed of God: *Euseb. lib. 4. c. 24. de vit. Constantin.* 2. As Princes are sheepe, to be ordered and directed by the word of God, so they haue an Ecclesiasticall power: but they are Pastors also in regard of their gouernment, and the Ministers, as subiects, and so sheepe also vnder the magistrate: and thus Princes haue an Ecclesiasticall power.

2. *Argum.* That which neither the Emperors would euer assume vnto themselues, nor the Church giue vnto them, no way belongeth vnto them: but to be Iudges of Ecclesiasti-

call

call matters, neither they challenged, nor the other yeelded: *Ergo:* for proofe of the precedent part, is alleadged how *Theodosius* the Emperor said, *illicitum esse Imperatorem se interserere ecclesiasticis tractatibus*, that it is not lawfull for the Emperor to enterpose himselfe in Ecclesiasticall affaires: *Cyril. tom. 4. epist. 17. Hilarius* writ to Constantine the Emperor, *vt iudices non vsurpent cognoscere causas Clericorum, &c.* that the Iudges vsurpe not vpon the to take cognizance of the causes of Clergie men, &c. *Ambrosius* refused to dispute with *Auxentius* the heretike before *Valentinian* the Emperor, of the orthodoxall faith, &c.

Ans. 1. It is vntrue, that the Emperors assumed no such Ecclesiasticall power to themselues: for *Constantinus* both called together the Bishops to that great assembly of the Nicene Councell, prescribed them a rule of their conference to decide all controversies by the Scriptures: and he himselfe sate among them, and iudged the causes with the rest, and did by his lawes establish and command to be obeied the things there agreed vpon, as *Eusebius* witnesseth, *lib. 3. c. 12. Theodosius* must be vnderstood to speake, of matters meerely and absolutely Ecclesiasticall, as of the doctrine of faith, and therein the Ciuill power is not to giue rules of faith: so also must *Hilarie* be vnderstood: if he meane otherwise *Chrysostomes* iudgment is to be preferred, who subiecteth euen Apostles, Prophets, Bishops, to the Ciuil power: that of *Ambrose* was a matter of fact, and concludeth not.

3. *Argum.* If Princes should make Ecclesiasticall laws, the vnitie of faith could not be kept, because in euery seuerall kingdome, there would be a seuerall religion.

Ans. 1. The argument followeth not, for religion is not to depend vpon the opinion or will of the Prince, but it must be squared out by the word of God, which Princes following, can not differ in the substance of religion, though they may varie in some circumstances and externall rites: but if Princes will not be ruled by Gods word, but follow other directions, then they may frame vnto themselues diuers religions: so then it is not the fault of the power, but the abuse thereof, and the personall fault of Princes, if by this meanes a varietie of religion be brought in. 2. neither, if this power be denied vnto kings, and the whole authoritie of Ecclesiasticall lawes were onely in men of the Church, if they refuse to be guided by the word, is this inconvenience helped: for in Moses absence, the whole power beeing in Aarons hand, yet a different worship, in setting vp a golden calfe, from that which Moses prescribed, was brought in. And whence hath sprung the great innovation of religion in Poperie, from the puritie of the ancient faith, but from this, that the Bishops of Rome, excluding the authoritie of the Emperor first in the East, and afterward in the West, haue arrogated to themselues the sole authoritie in matters Ecclesiasticall?

4. *Argum.* Princes can not doe the lesse, as preach the word, minister the Sacraments, therefore not the greater to make Ecclesiasticall lawes.

Ans. 1. It followeth not, for though duties meerely Ecclesiasticall can not be executed by the Prince, because he is not thereunto called, yet externall iurisdiction he may exercise in the Church: neither are these duties as the lesse and greater one to the other in the same kind: they are in diuers respects both lesse and greater: the preaching of the word is greater in respect of the spirituall power, and the Ciuill, in regard of the externall iurisdiction. 2. neither is it alwaies true, he that can not doe the lesse, can not doe the greater, where he is barred from the lesse, by some defect either of right in beeing called thereunto, or otherwise the thing not beseeming: as in the ciuill functions, it is not fit for the Prince to digge and delve, and yet he can doe the greater, to make and ordaine laws: so in the Church affaires, he is not to preach, because he wanteth a calling thereunto.

5. *Argum.* They which can not iudge infallibly of the sense of Gods word, can haue no Ecclesiasticall power: Princes can not iudge: *Ergo.*

Ans. 1. The proposition is not true: for neither can any Bishop iudge infallibly of the sense of Scripture, nor any els, since the time of the Apostles. 2. but as the Pastors by prayer, conference, meditating vpon the Scriptures attaine to a competent measure of vnderstanding of the Scriptures, sufficient to direct them: so by the same meanes, and by helpe of the learned, the Prince also may be prepared to applie his iudiciarie power to the present necessitie of the Church. 3. And I pray you what infallibilitie of iudgement hath beene in the Popes, when as Iohn the 23. was condemned in the Councell of Constance for his monstrous opinions: as that he should hold *vitam æternam non esse*, that there is no eternall life after this, *& animam hominis cum corpore mori*, that the soule of man dieth with the bodie, and that the bodie beeing dead, shall not rise againe:

And seeing it hath beene often seene among them, that the Pope hath made boyes and children Bishops, as *Bernard* complained in his time, *scholares pueri & impuberes adolescentes promoventur ad ecclesiasticas dignitates*, scholler boyes, and beardlesse youthes are promoted to the dignities of the Church: *epist.* 41. what infallibilitie of iudgement then can they boast of in their Clergie?

6. *Argum.* Not the Princes and Ciuill magistrates shall giue account for the soules of the subiects, but the Pastors onely, Hebr. 13. 17. therefore they haue no Ecclesiasticall power.

Ans. The argument followeth not, Pastors must giue account for mens soules if they be lost by their default, therefore Magistrates shall not: for both shall giue account, though not in the same manner: the Pastors for seducing them by false doctrine; the Magistrate, in tolerating a corrupt worship, or in making impious lawes for the maintenance of idolatrie, as it is often obiected concerning Ieroboam that he made Israel to sinne: And these and such like are the Aduersaries arguments against the Ecclesiasticall power of the Magistrate.

Now on the contrarie some arguments shall be propounded for the proofe and confirmation of the question.

1. *Argum.* The Magistrate is the minister of God for the good of the subiect, Rom. 13. 5. but this good is not onely ciuill, but spirituall, therefore euen in spirituall things he must minister for their good: the Papists will haue the Prince to be their minister and seruant indeede, that he should put in execution the decrees of the Church, but decree nothing himselfe: but this were to giue no power at all vnto magistrats, but as seruants which are commanded to doe their masters will: the Prince hath a ministring power in spirituall things, not a ministring seruice.

2. *Argum.* Euery soule must be subiect to the higher power, therefore euen the Ecclesiasticall state, and euery person therein of what condition soeuer he be: the Papists answer, that they must be subiect, as they are citizens, and as they enioy possessions, but not as they are Ecclesiasticall persons: But the Apostles rule is generall, euery soule must be subiect, in what things soeuer, so that the power, which is of God, be not abused against God: true it is that in things meerely spirituall, touching faith and doctrine, they must not depend vpon the Ciuill power, but as he enioyneth precepts, according to the word: yet in respect of the externall policie of the Church, in giuing order and direction, in censuring and punishing offenders, and such like, euen spirituall persons are subiect to the Ciuill power.

3. That the Prince hath power euen in Ecclesiasticall matters, shall be prooued by these particulars. 1. that the cognizance and knowledge of religion is required in the Prince. 2. that it belongeth vnto him by law to maintaine the truth, and to inhibit all false religion. 3. that he is to take order for the Ministers and Pastors, that they do applie themselues faithfully to their calling, and to censure them which are disorderly and exorbitant. 4. that it is the Princes office, to appoint Synods, Councells, nationall, generall, Prouinciall, concerning Ecclesiasticall busines.

1. The first is euident, Deut. 17.19. where the king is commanded to read in the booke of the law all the daies of his life: so also Iosh. 1. 18.

2. Moses prescribed vnto Israel a forme of worship, Ioshua caused the people to be circumcised, Iosh. 5. Dauid disposed the ministeriall offices of the Tabernacle, and appointed the Leuites and Priests their order and courses, 1. Chron. 23. Hezekiah pulled downe the brasen serpent: Iosias tooke away idols: so did other Christian Emperors make Ecclesiasticall lawes: as the first law *Cunctus populus* in the Code, is concerning the beleefe of the Trinitie: *Martianus* made a law against the Nestorians, and Eutychians: *Iustinian* inserteth diuers Ecclesiasticall lawes; as that the Letanie should not be said by lay-men, none of the Clergie beeing present: *Novell.* 123. *c.* 31. and that Bishops and Presbyters should rehearse the prayers in an audible voice to the vnderstanding of the people: *Novell.* 137. *c.* 6. and diuers such like.

3. Salomon deposed Abiathar: Iehosaphat appointed the Leuites to teach in the cities, 2. Chron. 19. *Constantinus* the great, heard the controversie betweene *Donatus* and *Cecilianus*, and iudged it: *Euseb. lib.* 10. *c.* 5. *Theodosius* commanded the Nestorian Bishops to be deposed: *leg.* 2. *C. de sum. Trinitat.* he appointed *Nectorius* to be Bishop of *Constantinople*: *Socrat. lib.* 5. *c.* 19. *Iustinian* deposeth a Bishop that had a suspected woman in his house:

Novell.

Novel.6.c.5. yea the Bishop of Rome was a long time together nominated and his election confirmed by the Emperor: as *Constantinus* saith to *Liberius*, *Nos, quod Christianus esses, te dignum iudicauimus Episcopatu vrbis nostræ:* We because thou art a Christian, haue iudged thee worthie to be Bishop of our citie: *Theodor.lib.2.c.16.*

4. Dauid called together the Priests to bring home the Arke, 1. Chr. 13.7. so did Ezekiah call an assembly of the Priests, 2.Chr.29. and Iosias, 2.king.23. the first Nicene Councell was summoned by Constantine the great: the 1.Constantinopol. by Theodosius the elder: the 1.Ephesine by Theodosius the younger: the *Chalcedon* Councell by *Marcianus.*

Iustinian decreeth, *Archiepiscopum singulis annis synodos celebrare, &c.* that the Archbishop should euery yeare celebrate Synods, and assemble the Bishops together. *Novell.* 123. *c.*10. and *Novell.*137.*c.*7. he commandeth the Presidents of the Prouinces, to see that the Metropolitans doe assemble Synods. If then Princes haue made lawes for the maintenance of true religion, and against heresies, and haue taken vpon them to giue order and direction for Ecclesiasticall offices, haue deposed such as were vnmeete and vnworthie, and called Councells and Synods concerning Ecclesiasticall matters, then can there not be denied vnto them a kind of Ecclesiasticall power.

But *Stapleton* thus obiecteth against those forenamed Presidents, of the Emperors and kings authoritie in Ecclesiasticall matters.

1. *Obiect.* These instances doe onely shew, that *de facto*, in fact and in deede Princes medled with Ecclesiasticall affaires, not that *de iure*, of right, they ought to haue so done.

Ans. If onely such presidents were brought out of Ecclesiasticall stories, and not out of the Scriptures, he should seeme to say somewhat: but seeing the Scriptures set forth examples of godly kings (who are commended in Gods booke) dealing in Ecclesiasticall affaires, there is no question to be made of their right in so doing.

2. *Obiect.* These Princes by such acts did onely prouide for the peace of the Church *ex zelo*, of their zeale and pietie, not *imperio*, by their imperiall power and authoritie.

Ans. That can not be said to be done of a pious zeale, which any vsurpeth vpon them without an authoritie and calling: if these Princes did these things of zeale, then also by a lawfull calling and power, for otherwise it had not beene pleasing vnto God, they intruding and vsurping vpon an others place and office.

3. *Obiect.* They did not make new Ecclesiasticall lawes, but onely confirmed and ratified such things, as were decreed in former Canons.

Ans. 1. True it is, that new articles concerning faith, neither Emperors nor Bishops haue authoritie to bring in, but such as are prescribed by the word. 2. but yet new lawes concerning faith, requiring obedience vnder certaine penalties, haue beene made by Emperors, not prouided for afore by Canons: and concerning orders to be obserued in Synods, and in the gouernment Ecclesiasticall, diuers things haue beene enacted by the Imperiall power, neuer mentioned before in the ecclesiasticall Canons. 3. and what if the Imperiall constitutions enioyne the same things concerning faith and doctrine, decreed before by the Canons, this prooueth not that they executed onely, what the other prescribed: but both the powers the Ecclesiasticall by Canons, the Imperiall by lawes enforced the same rules of faith, which the word of God prescribed. More who please to see of this controversie, I send him to learned *Parens* treatise, *dub.*5. and to *Synops. Papism.Cent.*1.*err.*98. and *err.*100.

5. Controv. *Whether Ecclesiasticall persons, as Bishops and others, may haue the temporall sword committed vnto them.*

The Romanists are herein very confident, who maintaine, that the Pope is both a temporall and a spirituall Prince, and so are some other of their chiefe Prelates in Germanie, which they thinke not onely to be lawfull, but very expedient, and in these times necessarie for the more peaceable gouernment of the Church.

By this meanes, they say, that Cities and Prouinces are the better gouerned, when the chiefe authoritie is committed to Ecclesiasticall persons: and in these daies it is necessarie, that men, which will not be wonne by the sword, should be compelled by the sword.

Contra. But the contrarie is euident, that no place is worse gouerned, but where the Prelate is also a temporall Prince: and the reason is, because they commit all vnto officers, not beeing able, nor fit themselues to manage the affaires of the state, and by this meanes much corruption groweth. And as it is necessarie that the obstinate, that can not be perswaded by the word, should be bridled by authoritie, so God hath appointed to that ende Magistrats,

to whome the sword is committed, and not to Ministers: and this is also seene by daily experience, that no where more disorders are committed, then where Bishops haue the guiding of the Ciuill state: which sheweth, that God giueth no blessing vnto such preposterous proceedings against his ordinance.

And that Ecclesiasticall persons ought not to meddle with the sword, (though from exercising of other parts of Ciuill iustice, which are compatible, with their calling, all and altogether are not to be excluded) appeareth by our blessed Sauiours lesson vnto his Apostles, *vos autem non sic, &c.* it shall not be so with you, as with the Princes and Lords among the Gentiles, Matth. 20. 25. and the Apostle in this place, v. 5. saith, that *he beareth not the sword in vaine:* that is, the temporall power.

Here it will be answered, that Christs example, and the Apostles are not to be imitated in all things: for then neither should there be any magistrate among Christians, because he tooke not that office vpon him, neither should it be lawfull to haue siluer and gold, because Peter saith, Act. 3. *Gold and siluer haue I none.*

Ans. 1. Our Sauiour Christ forbiddeth not all, to take Lordly authoritie vpon them, but onely his Apostles: he forbiddeth not all to be Ciuill magistrates, but such as had the preaching of the word committed vnto them. 2. neither doe we vrge the Apostles examples onely, but their precepts: that of Saint Peters not hauing gold or siluer, was a matter of fact, not a precept: but that is a precept, which Saint Peter giueth vnto Pastors, not to be Lords ouer Gods heritage, 1. Pet. 5. 3. thus was it in *Origens* time, who writeth thus, *homil.* 13. vpon this chapter, *omnia crimina, quæ vindicari vult Deus, non per antistites & principes ecclesiarum, sed per mundi iudices voluit vindicari*, all the faults which God would haue punished, he would haue so punished, not by the rulers and cheife gouernors of the Church, but by the Iudges of the world, &c.

How farre the Ecclesiasticall persons may deale in ciuill matters.

Now though the vse of the sword, which properly is seene in the power of life and death, be denied vnto Ministers, yet the tractation of all Ciuill causes is not forbidden, as in the compounding of controuersies, ending of strifes among neighbours, and if vnto some discreete men be committed a commanding power to restraine the euill, there is no inconvenience: for so the Apostle would haue the Corinthians to ende among themselues the controuersies, that did rise, and not one to haile an other before the Magistrate, 1. Cor. 6. but for such matters, they should be as Magistrates to themselues, where, no question, the Minister and Pastor is not excluded among others, but that he may and ought to haue a chiefe hand, in the carriage of such matters: and so *Augustine* expoundeth that place, in *Psal.* 118. *concion.* 24. *When they bring* (saith he) *their causes vnto vs, non audemus dicere, &c. we dare not say, man who appointed me a iudge among you? constituit enim talibus causis Ecclesiasticos Apostolus cognituros, in foro prohibens litigare Christianos: for the Apostle hath appointed ecclesiasticall persons to take cognizance of such causes, forbidding Christians to striue in courts, &c.* so it seemeth in those daies, that godly Bishops and Pastors, were emploied in ending controuersies and suits among the people: and further *Augustine* hath this excellent saying touching this matter, *otium sanctum quærit charitas veritatis, negotium iustum suscipit necessitas charitatis, quam sarcinam si nullus imponat, percipiendo vacandum est veritati, si autem imponitur, suscipienda est propter charitatis necessitatem, &c.* the loue of the truth desireth an holy kind of ease and leisure, and the necessitie of charitie vndertaketh iust busines: which burthen if none impose, we must attend the searching of the truth, but if it be imposed, it must be vndertaken for the necessitie of charities sake: *lib.* 19. *de civit. Dei, c.* 19. In the which saying of *Augustine*, I obserue three things: 1. what causes were referred vnto Ecclesiasticall persons, not criminall, but civill, not matters, which touched the life, but controuersies which violated charitie. 2. how and vpon what occasion they dealt in such causes, they hunted not after them, neither sought them, but they were brought vnto them, they ambitiously intruded not themselues into the Magistrates office. 3. with what moderation: they did onely attend such matters of necessitie, and in such sort, as it hindred not their better studies and searching of the truth, which excuseth not them, which so entermeddle in ciuill busines, as they neglect their calling.

So then to conclude this point: there are some things, in the Civill and Ecclesiasticall power, that are *compatible*, some *incompatible*, and can not be ioyned together: like as a ciuill Magistrate ought not to preach, or minister the Sacraments; so neither can a Minister meddle with the sword: but some things are *compatible*, as the ciuill power to maintaine peace,

exten-

extendeth it ſelfe to the externall policie of the Church: and ſo are helpers to the Eccleſiaſticall ſtate: ſo the Miniſters may be aſſiſtants to the ciuill ſtate, to adviſe and direct them: See further hereof, *Synopſ. Centur.* 1. *err.* 52.

Controv. 6. *Whether it be lawfull for a Chriſtian to be a Magiſtrate, and to vſe the ſword in time of peace and warre.*

v. 4. *He beareth not the ſword in vaine.* Hauing hitherto out of this chapter refuted diuerſe erroneous opinions of the Romaniſts, we haue now occaſion to deale with the fantaſticall and braineſicke poſition of the Anabaptiſts, who denie, that any Chriſtian ought to take vpon him to be a Magiſtrate or to vſe the ſword, in exerciſing ciuill iuſtice at home, or militarie diſcipline abroad: not much vnlike was the ſaying of *Iudus Gaulonita*, of whom *Ioſephus* maketh mention, in the beginning of his 18. booke, *antiquit. Iudaic.* who affirmed, that the Iewes were not bound, *propter libertatem legis*, by the libertie of their lawe, to yeeld obedience to Cæſar, or to any profane Prince, &c. in the Councell alſo of *Vienna*, was condemned a certaine ſect called *Beghardi*, who held that a man might attaine to that perfection, as that he was not bound to the obſervation of any precepts, nor was ſubiect to the obedience of any: we will examine ſome of the Anabaptiſts reaſons.

1. *Argum.* The Apoſtle ſaith, that Chriſt made ſome Apoſtles, ſome Evangeliſts, &c. Epheſ. 4. not that he made them Princes and rulers.

Anſ. 1. Chriſt came not to invert or innovate the ciuill ſtate, which was inſtituted before, but to appoint a newe order of teachers for the building of his Church. 2. and the Apoſtle ſpeaketh there onely of ſuch Miniſters as were called to teach: thoſe indeede he made not Princes: this letteth not, but other of his members, not called to teach, may be Rulers.

2. *Argum.* Chriſt forbiddeth his Apoſtles to be Lords and Rulers, as the heathen were: *But with you it ſhall not be ſo*, Math. 20. and this he ſaith not onely to his Apoſtles, but to all, Mark. 13. 27. *That which I ſay vnto you, I ſay vnto all, &c.*

Anſw. In that place, *Matth.* 20. Chriſt forbiddeth not all Chriſtians Lordly dominion, but onely his Apoſtles, that were apointed to preach the word: that there might be ſtill a difference betweene the Ciuill and Eccleſiaſticall power: but in the other place, our Sauiour ſpeaketh of ſpirituall watchfulneſſe, which concerneth not onely the Apoſtles, but all Chriſtians, and therefore ſpeaketh to all.

3. *Argum.* S. Paul forbiddeth the Corinthians all ſtrifes and controverſies, which doe appertaine vnto the Magiſtrate, 1. Cor. 6.

Anſ. The Apoſtle doth not ſimply forbid all ſuites: but 1. before the heathen iudges. 2. among brethren. 3. for ſmall cauſes, and trifling matters. 4. and with a deſire and mind to procure trouble one to an other: for otherwiſe S. Paul had tranſgreſſed againſt his owne rule, when he appealed vnto Cæſar.

4. *Argum.* Our Bleſſed Sauiour forbiddeth to ſeeke reuenge, but if one ſmite vs on the one cheeke to turne the other alſo, *Matth.* 5.

Anſ. All priuate reuenge is forbidden: but the Magiſtrate is Gods miniſter, and therefore as reuenge belongeth vnto God, ſo the Magiſtrate in Gods place may take reuenge: and one may implore his helpe, as he may commit his cauſe to God, ſo it be not done with a revengefull minde.

5. *Argum.* Our Sauiour biddeth vs to loue our enemies: but to wage battell with them, and to put malefactors to death, is not to loue them: *Ergo.*

Anſw. We are bidden to loue our enemies, not ſimply, but 1. as they are men. 2. as they are our enemies, that we ſhould not attempt any thing againſt them of a priuate grudge, or with a reuengefull minde. 3. and we muſt not ſeeke their deſtruction, but amendement: yet we are not to loue our enemies: 1. as they are euill, leaſt we ſhould loue in them their vices, which God hateth. 2. as they are enimies of God and his Church. 3. and in forbearing to puniſh them, to their owne hurt and euill example of others: So the Magiſtrate may loue the malefactor, in ſeeking his amendement, and yet may puniſh his vice in him: ſo the Prince may loue his enemies, in ſeeking all meanes to winne them, and yet wage battell with them, as enemies to God and the commonwealth.

6. *Argum.* Chriſt forbiddeth to iudge, *iudge not, and ye ſhall not be iudged:* Peter is bidde to put vp his ſword: Chriſt refuſed to diuide the inheritance, and to condemne the

adultereſſe: he ſaith his kingdome is not of this world.

Anſw. 1. Chriſt forbiddeth all raſh iudgement and priuate cenſuring one of an other, he ſpeaketh not of publike iudgement. 2. Peter, and in him all Eccleſiaſticall perſons, as alſo all priuate perſons, are forbidden to vſe the ſword, becauſe it is not committed to them. 3. Chriſt came not to be a Iudge or ciuill Magiſtrate, therefore he refuſed to deale in thoſe ciuill cauſes: the adultereſſe he condemned not, becauſe the Phariſies accuſed her of hatred, and he would not be an inſtrument of their malice. 4. though his kingdome be not of this world, yet becauſe it is in this world, of neceſſitie we muſt vſe this world, and the helpes thereof for our preſent neceſſitie, as we vſe meate, and drinke, plowing, ſowing, and ſuch like, though we muſt be as though we vſed it not.

7. *Arg.* There is neither precept nor preſident in the newe Teſtament for the lawfulnes of warre among Chriſtians: *Ergo*, it is not lawfull.

Anſw. 1. It followeth not, for Chriſt came to preach faith, not to giue rules of warre, becauſe they are ſufficiently preſcribed in the old lawe and Teſtament, which Chriſt came not to diſſolue. 2. the antecedent alſo is falſe, for there are both precepts and preſidents in the new Teſtament, as ſhall follow now to be ſhewed in the contrarie arguments.

Contra. Now for the affirmatiue part, that it is lawfull for a Chriſtian to beare the Magiſtrates office, and beeing a Magiſtrate to vſe the ſword, both in ciuill iudgements and hoſtile warre, theſe reaſons are brought:

1. We haue in the old Teſtament, both precepts for iudiciall matters, as Exod. 21. 22. 23. and touching warre, Deut. c. 13. c. 20. c. 31. and preſidents alſo for both: Moſes, Ioſuah, Dauid, Iehoſophat, were both iudges in deciding controverſies at home, and victorious captaines againſt their enemies abroad.

But it will be obiected concerning Dauid, that God refuſed him, that he ſhould not build his temple, becauſe he was a man of warre and blood, 1. Chron 28. 3.

Why the Lord would not haue Dauid to build him an houſe.

Anſw. Dauid was not refuſed, as though God allowed not the warres which he fought againſt the enemies of God: for he ſaith the Lord taught him to fight, Pſal. 18. 35. & 144. 1. but for theſe reaſons: 1. becauſe the Lord was yet to employ him in his warres, and he ſhould haue no leaſure to attend that worke: *Iunius annot.* 2. Sam. 7. 5. 2. or becauſe he had ſhed the innocent blood of Vrias, *Pare.* 3. adde hereunto, the Temple was a figure of Chriſt, whoſe kingdome ſhould be peaceable, and therefore that the ſhadowe and the bodie might fully agree, the Lord would haue the materiall Temple a figure of the true Temple, to be builded by Salomon a peaceable man.

But againſt all theſe precepts and preſidents in the old Teſtament, the Anabaptiſts will obiect with the old Manichees, that there is great difference betweene the old and new Teſtament: that the God of the lawe was cruell and bloodie, but the father of Chriſt in the newe is mercifull and gentle: therefore to ſtoppe ſuch blaſphemous mouthes, and to ſhew that herein the old Teſtament and the newe agree, as both written by one ſpirit, we haue both precepts, practiſe, and preſidents, for all theſe in the newe Teſtament.

For precepts of exerciſing Iuſtice and Magiſtracie: S. Paul ſaith, *He* (the Magiſtrate) *beareth not the ſword in vaine*, Rom. 13. 4. it is lawfull then for a Magiſtrate to vſe the ſword: for the lawfulnes of warre, Iohn Baptiſt doth not bidde the ſouldiers renounce their calling, but that they ſhould doe no wrong, but be content with their wages, Luke. 3.

For practiſe: S. Paul appealed vnto Cæſars iudgement ſeat: therein allowing the thrones and places of iuſtice.

For preſidents of *magiſtracie:* the ruler, Iohn 4. beleeued with all his houſe, and *Sergius Paulus* beeing conuerted, Act. 13. renounced not his Magiſtracie: of *captaines*, Cornelius the Centurion, was a man that feared God, and yet a captaine: ſo is the Centurion commended, Matth. 8.

And after the Apoſtles times the Chriſtians warred vnder the Emperours, beeing yet Pagans and infidels againſt their enemies: as *Iuſtinus Martyr*, in the ende of his 2. *apologie*, maketh mention of the epiſtle of *Mar. Aurelius* the Emperour to the Senate of Rome, wherein he aſcribeth his victorie againſt the Germanes, to the Chriſtians in the campe, who when they were readie to periſh for thirſt, prayed vnto God, who ſent them raine to comfort them, and thunder vpon their enemies.

Controv. 7. *Whether lawes Ciuill and Eccleſiaſticall, doe ſimply bind in conſcience.*

Before I come to examine the arguments on both ſides produced, certaine diſtinctions muſt be premiſed, for the better opening and vnderſtanding of the queſtion.

1. Some lawes are iuſt, which are agreeable vnto the word of God, in particular, or in generall, and theſe doe ſome way or other bind in conſcience: ſome are vniuſt, preſcribing and commanding vnlawfull things, theſe doe not bind the conſcience at all, but rather in keeping them, the conſcience is defiled.

2. Lawes may bind in conſcience either in generall or particular: in generall ſome lawes may bind, becauſe obedience is commanded toward our gouernours in all lawfull things: and yet the ſame lawes ſhall not bind in particular in reſpect of the thing commanded.

3. Lawes may bind in conſcience, *per ſe*, of themſelues, in reſpect of the thing commanded, directly concerning the worſhip of God, or the duties of the ſecond table: or they may bind *per accidens*, accidentally, in reſpect of the ſcandall that may followe.

4. Some lawes that bind in conſcience of themſelues, do ſo bind, *ſub ratione cultus diuini*, as a part of the diuine worſhip, for all thoſe workes, which men are bound in conſcience to doe, though they were commanded by no humane lawe, belong to the ſeruice of God: ſome lawes bind of themſelues, but not by reaſon of the diuine worſhip, but in reſpect of ſome order or diſcipline preſcribed to that ende.

5. Some lawes doe onely *inducere culpam ciuilem*, make one guiltie of a ciuill offence, as to eate fleſh vpon dayes inhibited, or to weare apparell contrarie to the lawe: theſe ciuill offences doe not bind the conſcience properly: or they make one guiltie of a morall offence, as when men are forbidden vſurie, extortion, drunkenneſſe, and ſuch like: theſe doe binde the conſcience.

Now according to theſe diſtinctions, theſe propoſitions may be framed.

1. That the diuine lawes, by whomſoeuer enioyned, Magiſtrate, ſuperiour or inferiour, which concerne either the duties of the firſt, or of the ſecond table, doe bind in conſcience ſimply of themſelues, both in generall and particular.

2. Ciuill lawes, which doe determine of circumſtances, neceſſarie and profitable toward the obſeruation of the morall lawe: as the lawe that forbiddeth men to frequent alehouſes, the better to preuent drunkenneſſe: or to weare any vnlawfull weapon to prevent bloodſhed, doe bind ſimply in conſcience at the leaſt in generall: becauſe they are morall precepts directly tending to the obſervation of the morall lawe: in ſuch things we are bound in conſcience to obey.

3. Lawes made concerning ciuill duties, which in themſelues, not beeing commanded are indifferent, as of the eating of fleſh, keeping of watch, paying of tribute, and ſuch like, doe not ſimply bind in conſcience, neither in generall nor in particular, but accidentally only they doe bind both in generall and particular, in regard of the contempt of authoritie and ſcandall of our brethren.

4. Likewiſe Eccleſiaſticall lawes, which doe limit the circumſtance of times and place, concerning external order & vſages, which do helpe toward the obſeruation of the duties of the firſt table, and the exerciſe of religion: doe of themſelues properly and ſimply bind in conſcience, at the leaſt in generall, becauſe in ſuch morall duties our obedience ſimply is required: ſuch are the publike orders, of reſorting duely vnto diuine ſeruice, of receiuing the ſacraments, of paying tithes toward the maintenance of the Miniſter: of ſilence in the church and not diſturbing the Preacher, and ſuch like.

5. Other orders of the Church, which doe not ſo directly concerne the ſeruice of God, but are touching things indifferent in themſelues, as of ſome geſtures to be vſed, rites and obſervations not offenſiue: they doe not bind at all in conſcience, but onely accidentally, in reſpect of the ſcandall, and offence which may be giuen, and the breaking of order.

Now the poſition of the Romaniſts is, that lawes both ciuill and Eccleſiaſticall doe bind ſimply in conſcience, not onely in reſpect of the matter, that is commanded, beeing agreeable to the word of God, or of the ſcandall and offence which may followe, but the thing though in it ſelfe it be indifferent, yet bindeth the conſcience, *quia lege præcipitur*, becauſe it is commanded by the lawe, though by the occaſion thereof no offence followe, *Perer. diſput. 2. numer. 8.* and by the binding of the conſcience, he ſaith, is vnderſtood mortall ſinne, which is committed in the omiſſion of ſuch things commãded: their reaſons are theſe.

I. S.

1. S. Paul biddeth vs to be subiect, not onely for wrath, but for conscience sake, v. 5. therefore such lawes bind in conscience.

Answ. This conscience is to be vnderstood in generall in respect of him, who commandeth, who of conscience is to be obeyed as Gods Minister, not in respect of the thing commanded, which is not alwaies such as bindeth the conscience.

2. S. Paul willeth obedience to be giuen vnto those which are set ouer vs, Heb. 13. 17. and our Sauiour saith, he that heareth you, heareth me.

Answ. Our Sauiour and the Apostle speake of obedience to be giuen in those things which concerne the doctrine of faith, and the saluation of our soules: not of euerie obseruation and order of the Church.

3. *Argum.* The Apostles in their Synodall decree, did bind the conscience of Christians, to abstaine from strangled, and blood, and fornication, Act. 13.

Answ. 1. The former of these was no otherwise imposed vpon the conscience, then for the avoiding of offence: fornication is ioyned with the rest, not because it was indeede as indifferent a thing, but it was so counted among the heathen. 2. neither haue the Pastors of the Church, that power and authoritie to make lawes to binde the conscience, as the Apostles had.

4. *Argum.* S. Paul willeth that they which obserued not his precepts, should be shunned of all, 2. Thess. 3. 14.

Answ. Because the Apostle vrged nothing but the precepts of Christ, therefore he requireth obedience simply, and chargeth their conscience therewith.

But on the contrarie, that all Ciuill and Ecclesiasticall lawes doe not simply and in themselues bind in conscience, but in regard of the offence, we shewe it thus.

1. S. Iames saith, c. 4. 12. there is one lawgiuer, which is able to save and to destroy: God onely maketh lawes to bind the conscience.

2. If euerie law did binde the conscience, then by reason of such a multitude of lawes, which are impossible to be kept, mens consciences should be so snared and entangled, as none should be free: and so with the Pharisies; *they should bind heauie burthens, and grieuous to be borne, and lay them on mens shoulders*, Matth. 23. 3. and S. Paul speaketh against such burdening with traditions, as *touch not, taste not, handle not*, Coloss. 2. 21.

3. Where the intendment of the lawe is not to bind the conscience, there if no scandall followe, the omission of the thing commanded doth not bind or pollute the conscience: there may be a ciuill offence, but no morall or mortall sinne: but in diuerse such lawes, which are made for ciuill order, as in wearing of cappes, prouiding of artillerie, abstaining from flesh, and such like, the lawe intendeth not to charge the conscience, but imposeth a ciuill mulct onely, where such things are omitted: therefore such offending, if they pay the mulct they satisfie the law: their conscience is free, where the omission procedeth not of contempt, nor giueth occasion of offence; beside an other way the intentiō of the lawgiuer is kept, whē the end and scope of the law is obserued, though strictly the letter of the law be not kept: as the eating of flesh vpon certaine dayes is prohibited, for the benefit of the cōmonwealth, that navigation and fishing by the vtterance of such commodities may be maintained: now if any eate flesh, not vpon any contempt of the lawe, but vpon some other occurrent occasion, so that the commonwealth be not thereby hindered, nor his brother offended, the intention of the lawe is kept, though the letter of the law be transgressed: and further in such penall lawes which onely concerne externall order, *intentio legislatoris non est obligare ad culpam, sed ad pœnam*, the intention of the lawegiuer is not, to oblige or bind any to the guiltines of the offence, but to the penaltie: but in penall lawes, which require the obseruation of any morall lawe, it is otherwise; for there beside the incurring of the outward mulct, the offender also transgresseth the lawe of God.

Whether penll lawes bind in conscience.

Pererius then needed not here to haue found such fault with *Calvins* distinction, between *forum internum*, the internall court of the conscience, and the externall court, which onely bindeth vnto the duties of ciuilitie, wherein the conscience before God is free: for if vpon euery slippe of a ciuill order, being not done with contempt, the conscience should be burthened, what an importable burthen should be laid vpon Christians, whose conscience by this meanes thorough the multitude of lawes should be continually entangled.

Now then to conclude this point. 1. Some lawes beeing vniustly made, or commanding any vnlawfull thing, doe neither bind the conscience in generall, nor particular, neither in them-

themſelues, nor accidentally.

2. Some lawes bind euerie way, in generall, in particular, by themſelues, and accidentally, and *ſub ratione diuini cultus*, as a part of Gods ſeruice: as all lawes enforcing obedience to the morall precepts which belong to the firſt or ſecond table.

3. Some laws doe ſo bind in themſelues, and not accidentally onely, in reſpect of the offence, and not onely *generally* in regard of our obedience required to the Magiſtrate in all lawfull things, but in *particular*, in the very thing commanded: yet not as a part of the diuine worſhip, but *ſub ratione ordinis, vel diſciplinæ ordinatæ, &c.* by reaſon of the order and diſcipline enioyned toward the better performance of ſome dutie toward God, or our neighbour: as the law which bindeth men to come to Church, the better to ſerue God: and politike lawes that are made againſt deceit vſed in the making of clothes, and other wares, to the hinderance of our brethren, which is againſt charitie, and ſuch like.

4. Some lawes doe not bind in conſcience at all in themſelues, neither generally nor in particular, but onely accidentally in regard of ſcandall and offence which may be giuen by mens diſobedience: as in ſuch penall lawes which are made onely for ciuill orders and vſages, where God is not diſhonoured, nor charitie violated: let there be no contempt of authorie, nor offence giuen, though it be a breach of ciuill order, yet thereby the conſcience is not burdened before God. This I ſay, not to giue any encouragement willingly to tranſgreſſe the publike orders, for then they runne into contempt of authoritie, but I adviſe euerie man, as neere as he can to conforme himſelfe to the obſeruation euen of ciuill orders: but to this ende, to helpe the conſcience of the weake, that they ſhould not thinke in euery ſuch omiſſion their conſcience to be charged before God: See further *Synopſ. Centur. 1. error.* 49.

Controv. 8. *Whether Eccleſiaſticall perſons are exempted from tribute.*

v. 7 *Giue to all men their dutie, tribute to whom tribute, &c.* This is an euident place to conuince the Romaniſts, who hold their Clergie together with their poſſeſſions and goods to be freed and exempted from temporall taxes and payments.

The old Popiſh opinion was, that they were freed by the lawe of God: but now they challenge this immunitie onely by the charter and priuiledge graunted them by Princes, *Rhemiſt. Rom.* 13. *annot.* 5. *Thomas Aquin.* addeth further, that though they were at the firſt exempted by Princes, yet it is agreeable to the lawe of nature. But if they onely claime this exemption from the graunt of temporall Princes, why did then *Alexan.* the 6. (as *Boniface* the 8. hath inſerted his decree in the ſixt of his decretalls, *lib.* 3. *titul.* 23. *c.* 1.) by his conſtitution prouide, that ſecular powers ſhould not preſume to exact of Eccleſiaſticall perſons, toll money or other exactions, *pro rebus vel poſſeſſionibus*, for their goods or poſſeſſions, which they had gotten, or ſhould get. We will now examine ſome of their reaſons.

1. The lands of Pharaohs Prieſts were exempted from tribute, Gen. 47. 22. therefore the poſſeſſions of the Church ſhould be free.

Anſw. The lands of the Prieſts (whom *Iunius* taketh rather for the Princes, Courtiers of Pharaohs houſhold, for the word *cohen*, ſignifieth both a Prince and a Prieſt,) were not ſold vnto Pharaoh, as other lands were: for by reaſon of the ordinarie allowed them from the King, in the time of dearth, they were conſtrained to ſell their land for foode, and ſo their poſſeſſions were free from the fift part, which other payed: they might notwithſtanding be ſubiect and lyable to other charges.

2. The King of Perſia charged his officer to lay vpon the Prieſts and Leuites no toll nor cuſtome, Ezra 7. 24.

Anſw. The reaſon thereof was, for that the Prieſts had no poſſeſſions: as likewiſe Cæſar writeth in his commentaries, that the Prieſts called *Druida* among the French, paid no taxe money, nor cuſtome at all, as other did: and the reaſon was, becauſe they poſſeſſed nothing, as *Plinie* witneſſeth, *l.* 16. *c.* 24.

Now on the contrarie, that Clergie men, are bound as well as others, for their perſons, and lands, to pay tribute, and yeeld their ſubiection vnto temporall gouernours, it is euident by theſe reaſons.

1. By the precept of Chriſt, giue vnto Cæſar, the things that are Cæſars: he ſpake then to the Prieſts: and by his owne example he refuſed not to pay poll money, Matth. 17. and he confeſſed to Pilate, Iohn. 18. that he could haue no power againſt him, if it were not giuen

giuen him from aboue: he acknowledgeth himselfe personally subiect vnto Pilate.

2. He which holdeth terrene things, is in reason to be subiect to the terrene and temporall power: *Origen* saith, *qui habet pecuniam, aut possessiones, aut aliquid in seculo, audiat, &c.* he which hath money or possessions, or any thing in the world, to him it is said, *let every soule be subiect, &c.*

3. And S. Paul chargeth all subiects to pay tribute, because it is a duty to the Magistrate: in respect of his care and vigilancie, who watcheth ouer the subiects for their good.

Yet we denie not, but that Ecclesiasticall persons may enioy those priuiledges and immunities, which haue beene graunted them by Princes, whose libertie therein is to be commended: so that they abuse them not to idlenes and wantonnes, as sometimes the Abbyes in England did: See before controv. 1. *argum.* 1. and *Synops. Centur.* 1. *err.* 99.

Controv. 9. *Whether the fulfilling of the lawe be possible in this life.*

v. 8. *He that loueth an other, hath fulfilled the lawe.* Hereupon our aduersaries the Romanists doe inferre, that *the law may be fulfilled by loue, in this life: Rhemist.* and *Tolet*, whereas we obiect, that no perfection can be attained vnto in this life, hath this distinction, that there is great difference between *dilectionem in se perfectam, & eam, quæ est in præcepto*, loue which is perfect in it selfe, and loue which is in the precept and commanded: as if one bid a man runne perfectly or swiftly, he meaneth not, that he should runne so fast as an hart or hind, but so fast as a man may runne: so perfect charitie in it selfe is not commanded, which can not be in this life, but such charitie, as a man in the state of grace, beeing thereby helped, may attaine vnto.

And thus he reasoneth; if by loue the law could not be fulfilled, S. Paul would not haue exhorted thereunto: for it were in vaine to exhort vnto that, which cannot be done, *an.* 11.

Contra. 1. Touching the distinction, it is no wayes to be admitted. 1. for as God is, so is his commandement, he is perfect, therefore he commandeth that which is perfect: the loue then commanded in the lawe is a perfect loue, and not onely according to the possibilitie of mans strength. 2. further, the written morall lawe commandeth the same thing, which the naturall law did, which was infused into Adam in his creation: but that was perfect loue and charitie, for he was created according to the image of God, in righteousnesse and holinesse. 3. and we are commanded to be perfect, as our heauenly father is perfect, Matth. 5. therefore not according to the possibilitie onely of our owne strength. 4. neither is the instance brought in to the purpose: for, when a man is bidde to run perfectly, the meaning is, he should runne as fast as a perfect man may runne, not one that is lame or halting: so man in the state of his perfection might haue fulfilled the lawe, though now he cannot, since his nature hath beene lamed by sinne, therefore by his owne example, such charitie is commanded, as man before his fall, might haue performed.

2. Now to the argument we answer: 1. that he indeede, that can loue his neighbour as he ought; may fulfill the lawe, but so none can loue, *Martyr:* and so to the same purpose *Calvin*, that the Apostle *sub conditione loquitur*, speaketh as it were vnder condition, that is, if a man can so loue his neighbour, which condition no man can fulfill. 2. But because the Apostle vseth this as an argument to perswade vnto loue, because it is the fulfilling of the lawe, we will graunt that the Apostle speaketh here of such a fulfilling, as is possible, but that is not a perfect keeping of the lawe, which none can attaine vnto, but as *Beza* saith, *non vnum præceptum obijt*, he that loueth his brother is not readie to keepe one precept onely, but all: so as *Pareus* well distinguisheth: he speaketh of fulfilling the lawe, *partibus, non gradibus*, in the parts, not in the degrees: as he which loueth his brother, will shewe it in all the parts of the lawe, he will neither steale, nor commit adulterie, nor doe any other hurt vnto him: but perfectly in the highest decree of charitie, no man can keepe the lawe, for the Apostle saith, *In many things we offend all*, Iam. 3. 11. then no man can perfectly fulfill the lawe in this life. 3. *Gualter* here hath an other answear, that the Apostle speaketh not of the fulfilling of the whole lawe, but onely *de externis officijs*, of the externall duties: yet he insisteth not vpon this answear: for the Apostle speaketh of coueting, which is no externall thing, but acted in the heart: the best answear then is, that the Apostle speaketh not of an absolute or plenarie fulfilling of the lawe, which is not in mans power, but of a totall and generall fulfilling and keeping of euery commandement: that loue will not content it selfe, with doing of our dutie in one or two commandements, but in the rest also.

Controv. 10.

10. Controv. *Against the Marcionites, which denied the morall precepts to be now in force, but to be ceased.*

The Marcionites, as *Origen* sheweth, *dialog.* 2. against them, would prooue from hence, that the old law, euen in respect of the morall precepts, was ceased, because it is here saide, Loue is the fulfilling of the law.

Contra. But *Origen* answeareth well, that charitie is an *epitome*, or summe of the law: but the *epitome* or summe taketh not away the things, which are therein contained: nay rather the contrarie followeth, because charitie is the fulfilling of the morall law, and charitie alwaies remaineth, therefore also the morall law continueth still, & is not abrogated, though the ceremonies be ceased; neither are the iudicialls necessarily now enforced.

11. Controv. *Against iustification by the workes of the law.*

v. 10. *Loue is the fulfilling of the law.* From this place *Stapleton* inferreth, that the keeping of the law is our iustice; and that by the works of charitie we are iustified: and thus he reasoneth; The keeping of the law is iustice, but he that loueth his brother, keepeth the law, *Ergo:* to this purpose *Stapl. Antidot. p. 973.*

Contr. 1. The proposition is true if it be vnderstood of the perfect keeping of the law: for if any in all points, could keepe the law, he should thereby be iustified: as S. Paul alleadgeth out of the law, Rom. 10. 5. *He that doth these things, shall liue thereby.* 2. but so no man is able to fulfill the law: in some measure the faithfull guided by grace, doe performe the precepts of the law, but perfectly in all points, they can not keepe it: for then they might be without sinne: for sinne is the transgression of the law, 1. Ioh. 3. 4. and whosoeuer transgresseth the law, sinneth: but no man is in this world without sinne: as the same Apostle saith, *If we say we haue no sinne, we deceiue our selues*, 1. Ioh. 1. 8.

6. Morall obseruations.

1. Observ. *Of the office of the Magistrate in encouraging the good, and punishing the euill.*

v. 3. *Princes are not to be feared for good works, but for euill, &c.* This ought to teach Magistrates, that they should not abuse their authoritie in afflicting the good, and sparing the euill, as Iezabel did, who maintained idolatrie, sorcerie, and adulterie in Israel, 2. King. 9. 22. but persecuted the true Prophets: but they must vse their authoritie, to feare the euill, and to be patrons to the good: as the Apostle here saith, they must be feared for euill works, and not for good.

2. Observ. *That Magistrates should procure the common good, and exercise true iudgement.*

v. 4. *He is the minister of God for thy wealth, or good.* Here are two excellent parts of the Magistrates office described: first because he is Gods minister, he must consider, that the iudgement is the Lords, and therefore they ought to deale vprightly, as Iehosaphat charged his iudges and officers, 2. Chron. 19. 6. *Take heede what ye doe, for ye execute not the iudgements of man, but of the Lord, &c.* and further, the magistrate must propound to himselfe the good of the people, not seeke his priuate gaine: for he is ordained for their wealth: for this is the difference betweene a good gouernor, and an oppressor, that the one studieth to profit the Commonwealth, the other seeketh by laying heauie burthens vpon the people to enrich himselfe.

3. Observ. *How the Magistrate may comfort himselfe in his gouernment.*

Whereas many cares and troubles are incident into the office of the Magistrate, many dangers imminent, and conspiracies intended: he is herein to comfort himselfe, that he is Gods minister, and therefore he neede not to doubt, but that God will assist his owne ordinance: for it were impossible if the Lord did not guard and defend them, that Princes could escape such perills, as they are subiect vnto: that saying then must animate and comfort them, *Touch not mine Annointed, &c.* 1. Chron. 16. 22.

4. Observ. *Of the vigilant care and painfull office of the Magistrate.*

v. 6. *Applying themselues to the same ende:* this sheweth, that the Magistrate is called not to a place of pleasure and ease, but of labour and care: they must endeauour and applie themselues to this ende, that is, to seeke and procure the good of their subiects: they watch

when others sleepe, and take care, when their subiects are secure: this well perceiued the King that said, if one knew the cares that belong vnto the crowne, and diademe, they would not take it vp, though it lay in the durt before them. This should teach men not ambitiously to aspire to places of such labour and care, and others to pay tribute and other duties willingly vnto their Magistrates, as a recompence in part of their paines.

6. Observ. *Of the commendation of Christian loue.*

v. 10. *Loue doth none euill, &c. it is the fulfilling of the law, &c.* *Chrysostome* here hath a good morall of loue: *vtramq; virtutem habet dilectio*, loue hath a double vertue, it both maketh vs abstaine from euill, and it bringeth *bonorum operationem*, the working of good things: *it is the fulfilling of the law:* nay further, it doth not onely shew vs what we should doe, but helpeth vs also to doe our duties prescribed in the law more easily: and beside, this loue toward our neighbour, doth also shew our loue toward God, and assureth vs of his loue againe: in loue among men it is otherwise: for loue is impatient of fellowship, it is full of iealousie, if one loue the partie whome an other loueth, *repugnabit amator*, the louer will be against it: but God, *dignatur te amoris sui communione*, vouchsafeth thee to be partaker of his loue, &c. he loueth those, that loue them, whome he loueth.

7. Observ. *Against backesliders.*

v. 11. *Now is saluation neater, &c.* S. Paul vseth this as a reason to stirre vs vp to zeale and carefulnes, because still we come nearer vnto the worke: like as they which runne in a race, the nearer they approach vnto the goale, the faster they runne: therefore they are very preposterous, careless, and disordered, which in the end of their race doe slacke their pace: for while they stay and rest themselues, an other outstrippeth them, and winneth the price: therefore, as the Apostle saith, 1. Cor. 9. 14. *So runne, that ye may obtaine:* we must then hold out vnto the ende, and not giue ouer our running, if we will obtaine the crowne.

8. Observ. *Against careless hearers of Gods word.*

v. 11. *It is now time, that we should arise from sleepe, &c.* *Chrysostome* applieth this against careless hearers, who though they are awake in bodie, yet are a sleepe in their soules; and all things which they heare, are as a dreame vnto them: tell me, saith he, what Prophet, what Apostle, *deq; quibus nobis lectus sit*, and of what matters was he read. *sed non potes*, but thou canst not tell me: wherefore to such be this spoken, *it is time to arise from sleepe, &c.*

9. Observ. *Against riotous feasts.*

v. 13. *Not in banketting, and drunkennes, &c.* Here *Chrysostome* also taketh occasion to enueigh against *συμποσια φιλικα*, companions feasts: when men feasted by turnes, or euery one sent his cost, and when they met together, and did glut themselues with meates and drinks, and carnall pleasures: if this be a pleasure and delight, *ostende mihi voluptatem illam vesperi*, shew me thy pleasure at night, but thou canst not: I forbid not, saith he thus speaking, all kind of meetings, *sed ne quid praeter decorum agatur*, that nothing be done vncomely, but vse to sing psalmes, *pro illiberalibus canticis*, in stead of dishonest songs: *sic Christus mensae vestrae aderit, &c.* so Christ will be at your table, and shall blesse your meeting, and your banket, and so shall you follow the rule of the Apostle, 1. Cor. 10. 31. *Whether ye eate or drinke, or whatsoeuer you doe els, doe all to the glorie of God.*

10. Observ. *Against chambring and fornication.*

v. 13. *Not in chambering and wantonnes:* from these riotous feasts and bankets proceede vagrant and filthie lusts: and so men leauing as it were the pure and cleare fountaine, doe runne *ad immundi cani cloacam*, to a filthie puddle, and sinke: *canum namq; scorti corpus esse, &c.* that the bodie of a strumpet is a very puddle and sinke, I appeale vnto thy selfe: after that thou hast wallowed thy selfe in this mire, dost thou not thinke thy selfe impure and vncleane? 2. *Chrysostome* proceedeth further to shew the loathsomnes of this sinne; *quid seminas, quod metere non licet, &c.* why dost thou sow, where thou wouldest not reape? for the very fruit and offspring would make thee ashamed. 3. *puero magnam facis iniuriam &c.* thou doest great wrong vnto the child, that shall be borne, who by thy meanes is counted a bastard and base borne. 4. and thou thy selfe shall be ignominious, *non solum in vita*, not onely in thy life, but after thy death: *sive ex scorto sit, sive ex ancilla*, whether thou hast a child by an harlot, or by thy maide. 5. beside, thou makest her not onely an harlot, but after a murtherer: *nam non solum, quod natum est occidit, sed & ne nascatur prohibet,*

for

for ſhee onely killeth not that, which is borne, but hindereth it that it be not borne: *& ſic generationis promptuarium, promptuarium facis occiſionis*, and ſo thou makeſt the receptacle of generation, the ſhoppe and forge of occiſion and murther. 6. *hinc ſunt & idololatriæ, &c.* hence alſo proceeded idolatrie: for many procure enchantments, and drinkes, and other ſorceries, that they may be beleeued. 7. Many other euills alſo ſpring from hence: *venena parantur, &c.* often poiſon is prepared for the wife, that hath the wrong, and other lyings in wait, or at the leaſt, *quotidiana bella*, continuall warre and ſtrife: and the legitimate children are hardly vſed, and much wronged: to this purpoſe *Chryſoſtome* excellently.

11. Obſerv. *How we ought to imitate Chriſt, in the not ſatisfying of the fleſh.*

v. 14. *Put on the Lord Ieſus, &c. and take no care for the fleſh, to fulfill the luſts thereof:* for if a man ſhould giue himſelfe to ſatisfie the deſire of his fleſh, he ſhould but procure his owne further torment, and neuer be at reſt: *ipſæ quippe concupiſcentiæ alias graviores pariunt*, for concupiſcence doth ſtill beget concupiſcence: as he, that is alwaies thirſtie, as they which haue the dropſie, though they haue whole riuers by them, can neuer quench their thirſt, ſo is it with them that follow the luſt of the fleſh, it will neuer be ſatisfied.

Thus farre *Chryſoſtome* proceedeth well, but he ſeemeth in the reſt to be ſomewhat too ſtrict and auſtere: for he would haue a man onely to vſe things for neceſſitie, as to eate onely to ſatisfie hunger, and to ſeeke garments onely to couer the fleſh: *non eſt veſtibus ornandacaro, ne ornatu illam perdas, &c.* the fleſh is not to be adorned and ſet forth with rayment, leaſt thou deſtroy it by thoſe ornaments, &c. and to this purpoſe he ſheweth how we ſhould put on Chriſt, by imitating his auſtere life, and to doe as he did: he had not a place, wherein to put his head: do thou likewiſe: if he were at any time to take meat, *panibus hordiacis vſus eſt*, he vſed barly bread: if he were to trauell, he did not ride on horſebacke, *ſed itenerbus pedeſtris, &c.* but tooke his iourney on foote: if he were to ſleepe, he made his pillow in the ende of his ſhippe: if he were to ſit downe, *in fœno, &c.* he ſate downe vpon the graſſe, &c.

Whether Chriſt be to be imitated in all his workes.

But our bleſſed Sauiour is not to be imitated in all things which he did, as namely in theſe two, 1. in his diuine works, as in faſting fourtie daies and nights, in walking vpon the ſea, and ſuch like: for theſe miraculous works are beyond our power. 2. in his particular and perſonall acts, as in that he poſſeſſed nothing, refuſed to be a Iudge, waſhed his Apoſtles feete, and in thoſe before named: for theſe things became his perſon, as he was the Meſſiah, to ſhew that his kingdome was nothing at all of this world: but in his generall vertues, as his humilitie, mercie, loue, holines, and ſuch like, we muſt ſet before vs the moſt holy example of our bleſſed Sauiour: as he ſaith himſelfe, *Learne of me, for I am humble and meeke*, Matth. 11. 29.

And concerning the thing it ſelfe: it is lawfull to take care of the fleſh, not onely for neceſſitie, but alſo for moderate pleaſure and delight: as it is ſaid, Pſal. 104. 15. *That wine maketh a chearefull heart, and oyle cauſeth the face to ſhine:* and as much is inſinuated here by the Apoſtle, that we ſhould not take care for the fleſh, to fulfill the luſts thereof: euery other care then is lawfull, ſo it be not to pamper the fleſh in wantonnes, and carnall delight: meates may be vſed not onely for neceſſitie, but with ſome kind of pleaſure; and apparell may be vſed as well for ornament, and comelines, as to couer our nakednes, ſo that exceſſe be taken heede of in the one, and pride in the other.

CHAP. XIIII.

1. *The text with the diuerſe readings.*

v. 1. Him that is weake in the faith, receiue vnto you, *but* not for controverſies of diſputation. (*doubtfulnes of diſputation, B. in the diſceptation of thoughts. L. for to iudge diſputations. V. be not diuided in your cogitations. S. but the word* διακρίσις, *here rather ſignifieth, a diſceptation or controverſie, and* διαλογισμὸς, *an outward diſpute, rather thẽ an inward diſcourſe of the minde.*)

2 One beleeueth that he may eate of all things: and an other which is weake, eateth hearbs.

3 Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him (*condemne him, G. Be.*) that eateth: for God hath receiued him.

4 Who art thou, that iudgeſt (*condemneſt, B.G.* κρίνων. *indging, Gr.*) an other mans ſeruant? he ſtandeth or falleth to his owne maſter: yea he ſhall be eſtabliſhed: for God is able to make him ſtand. (or *eſtabliſh him, Be.*)

5 This man eſteemeth (*iudgeth, L.S.Gr.*) one day aboue *an other* day, and an other eſteemeth euery day *alike:* let euery man be fully perſwaded *G.B.Be.* (or *be certain, V.S. abound. L. the word is* πληροφορείσθω, *which is to be fully perſwaded*) in his minde.

6 He that regardeth (or *careth for, B.*) the day, (*thinketh of the day. S. eſteemeth. B. obſerueth. G. iudgeth. V.* φρονῶν, *that ſetteth his minde on the day. Gr.*) regardeth it to the Lord: and he that regardeth not the day, regardeth it not to the Lord: (*this clauſe the vulgar Latine omitteth*) He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth to himſelfe, neither doth any die to himſelfe.

8 For whether (*if, B.* ἐάν τε, *whether, Gr.*) we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether therefore we liue or die, we are the Lords.

9 For to this ende Chriſt both died, and roſe againe, and reuiued, that he might be Lord both of the dead, and quicke.

10 But why doeſt thou iudge (*condemne, B.G.*) thy brother? or why doeſt thou deſpiſe (*ſet at naught, Be.B.Gr.*) thy brother? for we ſhall all be preſented (*ſtand. L.S. appeare. G.* παρασταθήσόμεθα, *be preſented*) before the tribunall (*iudgement ſeate, B.G.*) of Chriſt.

11 For it is written, I liue, ſaith the Lord, that (*becauſe, L.V. and B.G. ſurely. Be. but* ὅτι, *ſignifieth that: it is the forme of an oath: God ſweareth, as he liueth that*) euery knee ſhall bow vnto me, and euery tongue ſhall confeſſe vnto God.

12 So then euery one of vs ſhall giue account of himſelfe vnto God.

13 Let vs not therefore iudge one an other any more: but vſe your iudgement in this rather *Be.G.* (*iudge this rather, Gr.*) that no man put a ſtumbling blocke, or an occaſion to fall, before (*to. Gr.*) his brother. (*not an occaſion to fall, and a ſtumbling blocke: ſee qu. 23. 2.*)

14 I know, and am perſwaded through the Lord Ieſus, that there is nothing vncleane (*common,* κοινὸν, *Gr. L.V.*) of it ſelfe: (not *by him. L.*) but vnto him that thinketh *Be.* (*iudgeth. B.G.*) any thing to be vncleane, to him it is vncleane.

15 But if thy brother be grieued for the meat, now walkeſt not thou charitably: (*according to charitie, Gr.*) deſtroy not him with thy meate, for whome Chriſt died.

16 Let not your (not *our, L.S.*) commoditie *G.* (*your good, Gr.*) be euill ſpoken of. (*blaſphemed, Gr.*)

17 For the kingdome of God, is not meate, nor drinke, but righteouſnes, and peace, and ioy in the holy Ghoſt.

18 For whoſoeuer in theſe things ſerueth Chriſt, is pleaſing (*acceptable, G.*) to God, and approoued (*commended, B. accepted, Be.* δόκιμος, *Gr. appointed or allowed*) to men.

19 Let vs then follow thoſe things which concerne peace, and the edifying one of an other.

20 Deſtroy not the worke of God for meates ſake: all things in deede are pure; but *it is* euill for the man, which eateth with offence.

21 *It is* good, neither to eate fleſh, nor to drinke wine, nor *any thing*, whereby thy brother ſtumbleth, or is offended, or made weake.

22 Haſt thou faith? haue it with thy ſelfe before God: bleſſed *is* he, that iudgeth not (*condemneth not. Be. G.*) himſelfe, in that thing, which he alloweth.

23 For he that doubteth, (*diſcerneth. L. iudgeth. V. maketh conſcience. B. is diuided. S.* διακρινόμενος, *Gr. doubting.*) is condemned, if he eate, becauſe *he eateth* not of faith: and whatſoeuer is not of faith, is ſinne.

2. The Argument, methode, and parts.

IN this chapter the Apoſtle ſheweth the vſe of indifferent things, whereabout there was contention betweene the beleeuing Gentiles, and the conuerted of the Iewes: there are two parts. 1, the Apoſtle teacheth how the ſtrong and weake ſhould behaue themſelues one toward an other, and vſeth ioyntly arguments of perſwaſion to them both, to v.13. then he dealeth with them apart, with the ſtrong, to v.22. then with the weake, v.22,23.

1. In

1. In the first part the case is propounded in two particular instances, the first v. 2, 3. concerning the eating, or not eating of hearbs: wherein he exhorteth them to mutuall concord, not one to iudge or condemne an other. 1. from their state or condition, they are of Gods familie, v. 3. and no man is to iudge an others seruant, the reason whereof is rendred, he standeth or falleth to his owne master, v. 4. 2. from the power of God, who is able to make them stand, and will most surely establish them, v. 4. therefore they must not be condemned or despaired of. The second instance is of obseruing, or not obseruing daies: which is propounded with an admonition, that nothing should be done without a full perswasion: then the reasons vnto brotherly concord follow. 1. frō the end, because both the obseruer & not obseruer, do it to Gods glorie: which he proueth by the adiunct, their giuing of thanks, v. 6.

2. *Argum.* From the whole to the part: none of vs liue or die to himselfe, v. 7. therefore the particular actions must be referred not to our selues, but to the glorie of God: the antecedent is prooued, that we liue not or die vnto our selues, but vnto the Lord, v. 8. from the ende of Christs death, and resurrection, v. 9.

3. *Argum.* It belongeth vnto Christ to iudge, who is made Lord of all, v. 11. and euery one must giue account vnto him, v. 10. therefore one must not iudge an other, and so take Christs office vpon them.

2. The Apostle now commeth to deale with such as are strong in faith, and sheweth how they should behaue themselues toward the weake: that they should giue them no occasion of stumbling or beeing offended.

This caution is first explaned, by a distinction: that although meates are not vncleane in themselues, yet to him that so iudgeth, they are vncleane, and he is thereby offended, v. 14. then follow the reasons.

1. He that grieueth his brother, walketh not charitably, 15. 2. he destroieth him, as much as in him lieth, for whome Christ died, 15. 3. causeth their libertie to be euill spoken of, 16. 4. from the propertie and condition of Christs kingdome, which consisteth not in meate and drinke, but in righteousnes and peace, 17. which he prooueth by the effects, they which serue Christ, therein please God. 5. *ab vtili*, from the commoditie ensuing: they must follow those things, which concerne peace, 18. 6. from the inconuenience feared, they shall destroy their brothers faith, which is Gods worke, 20. then he concludeth, that it is nor good to eate or drinke, or to doe any thing, to cause the brother to stumble at, v. 21.

3. Lastly, he giueth a rule vnto the weake, not to doe any thing with doubting or against their conscience, for therein they should condemne themselues: which he prooueth by the contrarie effects with their causes, he which doth not any thing against his iudgement is blessed, because he hath faith in himselfe: therefore he which eateth against his conscience is condemned, because he hath no faith: and whatsoeuer is not faith, and a sure perswasion, is sinne.

3. *The questions and doubts discussed.*

1. Quest. *Who are the weake in faith, and how they are to be receiued.*

1. *Chrysostome* sheweth the occasion of the Apostles discourse in this chapter to be this: that whereas there were certaine beleeuing Iewes among the Christian Gentiles, and especially at Rome, which beeing converted to the faith, yet would not be suddenly weaned from the ceremonies of the law, as in abstaining from some kinds of meates, in obseruing of festivall daies, betweene whome and the other Christians there was some dislike, who beeing better instructed, held all the ceremonies of the law to be abrogated: the Apostle fearing, least by the too great forwardnes of the more perfect in iudgement, the weaker sort might be offended, and caused *vt prorsus ex fide defuerint*, to fall away quite from the faith, he therefore perswadeth such to beare with the weake in such things, not to offend, nor grieue them, &c. And as in the former chapter he taught inferiors how to carrie themselues toward their superiors; so here contrariwise he giueth a rule to the more perfit, as superiors in faith, how they should behaue themselues toward them which were weake: *Lyranus*.

2. *Chrysostome* also well obseruеth, how the Apostle wisely tempereth his speach: for he speaketh vnto those which are strong, *occulte vero infirmos increpat*, and yet secretly he taxeth them which are weake: for in that he calleth them weake, he sheweth, that they were

sicke: and in saying, *receiue them*, he sheweth that they haue neede to be cured: But yet the Apostle neither blameth those which were perfect, as though they did euill, least he might haue confirmed the weake in their error, neither doth he commend them, as though they did well, least he might haue made them more forward in accusing the weake, *sed commensuratam increpationem instituit*, but he tempereth his rebuke, speaking to the one, and yet finding fault with the other.

3. *The weake in faith.* 1. *Origen* maketh here a difference, betweene the strong in faith, the weake in faith, and the infidell: which *Haymo* explaneth thus; he is weake in faith, *qui in aliqua parte fidei dubitat*, who doubteth in some part of faith, who beleeueth not perfectly as he should: he is an infidell, *qui ex toto, &c.* who doubteth altogether: he is strong in faith, *qui nihil dubitat*, doubteth nothing at all. 2. and yet to speake more distinctly, there is a double kind of strength and weaknes, one is concerning faith and doctrine, the other touching life and manners: about faith some are weake, or strong, either totally, or in part: they are totally strong, which are throughout confirmed in the faith, as was Abraham, of whome it is said before, c. 4. *He was not weake in faith*: and such he calleth perfect, Philip. 1. 15. they are strong in part, whose iudgement is setled in some speciall point of doctrine, wherein others doubt, as here the beleeuing Romanes were strong, and well perswaded in the vse of Christian liberrie: againe, some are totally weake in faith, as they which are newly conuerted from Paganisme, and not well instructed: some weake in part, as the Iewes, which here thought, that with a good conscience they might not eate of all kind of meates: some likewise are strong in matters touching manners, who are perfectly regenerate in respect of others, whom the Apostle calleth spirituall, Gal. 6. 1. some may faile in their life, in some particular act, and so are weake, such the Apostle calleth carnall. 3. so then there is great difference betweene a weake faith, and a false faith: for faith, though it be weake may iustifie, so can not a false faith. But it will be obiected, that it should seeme that the faith of these Christian Iewes, was not a right faith, because they beleeued not all, that was to be beleeued, namely, that the ceremonies of the law were abrogated: to this I answer, that where this happeneth, that something is not beleeued, which appertaineth to faith, if it be *vitio credentis*, by the fault of him which should beleeue, as not yeelding himselfe in humilitie to be taught by the word of God, this is no right faith: but if the reason be this, that the matter proposed to be beleeued, be not sufficiently explaned, so that for want of knowledge and iudgement, rather then of an obstinate minde, it be not beleeued, such a faith, though yet weake, yet may it be a true faith; where there is a willingnes and readines vpon better instruction to be otherwise perswaded: *Mart.* or here by faith we may vnderstand the perswasion of the vse of things indifferent, by a *synecdoche*, the whole beeing taken for a part, as *Piscator* obserueth: and so such weaknes shall be no impediment at all to iustifying faith.

Difference betweene a weak faith, and a false faith.

Receiue him: 1. the word is προσλαμβάνεσθε, which signifieth to receiue *affectu charitatis*, with a charitable affection, as *Haymo*: and it differeth from the word ἀντιλαμβάνεσθαι, vsed Act. 20. 35. which is properly to support, to hold or lift vp one that is falling, *Beza*. 2. so this word signifieth three things, that they should take such an one vnto them, not cast them off, or separate themselues: then they must *patienter tolerare*, patiently beare with him, and by further instruction seeke to restoare him, as S. Paul aduiseth, Gal. 6. 1.

2. Quest. *What is meant by controuersies of disputations.*

1. The vulgar Latine readeth, as the Rhemists also translate, *not in disputations of cogitations*: but the word is διαλογισμῶν, which signifieth not cogitations, but disputations: *Erasmus* readeth, *ad diiudicationes, &c.* for the iudging of the thoughts: so *Augustine* in the exposition of this Epistle giueth this sense, that they should not take vpon them to iudge the thoughts of the weake: so also *Lyranus, gloss. interlin. Gorrh.* for God onely iudgeth the thoughts: *Tolet* also by the thoughts vnderstandeth their secret opinions, which they held touching things indifferent, which he would not haue controuerted: but the word, as is saide before, signifieth disputations, not thoughts: and *Beza* well translateth, *certamina disputationum*, for controuersies of disputation: whereby the weake might be entangled more, rather then edified. 2. he forbiddeth not all questions, which may be mooued about matters of faith: for there are profitable questions, which tend to the discussing of doubts, and make for edifying: but all vaine ianglings and brabbles which breed contention rather then serue for instruction must be auoided, such as these were about the eating of meates, obseruing of daies: such the Apostle calleth foolish and vnlearned questions, 2. Tim. 2. 23.

This

This place then doth nothing at all fauour the opinion of the Mahumetanes, which can endure no disputations at all: *Tertullian* hath a good saying, *suspecta est doctrina, quæ vult occuli*, that doctrine is to be suspected, which would be hid: and our Bl. Sauiour disputed with the Pharisies, so did S. Paul, Apollos, and Aquila with the Iewes, Act. 28.

Quest. 3. *Why he is called weake, that eateth herbes.*

1. *Origen* vpon these two reasons, because the law prescribeth nothing concerning the eating of herbs onely, and least the Apostle should seeme to be *gulæ & gurgitis magister*, a teacher of gluttonie, perswading his disciples to eate, he will haue the Apostle here to speake, *de cibo verbi Dei*, of the foode or meat of Gods word: they which are perfect are able to eate of all, that is, to search the mysteries of Scriptures, but the weake eate onely of herbes, that is, are capable onely of easie doctrines.

But though elsewhere S. Paul compare the higher doctrines to strong meat, and the first principles and rudiments to milke, 1. Cor. 3. yet here he speaketh of the difference of meats, as it appeareth by his other instance, v. 6. of the obseruing of dayes: and S. Paul here exhorteth not to eate, but onely sheweth what some did: and by eating of *all*, is not vnderstood greedie or vnsatiable eating, but of all kinds of meates: though the lawe spake nothing of eating of herbes, yet some other reason may be giuen, why these did eate herbes, as shall be presently declared.

2. Some doe read here in the *imperatiue* moode, he that is weake, *let him eate herbes*, as the vulgar Latine, which some follow: and so in this sense, it might seeme to be spoken of such as were weake in bodie, that they which were not able to eate flesh, should feede of herbes, and lighter meates: but in the originall the word is in the indicatiue, *eateth*, and so it best answereth vnto the other part, *one beleeueth that he may eate of all things*: and *Beza* to take away this scruple, supplyeth out of the former verse, the word (*faith*,) *the weake in faith*.

3. Some apply this vnto the weake in manners, who *propter casum libidinis, &c.* because of their inclination to lust, doe eate herbs and other drie meates, which doe not so much pamper the flesh: *Gorrhan* following the *ordinarie glosse* which taketh this sense from *Hierome*, and *Haymo*, also maketh mention of it: but the supplying of the words, *in the faith*, out of the first verse, doe take away this scruple likewise, that the Apostle speaketh not of the weake in manners, but in faith and iudgement.

4. Neither yet because the Apostle saith before, *one beleeueth, &c.* by the weak are we to vnderstand, one that beleeueth not: for euery error of the faith tendeth not to heresie or infidelitie: it is one thing to erre, an other to be an heretike: two things must concurre to make an heretike: he must *pertinaciter errare*, erre not of ignorance, and infirmitie, but of obstinacie and wilfulnes, and *in fundamentis fidei*, in the fundamentall doctrines of faith: *Philip* had the one, he erred in a fundamentall point in the person of Christ, calling him the sonne of Ioseph, Iohn. 1. 45. but he did it of ignorance: but these which did eate herbs, making difference of meates, did neither erre wilfully, not yet in a matter fundamentall.

5. *Ambrose* vpon this place thinketh, that they did eate herbs onely, thinking it vnlawfull to eate any flesh at all: but we doe not finde, that any among the Christians in those dayes did hold it vnlawfull to eate all kind of flesh.

6. *Augustine* taketh this to be the reason, why they did eat herbs, because some meats set forth in the shambles to be sold, were offered vnto idols, and least they might eate of things offered to idols vnawares, they did thinke it more safe to eate no flesh at all, but only herbs: But this reason is not generall, for they might haue killed flesh at home of their owne prouision, which was free from any such suspition or danger, of beeing offered to idols.

7. *Anselme* giueth this reason, because they knew, that some meates were cleane, some vncleane, which could not be so easily discerned in the eating, as likewise the diuerse kinds of fishes, and foules, whereof some were cleane, some vncleane by the lawe, they therefore to be sure, abstained from all: so also *Gualter*, *Martyr*. But seeing the Iewes before their conuersion, abstained onely from the kinds forbidden, not from all flesh, why should they after their conversion vse lesse libertie?

8. *Chrysostome* yeeldeth this reason, *ne notarentur à Christianis*, least they should haue beene noted and obserued of Christians, if they should haue onely abstained from swines flesh, and other forbidden meates, they thought it better to betake themselues onely to the

eating of herbes, *vt non legalis obseruatio, sed ieiuniũm magis videretur*, that it might be thought rather a kind of fasting and abstinence, then a legall obseruation: thus also *Pareus*: but it seemeth that they were not ashamed to be counted obseruers of the law, because they charged others, which did not obserue this difference of meates, as transgressors of the lawe.

9. Wherefore I take rather, that this is the Apostles meaning, not that any did in those times altogether abstaine from all kind of meats, and thought it lawfull onely to eate herbs: but that where other choice of meat was not, they had rather eate of herbs, then either of meates offered to idols, or forbidden by the lawe, *Tolet:* so *Faius, malebat, &c.* he had rather eate herbs, then of such kind of flesh: likewise *Piscator:* yet *Chrysostome* and *Augustines* sense, are not much to be misliked.

Quest. 4. *Whether any things be indifferent in their nature, as beeing neither good, nor euill of themselues.*

The occasion of this question is out of the 3. verse, where the Apostle maketh the difference of meates as a thing in it selfe indifferent, and would not haue him that did eate and make no difference, to despise him that did, nor him, that did not eate, and made a difference to iudge him, that did eat: here then this in generall would be considered, whether any thing in it owne nature, is neither good, not euill, as neither commanded by the law of God, nor forbidden, but left indifferent betweene both.

1. That nothing is indifferent, it may be thus obiected. 1. betweene good and euill, there is no meane, but euerie action is either good or euill, agreeable, or not agreeable vnto the lawe of God. 2. euerie thing is done of faith, or without faith: if of faith, it is good, if without, it is euill, therefore there is no indifferent thing, but it is either good or euill.

Answ. Some things are simply good, or euill in their owne nature, and of themselues: as the things which are commanded by the lawe of God, are simply good, the things forbidden, are simply euill: some things are neither good nor euill in their owne nature, but yet in respect of the intention, ende, and minde of the doer, though indifferent in themselues, they may not be indifferent: by this distinction the obiections proposed are easily answered.

1. Euerie action is good or euill, not in it selfe, but in regard of the intention or ende, as to eate, or not to eate flesh, of it selfe is neither good nor euill: but not to eate it, as thinking flesh to be vnholy, or to merit by it, is euill: and so likewise to eate it vncharitably with offence of the weake.

2. So to doe a thing of faith, or not of faith, respecteth the intention and perswasion of the doer, not the thing it selfe in it owne nature.

Now on the contrarie side, that some things are indifferent in their owne nature, neither good nor euill, it is thus prooued.

1. The things which God hath neither forbidden nor commanded, he hath left free and indifferent: but some things are such, as vpon certaine dayes to eate or not to eate flesh, is neither commanded, nor inhibited, therefore in it owne nature, it is a thing indifferent.

2. Those things which neither commend vs to God, nor yet doe displease God, are indifferent: but some things are such: as meate doth not commend vs vnto God, as S. Paul saith, 1. Cor. 8. 8.

3. Those things which neither helpe to, nor hinder vs from saluation, are indifferent, but such are meat, drinke, apparell, v. 17. of this chapter, *Ergo.*

Quest. 5. *How the Apostle maketh the eating or not eating of flesh, and the obseruing of dayes, indifferent, which elsewhere he condemneth.*

The occasion of this question ariseth out of the 4. 5. 6. verses where the Apostle seemeth to make these things indifferent: yet he condemneth the obseruation of dayes, Galat. 4. 10. *Ye obserue moneths, times, and yeares:* and he reprooueth Peter, Gal. 2. because he abstained from certaine meates: and 2. Tim. 4 he calleth it a doctrine of deuils.

Answ. 1. *Tolet* would thus reconcile these places: that these things were indifferent till the Church had determined otherwise, at that time, *nondum erat per Ecclesiam declaratum, &c.* it was not declared by the Church, what they should doe in this case, *annot. 1. in fine.* But this was not all the reason: for the Apostles in their preaching did not cease to teach the people, that the ceremonies of Moses lawe were abrogated, as is euident, Act. 21. 21. S. Paul was so knowne to teach the people, that they were no longer to keepe the custome of Moses

Moſes lawe: and further, after that the Apoſtles had made a decree of theſe things, that they ſhould onely abſtaine from ſtrangled and blood, Act. 15. yet S. Paul circumciſed Timothie, Act. 16. and he was ſhorne as a votarie, Act. 21.

2. *Lyranus* otherwiſe anſweareth, that vntill the paſſion of Chriſt, all the ceremonies of Moſes lawe were in force, but *poſt publicationem Evangelij*, after the publication of the Goſpell, the obſeruation of them was *mortifera*, damnable, for that was as it were to denie Chriſt to be come, but *tempore intermedio*, in the time betweene theſe, it was lawfull to obſerue them. This is verie true, that for a time, the Apoſtles ſuffered the Iewes converted to the faith, to retaine ſome ceremonies of the lawe, leaſt they might at the firſt haue beene diſcouraged from receiuing the Goſpell: and *Auguſtine* doth fitly reſemble the abrogating of the ceremonies, vnto the decent buriall of humane bodies, which are not as ſoone as they are dead caſt forth as ſtinking carions, but are brought decently to the ſepulchre: ſo the ceremonies, which were inſtituted of God, were not at once to be caſt off, as though there were no difference betweene them, and humane inventions, but they muſt haue a time, after their death, as it were in Chriſts death, to be brought honourably to the grave, but whoſoeuer ſhould reviue them afterward, he ſhould not be *pius deductor funeris, ſed impius ſepulturæ violator*, a devout ſolemnizer of the funerall, but a prophane raker in the graue, and violater of the ſepulture. Auguſt. epiſt. 19. ad Hieron.

3. Adde hereunto: that to the Galatians, the Apoſtle doth not ſo much reproue them for obſeruing thoſe ceremonies, as that they did keepe them *opinione neceſſitatis*, with an opinion of neceſſitie: neither was S. Peter reproued of S. Paul ſimply for the forbearing of ſome meates, which he might haue done to avoide ſcandall and offence: but becauſe by his example he conſtrained the Gentiles to doe the like: and in that place, the Apoſtle ſpeaketh not of abſtinencie, but of the precept of abſtinencie, from meates, and mariage, which ſhould be brought in by wicked heretikes, the Manichees, Tations, and other, which condemned them, as things euill in themſelues: But theſe Iewes among the Romanes, had no ſuch opinion of theſe things, as neceſſarie to ſaluation: or the time was not yet come, for the generall laying downe of theſe ceremonies.

Queſt. 6. Whom the Apoſtle ſpeaketh of, the Iew, or Gentile, ſaying, *God hath receiued him, &c.*

1. *Chryſoſtome* thinketh that this muſt be vnderſtood of the converted Gentile, that the beleeuing Iewe ſhould not condemne him as a tranſgreſſor of the lawe: but where he ſaith, *who art thou, which iudgeſt an others ſeruant?* this he thinketh the Apoſtle ſaith, *ad ſanum & robuſtum converſus*, turning himſelfe to the ſound and ſtrong: ſo alſo *Haymo*. But *Tolet* well refuſeth this mixed interpretation vpon theſe reaſons, becauſe the ſpeach is ſtill continued, as beeing vttered of one and the ſame, and for that before to *iudge*, was giuen vnto the weaker part, the Iewe that did not eate, that he ſhould not iudge him, that eateth.

2. *Tolet* inclineth to the contrarie, the firſt part, *God hath receiued him*, he thinketh rather to be ſpoken of the converted Iew, *God hath receiued him*, though yet but weake: the other part, *who art thou that iudgeſt*, of the conuerted Gentile, becauſe the Apoſtle ſpake of the Iewe in the ſame phraſe before, *let not him that eateth not, iudge, &c.* but by the ſame reaſon, of the continuance of the Apoſtles ſpeach, it ſhould ſeeme that the Apoſtle meaneth ſtill the ſame parties, that one ſhould not iudge an other.

3. Some thinke that the Apoſtle ſpeaketh all this to the beleeuiug Iewe concerning the converted Gentile, that God had receiued him, and he was an others ſeruant, and God would eſtabliſh him: ſo *Lyranus, Tolet, Piſcator, Martyr:* But ſeeing that the Apoſtle called him that did not eate, *the weaker*, as one that had a tender conſcience, and thought it vnlawfull to eate of certaine meates: it is rather ſaid of the weaker, God ſhall eſtabliſh him, then of the ſtronger.

4. *M. Beza* ſeemeth to vnderſtand all this to be ſpoken to the ſtronger, of and concerning the weake and newely converted, that though he were weake, yet God was able to confirme and ſtrengthen him.

5. But I preferre their iudgement, which vnderſtand theſe words, *God hath receiued him*, indifferently, both of him that eateth, and him that eateth not, ſo *gloſſ. interlin. Calvin, Hyperius, Oſiander: pertinet ratio ad vtrumq́*, the reaſon belongeth to them both, *vtriq́ ſervi communis Domini*, they are both ſeruants of one and the ſame Lord, *Pareus:* though the laſt words in the 4. v. *he ſhall be eſtabliſhed*, may ſeeme more ſpecially to be ſpoken concerning the

the weake, that God may and will ſtrengthen him: and that theſe reaſons ſerue to perſwade both the ſtrong and weake not to be prepoſterous one in iudging an other, it may appeare both by the Apoſtles propoſition, v. 3. wherein he exhorteth the ſtrong not to contemne the weake, nor the weake to iudge the ſtrong: and the Apoſtles words, *God hath receiued him*, and *they are an others ſerants*, and *they ſtand or fall to their owne Maſter*, are generally true of all beleeuers, as well the ſtrong as the weak: and thus alſo interpreteth *Origen*, *nam & imperitior, &c.* for both the vnskilfull, thinketh the more perfect and profound to fall, if he conceiue any thing, which he is not capable of, and the other thinke the ſame of the vnskilfull or ignorant, &c. ſo theſe words, he ſtandeth or falleth, he referreth indifferently to the opinion, which the ſtrong or weake haue one of an other.

Queſt. 7. *Whether it be not lawfull at all for one to iudge an other.*

v. 4. *Who art thou, which iudgeſt an other mans ſeruant.* 1. this is not vnderſtood of publike iudgements, either Ciuill and politike, or Eccleſiaſticall: for in theſe caſes men doe not ſo much iudge, as God by them: for the Iudges and Magiſtrates are Gods Miniſters, *Martyr.* 2. neither is all kind of iudging taken from priuate men: which is either of mens perſons, or their facts: of mens perſons we cannot giue ſentence: no man knoweth without ſpeciall reuelation, who is ſaued and condemned: but euery one ſtandeth or falleth to his owne Maſter. 3. and concerning mens workes, they are of two ſorts, they are either apparently good or euill, of theſe one may iudge, what the worke is, and what he is for the preſent that doth them, for Chriſt hath giuen vs a rule, *By their fruites you ſhall knowe them*, *Matth.*7. we may iudge him a good tree, that bringeth forth good fruites, and him a badde tree, that bringeth forth euill. 4. but the Apoſtle ſpeaketh here of iudging our brother in matters indifferent, the vſe whereof is neither forbidden in the word of God, nor commanded: in ſuch things we ought not raſhly to iudge one an other. 5. Neither is this ſo ſpoken, as though one ſhould be careleſſe what his brother did: for the Apoſtle forbiddeth not the mutuall offices and duties of charitie in exhorting one another, but raſh and precipitate iudgement, whereby one taketh vpon him to cenſure and condemne an other.

Queſt. 8. *What it is to ſtand or fall to his owne Maſter.*

1. *Origen* thinketh the Apoſtle ſpeaketh this, *ſecundum ſenſum eius qui increpabat*, according to his ſenſe, which reproueth an other: for both the weake and the ſtrong doe thinke one an other falleth or ſtandeth according to that which they themſelues are perſwaded of, but the Apoſtle ſaying afterward, *God is able to make him ſtand*, ſpeaketh of ſtanding and falling indeede in reſpect of God, not of their owne opinion onely.

2. Some by falling vnderſtand, *ſinning*, by ſtanding not *ſinning*, *Bucer:* but the Apoſtle ſpeaketh not of workes ſimply good and euill, wherein men ſtand or fall, but actions in themſelues indifferent.

3. *Pet. Martyr* thus interpreteth, *damnum ſeu commodum, &c.* the loſſe or commoditie in their ſtanding, or not ſtanding, redoundeth vnto God their Maſter, it is nothing to thee: but God is nothing aduantaged by mens ſtanding, nor ſuffereth loſſe by their falling.

4. The *ordinar. gloſſ.* referreth it to the iudgement of the heart and conſcience, *de incognito corde ſervi, &c.* of the vnknowne heart of the ſeruant, and with what conſcience he eateth or not eateth, it belongeth onely vnto God to iudge.

5. But properly by ſtanding or falling to God, is meant, that it appertaineth onely to God, to approoue, or diſprooue, to be pleaſed, or to bee diſpleaſed with the fact: man therefore is not to entermeddle with iudging in ſuch matters, which are left vnto Gods iudgement: he beſt can examine, and ſo allowe and diſallowe them, which eate or eate not: ſo that the Apoſtle ſpeaketh as it were by way of ſuppoſition, that if he ſtand or fall, it is nothing vnto thee, he ſtandeth or falleth vnto God: and though he ſeeme not yet to ſtand, that is, *firmo gradu conſiſtere*, to haue any firme footing, or to be ſetled in iudgement, making difference of meates, yet God in his good time may eſtabliſh him, and make him to ſtand.

6. Where he ſaith, *to his owne maſter*, this is not to be taken διακριτικῶς, by way of diſtinction, as though he were their proper and peculiar Maſter onely, and not of others alſo, as the Iewes accuſed Chriſt, becauſe he made God his father, that is, proper and peculiar vnto him, Iohn. 5. 18. but it is ſpoken ἐμφατικῶς, by way of *emphaſis*, God is their Maſter, who

who hath receiued them: though God be the Maſter of other faithfull alſo, yet they are ſervants to none other, but vnto God, and to be diſcerned by his iudgement.

Queſt. 9. Of the meaning of theſe words, *God is able to make him ſtand, v.* 4.

1. This may ſeeme to be no good argument taken from the power of God: he is able to make them ſtand, therefore they ſhall ſtand: vnto this obiection, 1. one anſwear is, that the Apoſtle ſpeaketh onely of a poſſibilitie, he may ſtand, or fall, he may ſtand becauſe God may make him ſtand: for *dubia ſunt in meliorem partem interpretanda*, things doubtfull muſt be interpreted in the better part, *Gorrhan:* but the Apoſtle ſpeaketh definitely and certainly, *he ſhall ſtand.* 2. Some are readie to take advantage of this argument, God can, therefore he will: as the Papiſts, which ſo reaſon for the carnall preſence of Chriſts bodie in the Sacrament: but it alwaies followeth not, for God can doe many things, which he doth not, nor will doe. 3. Some thinke that this is added, leaſt *ſibi ſtare arroget*, one might arrogate his ſtanding to himſelfe, *gloſſ. interlin.* and to ſhewe a difference betweene this maſter, and other worldly maſters, who may command their ſeruants many things, but can giue them no power to doe them, as this Maſter can, *Tolet:* but yet this doubt is not to be ſo remooued. 4. *Chryſoſtome* thinketh no more to be ſignified then this, *ante iuſtam temporis maturitatem, &c.* that the weake ſhould not be ſharply dealt withall, till we haue wayed a iuſt time, wherein they may be confirmed, for God is able to doe it: but more is ſignified then ſo, the Apoſtle pronounceth they ſhall ſtand. 5. Wherefore the beſt anſwear of all is, that Gods power is here to be conſidered, as ioyned with his will: *Calvin* thinketh this to be *more ſcripture*, by the manner and cuſtome of Scripture, which ioyneth Gods will and power together: *Gryneus* giueth this reaſon, becauſe the Apoſtle ſpeaketh of ſuch as were weake, and ſinned not of ignorance, but were willing to be inſtructed, and ſuch God would not caſt off: But not onely in this generall meaning, doth will and power of God concurre together: but directly ſo much is inſinuated by the Apoſtles owne words: for concerning the readines of Gods will, he had ſaid before, v. 3. *God hath receiued him*, therefore his will was not to be doubted of: ſo then as God was willing, he was alſo able: the like ſee, c. 11. 23. where the Apoſtle alſo prooueth the calling of the Iewes by an argument taken from the power of God, *God was able to graffe them in againe:* for it was not to be doubted that God was willing, ſeeing the Iewes were of the fathers, to whom God made ſo ample promiſes: and in the ſame chapter, v. 29. he ſaith, *The gifts and calling of God are without repentance.*

6. But it followeth not, becauſe God is able to make them ſtand, that therefore they ſhall ſtand to the ende. 1. it is one thing, to be eſtabliſhed in ſome one particular, and an other to ſtand vnto the ende, *Par.* 2. and here the Apoſtle onely ſheweth, that in charitie *bene ſperemus*, we ſhould hope well of our brethren, that they ſhall continue, *Calv.* we cannot pronounce certainely, that they ſhall ſo continue indeede.

Queſt. 10. *What it is to eſteeme one day aboue an other*, v. 5.

1. Some doe apply this difference of dayes vnto abſtinence from certaine kind of meats vpon one day, rather then an other: ſome make choice of dayes to faſt in, an other *omnem diem, i. continuum vitæ tempus exigit in abſtinentia*, doth thinke rather to ſpend euerie day, that is, all the time of his life in faſting: *Origen:* ſo alſo *Chryſoſtome*, *Ambroſe*, *Anſelme*, the *ordinar. interlin. gloſſ.* as *Haymo* giueth a particular inſtance, how ſome abſtained from eating of fleſh, the 2. 4. 6. day, and did eate fleſh, the 3. 5. and 7. day: ſome abſtained all their life, as Monkes, and Heremites: But it is not like, neither doe we finde, that any in thoſe times did bind themſelues to a continuall abſtinence all their life.

2. *Theodoret* retaining the ſame ſenſe, applyeth it onely to the Iewes conuerted to the faith, who did ſome of them abſtaine from the eating of ſwines fleſh, and other meats forbidden by the lawe, onely at certaine times, ſome did refraine altogether: But it is not like, that they which made conſcience of eating ſuch meats, would at any time eate thereof, ſeeing they did it in reſpect of the lawe, which generally forbad the vſe of ſuch meates.

3. *Haymo* maketh mention of an other interpretation: by the day vnderſtanding the Scripture, which illuminateth the ſoule, as the day bringeth light: ſo he eſteemeth one day aboue an other, who is able to penetrate and ſearch into ſome places of Scripture, and not into other: but he eſteemeth euerie day alike, who is converſant indifferently in euery place of Scripture: But this allegorizing of Scripture is not euery where to be admitted, and in this

this place it is very impertinent.

4. *Auguſtine* in his expoſition of this epiſtle, hath a ſtrange interpretation, he eſteemeth one day before an other, that diſcerneth of men according to the time, as if a man to day bring forth good fruites, he iudgeth him a good man: but if he change, and the next day do euill workes, he taketh him to be ſo according to the day or time, as he findeth him: but he that iudgeth euerie day alike is God, who knoweth *qualis quiſq; omni die futurus ſit*, what euerie one is like to be at all times, euery day: But the words following are againſt this ſenſe, v. 6. *He which obſerueth the day, obſerueth it to the Lord*: it is not then the Lord himſelfe, that obſerueth the day, for he obſerueth it to the Lord.

5. Neither can this be vnderſtood of the obſervation of the feſtiualls which were kept by the heathen: for they were Satanicall, and to be abhorred: they therefore which were converted ſtom gentiliſme, were vtterly to relinquiſh them.

6. *Tolet* and *Faius*, will haue it vnderſtood of the abſtinence from certaine meates and drinkes, which the Iewes were bound vnto vpon certaine dayes; as they did eate no vnleauened bread for 7. dayes together in the time of the Paſch: and they which had taken vpon them the vowe of Nazarites for a time, (for ſome were Nazarites during their whole life,) did abſtaine from wine and ſtrong drinke: but this is not the meaning of the Apoſtle: for he ſpeaketh not here of preferring one meate before an other, but one day before an other.

7. Wherefore I preferre *Hieromes* interpretation, *lib. 2. contra Iouinian.* who thinketh that the Apoſtle ſpeaketh of the obſervation of the Iudaicall feaſts, which they which were newely converted to the Chriſtian faith, could not at the firſt neglect: ſuch were the Iudaicall Sabbath, the feaſt of the newe moone, of the Paſch, Pentecoſt, feaſt of tabernacles: thus alſo *Pet. Martyr*, *Calvin*, *Beza*, *Oſiander*, *Gryneus*, *Gualter*, vnderſtand the Apoſtle to ſpeake *de feriis Iudæorum*, of the feaſts of the Iewes: who in that they were addicted yet to the legall rites, *infirmitatis erat*, it was their infirmitie: but in that they would not doe any thing, which they iudged in their conſcience vnlawfull, *pietatis erat*, it was their pietie: Herein the Apoſtle beareth with their weakenes for a time: but afterward when the Goſpel was publiſhed, they which did retaine ſtill the Iudaicall feaſts as neceſſarie, were counted ſchiſmatikes, if not among the heretikes: ſuch were the *Ebionites*, who kept both the Lords day with the Chriſtians, and the old Sabbath with the Iewes: and ſo doe the Ethiopians to this day.

Queſt. 11. Of the meaning of thoſe words: *Let euerie one be fully perſwaded in his mind*, v. 5.

1. The vulgar Latine readeth, *Let euery one abound in his owne ſenſe*, which the Libertines ſo vnderſtand, as that euerie man ſhould be left vnto himſelfe for the choice of his religion: and *Hierome* is ſomewhat bold defending by this place the ſuperſtition of ſome women, which did offer waxe candles at the graves of the Martyrs: *quicunq; accendunt ceras, &c.* whoſoeuer light waxe candles, they ſhall receiue a reward according to their faith, as the Apoſtle ſaith, *Let euery one abound in their owne ſenſe:* But *Chryſoſtome* directly affirmeth, *non erit ad quævis rapiendum*, that this ſaying of the Apoſtle muſt not be wreſted to euerie thing: *quando enim de dogmatis illi ſermo eſt, &c.* for when he ſpeaketh of points of doctrine, he ſaith, *If any preach vnto you otherwiſe then ye haue receiued, though he be an Angel, let him be accurſed:* and beſide, the word which the Apoſtle vſeth πληροφορέω, ſignifieth not to *abound*, but *to be fully perſwaded.*

2. Others following the ſame reading, will haue it vnderſtood of things indifferent, that euerie one ſhould be left to himſelfe, *Gorrhan*: and *Ambroſe* to the ſame purpoſe readeth, *conſilio ſuo remittatur*, let him be left to his owne counſell. But no not in indifferent things ſhould a man be left to himſelfe: for that is directly forbidden, *For euerie man to doe that, which ſeemeth good in his owne eyes*, Deut. 12. 8. *Beza*: and all will-worſhip, and voluntarie ſeruice is forbidden by the Apoſtle, Coloſſ. 2. 23. *Gualter*: and this would bring in an horrible confuſion, for euerie man euen in things indifferent to followe his owne minde, not reſpecting the ſcandall and offence of others, nor publike order and decencie.

3. *Haymo* giueth this ſenſe: thoſe things which one vnderſtandeth, *adimpleat abundando bonis operibus*, let him fulfill by abounding in good workes: as *Cyprian* though he had ſome ſeuerall opinions, yet abounded in charitie: and to this purpoſe *Hugo* explaneth this ſimilitude: like as water when it aboundeth, *exit extra alveum ſuum*, doth runne out of the

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nel: ſo the vnderſtanding and inward ſenſe aboundeth, *quando egreditur ad dirigendum operationes*, when it goeth forth to direct the workes: But as is ſhewed before, that the originall word, ſignifieth not to abound.

4. *Auguſtine* thus interpreteth, let euerie one iudge, *quantum humano intellectui conceſſum eſt*, ſo farre as humane iudgement can reach, and not exceede further: But here the queſtion is not, how men ſhould behaue themſelues toward God, but toward their brethren.

5. *Hugo* referreth it to the intention, no man knoweth with what intention his brother doth this or that: euerie man aboundeth in his owne ſenſe, *quando bona intentione facit, &c.* when he doth that which he doth with a good intention: But it is not a good intention that maketh a good action.

6. Not much vnlike is *Lyranus* ſenſe, *dimittatur propriæ conſcientiæ*, let him be left to his owne conſcience: and ſo *Chryſoſtome*, *vnicuiq; ſua mens ſatisfaciat*, let euerie one ſatisfie his owne minde: that no man doe any thing with a doubtfull conſcience: as *Beza* well obſerueth, it is not enough for a man, not to do againſt his conſcience, but his conſcience muſt be informed by the word of God.

7. Wherefore the meaning is, that euerie one ſhould be fully perſwaded in his owne mind, that that which he doth, *non pugnet cum verbo Dei*, be not againſt the word of God, *Pareus: & per obedientiam fidei in ſolius Dei verbum reſpiciant*, and by the obedience of faith let them onely looke vnto the word of God, *Gualter*: ſo alſo *Calvin*, *Beza*.

1. *Ob.* But how can contrarie acts be pleaſing vnto God: that both he which obſerueth the day, and he which obſerueth it not, ſhould be certainely perſwaded.

Anſw. In things which are directly forbidden to doe, or not to do a thing, cannot both pleaſe God: yet in things indifferent, both the doing and the omitting of a thing, may both be acceptable to God: ſo it be with a full perſwaſion.

2. *Obiect.* But how can one haue a full perſwaſion of his act in things indifferent, which are neither forbidden nor yet commanded in the word. *Anſ.* It ſufficeth in generall, that he be perſwaded and aſſured both of his perſon, that thorough Chriſt he is accepted of God, and of the act it ſelfe, that it is not diſpleaſing vnto God, while he followeth the generall rules, ſeeking the edifying of his brethren, & hauing reſpect vnto order and decencie.

3. *Obiect.* But it ſeemeth vnfit, that the Apoſtle ſhould require a firme reſolution, and perſwaſion of thoſe which were weake. *Anſw.* The Apoſtle ſaying, *Let euerie one be fully perſwaded in his mind*, both ſpeaketh to the ſtrong, that thereby they ſhould be further ſtirred vp to proceede in their firme reſolution, and to the weake, that they ſhould growe vnto ſuch a firme perſwaſion, and ſo of weake become ſtrong, *Pareus*: ſo alſo *Gorrhan* verie well, *in melius continuo proficiendo*, by profiting daily and growing toward perfection.

8. *Tolet* hath an other interpretation: let euerie one abound in his owne ſenſe, *perſuaſionis ſuæ terminos non tranſgrediatur*, let him not exceede the bounds of his owne perſwaſion: let euery one be contented with own his perſwaſion, and not prie into an others doings: but the Apoſtle as is before ſhewed, rather giueth a rule how a man ſhould informe his owne conſcience: as the Syrian interpreter well giueth the ſenſe, *in cognitione animæ ſuæ certus eſto*, let him be certaine in the knowlege of his owne mind.

Queſt. 12. *What it is to obſerue, or to take care of the day vnto the Lord:*
first of the words and order.

1. The vulgar Latine, readeth onely the affirmatiue part of the ſentence, *qui ſapit diem*, he which is wiſe for the day, is wiſe to the Lord: but omitteth the negatiue part, *qui non ſapit, vel curat diem*, he which ſauoureth not, or careth not for the day, careth not for it to the Lord: which clauſe though it be omitted by *Origens* interpreter, and *Ambroſe* likewiſe, and *Auguſtine* hath it not, yet the auncient Greeke copies, which *Chryſoſtome*, *Theod.* *Oecum.* followe, haue both the clauſes, and ſo the Syrian interpreter readeth: *Eraſmus* would excuſe the omiſſion of this part, and helpe it thus, that he may be ſaid, *ſapere diem*, to be wiſe for the day, that maketh euerie day alike, and he alſo, which maketh difference betweene day and day: and ſo both are comprehended in one clauſe: but ſeeing in the next ſentence he maketh mention of eating or not eating, it ſeemeth better, that here alſo both ſhould be touched by the Apoſtle, the obſerving and not obſeruing of the day: and *Pet. Martyr* giueth an other reaſon, that if the Apoſtle ſhould not haue ſpoken alſo of the not obſeruing of the day, that it is done alſo to the Lord: *plus videretur infirmis tribuere*, he ſhould ſeeme to give more vnto the weake, which obſerued the day, then vnto the ſtrong, which did not.

2. *Erasmus* here obserueth, how the Apostle sometime speaketh of the strong in the first place, sometime of the weake: as v.3. *let him that eateth*, he first mentioneth the strong, but v.5. *one esteemeth a day, &c.* he beginneth first with the weake: but againe, v.6. *he that eateth, &c.* he doth giue the first place to the strong: hereof two reasons may be giuen, either from the manner of the Apostles speach, wherein he would obserue an order and *decorum:* he still beginneth with the affirmatiue part, as v.3. *he that eateth*, and v.6. *he that obserueth*, and then setteth downe the negatiue part, as opposite thereunto: the other reason is from the matter: he would not still giue the prioritie to the strong, that the weake should not take themselues too much abased.

Quest. 13. Of the sense and meaning of the former words, *He that obserueth, &c. obserueth it to the Lord.*

1. *Augustine* whom *Anselme* followeth retaining the former sense, he which obserueth the day, that is, is content onely, to iudge present things, doth vsurpe nothing that belongeth vnto God, as to take vpon him to iudge of the time to come: see this interpretation refused before, quest. 10.4.

2. *Haymo* thus interpreteth, he that iudgeth no day, that is, limiteth not vnto a sinner any time, but thinketh he may returne and haue forgiuenesse vpon any day, *cum Deo concordat*, agreeth or consenteth herein with God, who repelleth not a sinner at what time soeuer he returne vnto him: but this is not the Apostles meaning, who speaketh of the legall obseruation of dayes, as is shewed before, qu. 10.

3. Some will haue this to be the meaning: *Domini est iudicium, &c.* it belongeth vnto God to iudge, both him that obserueth, and him that obserueth not: as he said before, he standeth or falleth to his owne master, v.4. *Beza, Faius:* to the same purpose also *Tolet:* but the other part of the verse, *he that eateth, eateth to the Lord, and giueth God thanks*, sheweth that in the same sense it is taken here, to seeke to please God: and so *Origen* ioyneth *gratias agit*, he giueth thankes, to both these clauses, of obseruing the day, and of eating.

4. Some giue this sense, *he obserueth it to the Lord*, that is, pleaseth God, and therein sinneth not, *Osiander: approbatur Deo*, it is approoued of God, *Calvin:* But this is rather the Apostles conclusion, that both of them are acceptable to God in obseruing or not obseruing: which he proueth here from their end & intention: they do it for the Lords honour.

5. So then, this phrase, to *the Lord*, sheweth rather their minde and intention, and the ende, which they propose to themselues: they doe it, *propter Dominum*, for the Lord: *Chrysostom. ad honorem diuinum*, for Gods honour: *Lyranus, Pareus: à Deo pendet*, he dependeth of God, *Mart.* so that both the strong obserued not the day to the Lord, because they were perswaded by the libertie of the Gospell all dayes to be alike: and they which obserued the day thought therein they pleased God, because such obseruation of dayes was commanded by the lawe, which to obserue, they thought to be pleasing and acceptable vnto God; wherein notwithstanding they erred, but of ignorance and not of malice, as likewise in forbearing some meates.

Quest. 14. *How he that eateth not, is said to giue thankes.*

1. I omit *Origens* allegoricall sense, he that eateth all things, that is, *vniuersorum intelligentiam capiat*, hath the vnderstanding of all; giueth God thankes: and he which eateth not all things, *non habet omnem scientiam*, hath not the knowledge of all, yet giueth thanks for that knowledge which he hath: But it is euident, that the Apostle speaketh of the eating of meates, as v.2.3.

2. *Chrysostome* thinketh that the Apostle doth secretly taxe the Iudaizing Christian, who as long as he is addicted to the lawe, cannot render grace or thankes vnto God: for the Apostle saith, *Ye which are iustified by the Lawe, are fallen from grace*, Gal.5. But I cannot see, how this should be vnderstood to the disgrace of the beleeuing Iewe, seeing he saith as well the eating Gentile, as the not eating Iewe doe both giue thanks: and the Apostle in the other place, speaketh of grace in an other sense, of that which we receiue of God, here of grace or thankes giuen vnto God.

3. *Calvin* thinketh that all this must be pronounced in the *imperatiue* moode, as *let him obserue the day to the Lord, let him eate, or not eate to the Lord, let him giue thanks:* and so he doth not so much shew, *quid faciant*, what they doe, as *quid facere debeant*, what they ought to do: But the Apostle rather prooueth by this reason, taken from the end, that we ought not to iudge an other in these things, seeing both do propound to thēselues, the glorie of God.

4. *Am-*

4. *Ambrose* thinketh that the Apostle speaketh of fasting and perpetuall abstinence: and so he that *eateth not*, *giueth thankes*, as *Origen* interpreteth, *pro fructu continentiæ*, for his continencie, that he can refraine: but the Apostle hath relation onely to the meats which were counted vncleane by the lawe, from the which some for conscience of the lawe abstained: therefore it is not that which they giue thankes for.

5. *Haymo* thinketh, that as he which eateth giueth thanks, *pro libertate vescendi*, for his libertie giuen him to eate all things: so the Iewe giueth thankes for his abstinence, *& pro notitia per legem*, and for his knowledge by the lawe from what meates he should refraine: but the giuing of thankes is referred rather to the benefit of eating.

6. Wherefore as he which eateth all things, without any scruple of conscience, giueth God thankes, *pro pastu largiore*, for his more plentifull feeding: so he which eateth onely of some things, yea of herbes, giueth thankes also, *pro victu tenuiore*, for his food, though but slender: as the wiseman preferreth a dinner of greene herbs with loue, and eaten in the feare of God, before a stalled oxe with hatred, Prou. 15.17.

7. But it will be obiected, that this seemeth not to be a good argument, he that eateth giueth God thankes, therefore he eateth to the Lord: for one may giue God thankes, euen when he eateth and drinketh to gluttonie and drunkennes: the answear is, that he which eateth doth well, *ex parte cibi*, on the behalfe of the meate: which is sanctified by giuing of thanks, as the Apostle saith, 1. Tim. 4.8. *that euerie creature is sanctified by the word of God, and prayer:* But if any doe exceede in eating and drinking, the fault is not in the meate, as though he did eate any vncleane thing, but in the person that eateth.

Quest. 15. *Whether S. Pauls defense (that he which doth or omitteth any thing in matters of religion, doth, or not doth it vnto God) be perpetuall.*

Here are diuerse necessarie points to be considered for the solution of this question: for if this doctrine of S. Paul were vniuersall and generall, that one should not regard what an other doth, but euerie man should be left vnto himselfe, and that it were not lawfull to censure any ones doings, then many wicked persons should goe vncontrolled, and doe what they list: wherefore these considerations are here necessarie. 1. of what things the Apostle entreateth. 2. and of what manner of iudgement. 3. of what persons he speaketh. 4. in what time. 5. in what manner these things were done. 6. and to what ende.

1. Concerning the things, he speaketh not of things in their owne nature good or euill, directly forbidden or commanded: but of things indifferent in themselues, and such as sometime were commanded in the lawe, as abstinence from some kind of meate, obseruing of dayes: so *Chrysostome* well noteth, *sed cum de dogmatis illis sermo est, &c.* but when the Apostle speaketh of points of doctrine, he is in an other tune: whosoeuer shall teach otherwise, &c. is accursed, Galat. 10.

2. The iudgement, and iudging one of an other, which the Apostle speaketh against, is not so much the iudgment of the thing, which may be done with charitable moderation, as of the person, whom we must not take vpon vs to censure & condemne in such things, *Beza.*

3. The Apostle speaketh not of obstinate and refractorie persons, for to such S. Paul would not haue giuen place at all: for though he caused Timothie to be circumcised, for feare of offending the weake, Act. 16.1. yet would he not circumcise *Titus*, least he should haue yeilded to the obstinate and peruerse in iudgement, Galat. 2.3. so *Chrysostome* saith, *novella erat adhuc Romanorum fides*, the faith of the Romanes was but yet young: and *neophytorum in gratiam ista disserit*, he disputeth thus for their sakes which were newely planted in.

4. The time also must be considered, *nondum tempus erat*, it was not yet time, *Chrysostome:* so we are to distinguish of three times, the one vnder the lawe, when all these things were necessarie to be obserued and kept of the Iewes, an other vnder the Gospel published to the world, when all Iudaicall rites were as vnlawfull: then there was *tempus intermedium*, a time betweene both, when after Christ was ascended, the commonwealth of the Israelites was yet standing, and *Evangelium tanquam in cunabulis*, the Gospell was as in the cradle, it was requisite, that some thing should be yeelded to the infirmitie of the Iewes for a while.

5. The maner was this: these things were obserued, *sine opinione necessitatis & meriti*, without opinion of necessitie or merit, *Osi.* and *Calo.* well distinguisheth here between, *observatio*, the obseruation it selfe, & *opinio*, the opinion conceiued thereof, which is superstitious: the other the Apostle tolerateth for a time in the weake, in respect of their infirmitie: but in the

stle to the *Colossians* c.2. Gal. c.4.c.5. he condemneth them which retained the ceremonies of the lawe with an opinion of necessitie: for Christ should profit them nothing, Gal. 5.2. which were so superstitiously addicted to the legall rites and ceremonies.

6. The ende also maketh a great difference: for these eating or not eating, discerning meates, or not discerning, did both to the glorie of God: but they which either sought their owne glorie: as among the Galathians, that sought to get disciples vnto them, c.4.17. and to make a faire shewe in the flesh, c. 6. 2. were not at all to be borne with: so likewise the Popish festivals which are dedicated vnto the honour of Saints, and not of God, are not within the compasse of the Apostles rule here, *Gualter*.

Quest. 16. Of the coherence of these words, *none of vs liueth to himselfe*, v.7. &c.

1. *Chrysostome* thinketh that this saying is applyed onely to the weake, that it is impossible that God should contemne them, but that in convenient time, *ista correcturus sit*, he will amend those things and confirme them, because they liue, and die vnto him: and so there should be reference to the 4. ver. *God is able to make him stand.*

2. Some will haue it a confirmation of the former verse, why all our actions, should be directed to the glorie of God, because he is our Lord and Master: *Hyper. Martyr.*

3. *Tolet* maketh it an other reason of that saying, v.5. that euerie one should abound in his owne conscience, and not examine an others doings.

4. *Gualter* will haue it to be a reason taken from the generall ende of man, he was created vnto the glorie of God, and his we are, therefore all our actions must be referred to his glorie: and then he addeth, *non hærendum in cibis*, that we should not insist in meats, but seeke whether in our meates, or in any thing else to please God.

5. But it is rather a newe argument, to proove the thing in question, that one should not iudge or condemne an other, because they are the Lords seruants: and so it answeareth to the 4. v. *he standeth or falleth to his owne Master: Beza, Gryneus, Fains*: and so he giueth the same reason of the second instance, concerning the observing or not observing of dayes, as he did of the other particular before, touching eating or not eating.

Quest. 17. *How we are saide to liue vnto the Lord.*

1. *Origen* vnderstandeth it of the spirituall life vnto righteousnes, and death vnto sinne: so we liue vnto God, because *novitas vitæ, &c. Christo reputatur*, the newnes of life is imputed vnto Christ, it is not of our selues: and *à Christo sumit mortis exemplum*, euery one from Christ taketh his example of dying, who died first vnto sinne: But in this sense *to liue and die*, should be in effect the same, for the death of sinne, is the life of righteousnesse: whereas the Apostle maketh a distribution of these two, *whether we liue, or die, &c.* and both of the dead, and the quicke.

2. *Chrysostome* vnderstandeth the Apostle to speake of euerlasting life and death, *vitam nostram divitias, & mortem damnum existimat*, he counteth our life riches, and our death losse vnto himselfe: But seeing that *Chrysostome* confesseth, that in the next words, *whether we liue, or die, we are the Lords*, that *à morte fidei, ad mortem naturalem pertransit*, he paseth from the death of faith, to speake of the naturall death: the Apostle must be so vnderstood to speake of the naturall life before: for this argument thus hangeth together: either we liue and die vnto God, or vnto our selues, not vnto our selues, therefore vnto God.

3. There is also a ciuill life, and that of two kinds, either it is taken in the good part, as a man is said to liue vnto himselfe, that is, *sui iuris*, is a freeman, not at the command of an other: or in the euill, as they are said to liue vnto themselues, which liue priuately and separated from the societie of others, as single men, solitarie persons, the couetous, which both liue vnto themselues, not seeking the profit of any, and die vnto themselues, none haue any losse by their death: they haue neither wiues nor children to care for: but the Apostle meaneth not any such ciuill kind of life: he speaketh of the naturall life and death, taken after an Evangelicall sense, to liue, and die vnto the glorie of God.

4. *Haymo* in one sense would haue this especially to be vnderstood of Martyrs, which doe liue and die vnto God: who is glorified by their life and death: but the Apostle speaketh generally of all the faithfull, and not of Martyrs onely: as Reuel. 13.14. they are said to die in the Lord, which die in the faith of Christ.

5. Where-

5. Wherefore firſt it is agreed, that the Apoſtle ſpeaketh of the naturall life and death: and then in this ſenſe, *to liue vnto God*, comprehendeth theſe fowre things. 1. to acknowledge God to be our Lord, and that we are not our owne. 2. and therefore we muſt ſeeke to doe Gods will, and not our owne. 3. as we beginne with Gods will, ſo muſt we ende with his glorie, making it the ſcope of our whole life, and the actions thereof. 4. and in all our troubles and afflictions, we muſt put our truſt in God, and relie vpon his care, as one that careth for vs: likewiſe to die vnto the Lord, is 1. to acknowledge, that as we receiued our life from him, ſo death commeth not without his ſending. 2. to take therefore patiently diſeaſes, and death it ſelfe, as ſent of God. 3. as in our life, ſo in our death, to glorifie God, and not to doe any thing whereby he might be diſhonoured. 4. to haue good hope and confidence in our death, that God will raiſe vs vp to life againe.

Queſt. 18. *How Chriſt by his dying and riſing againe, is ſaid to be Lord both of the dead and quicke.*

1. The Apoſte maketh mention of the death of Chriſt, his reſurrection, and life: by the firſt *acquiſivit dominium*, he purchaſed this dominion, by the ſecond, *occupavit*, he tooke poſſeſſion of this dominion.

2. And although Chriſt had purchaſed this dominion in his death, yet he had not the exerciſe of this dominion, vntill he was riſen againe: for it is one thing *Dominum eſſe*, to be a Lord, an other *dominari*, to haue rule; the one is, *per poteſtatem*, by his power, the other *per poteſtatis exercitionem*, by the exerciſing of this power: for by death was Chriſts ſoule ſeparated from his bodie, which till they were vnited againe, he could not exerciſe his dominion perfectly as man, *Tolet:* and then a thing is ſaid to be, when it is made manifeſt: by his reſurrection his power and conqueſt ouer death was made knowne: and ſo the *interlinear. gloſſ.* well interpreteth, *vt dominari intelligatur*, that he might be knowne to beare rule.

3. And the Apoſtle ſpeaketh not here 1. of that dominion which Chriſt hath as God, for that he had before, and ſhould haue exerciſed ſtill, though he had not died. 2. nor yet as *Origen* here reſolueth, is mention made of his death and life, becauſe Chriſt was an example of obedience vnto vs, how to liue vnto righteouſneſſe and die vnto ſinne, and therefore he is Lord of both: for this ſauoureth too much of Pelagianiſme, to make Chriſt an example onely by the imitation whereof, we ſhould learne to be mortified. 3. neither yet is his death mentioned, to ſhewe this dominion to be merited, for Chriſt merited not at all for himſelfe, as ſhall be ſhewed among the controverſies, contr. 8. 4. but onely that dominion is ſignified, which Chriſt purchaſed, in redeeming vs by death, as man: As God he had an vniuerſall dominion, but as man he hath a particular dominion and right ouer vs, as his inheritance purchaſed by his blood.

4. Ouer the dead, and the quicke. 1. *Origen* vnderſtandeth the ſpirituall life and death: but the Apoſtle ſpeaketh of the naturall, as Chriſt truely died and roſe againe. 2. the dead are ſet before the quicke, to ſhewe Chriſts vniuerſall dominion, not onely ouer the then liuing, but euen ouer the dead alſo that had beene liuing before, *Pareus.* 3. and he mentioneth the liuing, leaſt it might be thought, that the iudgement onely in the world to come of the dead, was committed vnto Chriſt, and not of the liuing here, *Gerrhan, Hugo.* 4. and whereas our Bleſſed Sauiour ſaith, Matth. 22. *That he is not the God of the dead*, and the Apoſtle here ſaith, *that he might be Lord of the dead and quicke:* they are not contrarie the one to the other: for in the one place, they are ſaid to be dead according to the Sadduces ſenſe, that had no beeing at all, but were vtterly periſhed and extinct both in bodie and ſoule, of ſuch the Lord is not God: for he is not a God of that which is not, *Martyr:* as he is not their God, as they are dead, but as he purpoſeth to raiſe them to life againe: but here by the dead the Apoſtle vnderſtandeth them, that are aliue in ſoule though dead in bodie. 5. *Chryſoſtome* addeth that the Apoſtle here, *Indaizantem pudefacit*, doth ſhame him, that did *Indaize:* that ſeeing Chriſt had done ſo great things, in dying and riſing again for them, they ſhould not be ſo vnthankfull, *vt ad legem recurrerent*, as to runne vnto the law againe.

Queſt. 13. *Of the tribunall ſeate of Chriſt, what it is, and of other circumſtances of the day of iudgement.*

Here *Origen* hath a wittie diſcourſe of the day of iudgement, and the manner thereof: wherein ſome things he ſaith well, and he miſſeth as his manner is in other: the ſumme is this, which ſhall be reduced to theſe three heads, which are confuſedly there handled, and ſhuffled together. 1. who ſhall iudge. 2. in what manner. 3. who ſhall be iudged.

1. Christ shall be the Iudge, as here it is called the tribunall seat of God: and whereas to the Corinth. 2.ep.5.10. it is named the throne or tribunall seat of Christ, thence is it gathered, that there is the same tribunall of Christ, and God, as Christ saith in the Gospell, all which the father hath, is mine: but if any thinke there is any difference to be made between these two, it may be this: the name of Christ properly, *est indicium verbi in carne positi*, signifieth the word placed in our flesh: that then is the tribunall seat of Christ, wherein he sitteth, till he haue put downe all his enemies vnder his feete, and perfectly reconciled the world, and gathered together all that shall be conuerted, then shall he deliuer vp the kingdome to his father, and then shall it be the tribunall seate of God, &c. But here *Origen* somewhat misseth: for beside that in both places it is called, the tribunall of Christ, this tribunall of Christ, is the seat of iudgement, wherein Christ shall sit and iudge in the last day, not as God onely, but as God, and man: and after this iudgement finished, though Christ shall not raigne in that manner, as nowe he doth, because all his enemies shall be subdued, yet he shall haue a celestiall kingdome still, and the same to continue for euer, though not to be administred in that manner, as it is now in his Church.

2. Touching the manner: here an allusion is made vnto the tribunall seates of terrene iudges, who sit aloft in their throne, *ne lateant conspectui*, *&c.* that nothing be hid from their sight, either touching the punishment of the guiltie, and clearing of the innocent: so nothing shall be hid vnto that supreame Iudge in that day: but all things shall be manifested vnto him, euen the secrets of the conscience, not onely vnto God, but *vniuersæ creaturæ rationabili*, to euery reasonable creature: the Angels shall read the booke of conscience, which then shall be vnfolded: *atq; ita criminum nostrorum in quibus nunc vnum saltem testem pati confundimur, &c.* and so of our sinnes, whereof we are now ashamed to haue our witnes, we shall then haue the innumerable companies of Angels witnesses, &c. This is true, that there is nothing now so hid and secret, euen the thoughts of our hearts, which shall not then be made manifest, for God shall discouer mens secret thoughts, and acts: but the Angels shall not then reade the bookes of the conscience of themselues, as knowers of the heart, but first discouered and vnfolded by Christ.

3. *Origen* also in the same place touching those which shall be iudged, mooueth this doubt, how euerie one is said to be iudged according to their workes, 2. Cor. 5. 10. seeing there is no man but hath both good workes and bad: to this doubt he supposeth two answears. 1. that some may be imagined to be so good, that no euill be found in them, some so euill that no good hath place in them: but this he refuseth, for neither is any so perfectly good, nor yet so absolutely euill, no not Iudas, that is void of all goodnes. 2. and to say, that one and the same man shall goe to paradise for his good workes, and to hell for his euill, is more vnreasonable. 3. so then he concludeth and insisteth vpon this answear, that there is no good accounted in them, *vbi præponderant mala*, in whom the euill things doe weigh downe in number, nor yet any euill in them, *in quibus præponderant bona*, in whom the good things are more in weight and number: but this is no sufficient answear neither: for euen in the Saints, their sinnes are more in number then their good workes: as Iob saith, If God should call him to account, he was not able to answear him one thing of a thousand, Iob. 9.2. 4. wherefore, God shall iudge men according to their workes, not the quantitie and number of them, but the qualitie, whether the good things which they doe, proceede from a liuely faith: and the euill which they commit, be done rather of infirmitie and weaknes, then of wilfulnes and obstinacie: and wherein they sayle, if they are restored by repentance, which is the most speciall worke of faith.

Quest. 20. *Whether the saying of the Prophet alleadged, v. 11. be rightly cited by the Apostle.*

There appeareth a twofold difference betweene the Prophets words as they doe stand in the prophecie, and as they are here cited by the Apostle, both as touching the words & sense.

1. Isay saith, 45.23. *I haue sworne by my selfe:* but here the Apostle, *I liue saith the Lord:* but this in effect is all one, for whereas the Prophet saith, God hath sworne, the Apostle setteth downe the forme of Gods oath, who because he hath not a greater to sweare by, sweareth by himselfe, and whereas the Apostle saith, *euerie tongue shall sweare by me*, the Apostle following the *Septuagint* saith, *euerie tongue shall confesse*, which is a consequent of the other, for he that sweareth confesseth God, and calleth him to witnesse, and to be a iudge against him that sweareth falsely.

2. Concer-

2. Concerning the ſenſe: that which is there generally ſpoken of God, is here particularly applied vnto Chriſt: for beſide that the glorie which is due vnto the Godhead, belongeth vnto the perſon of Chriſt, as beeing one God with his father: theſe reaſons may be giuen of the particular application of this place vnto Chriſt. 1. becauſe the Apoſtle maketh ſpeciall mention of his perſon, and vpon this occaſion, that which is common to him with the father and the holy Ghoſt, is ſpecially applied to Chriſt. 2. becauſe that Chriſt ſeemed by his death to be abaſed, this is inſerted, to ſhew, that there was no imminution or decreaſe by that his humiliation, and abaſing in his humane nature of his diuine glorie at all. 3. becauſe mention is here made of iudgement, which is committed to Chriſt, this place is ſpecially applied to him, who is appointed to be iudge of the world: ſee *Iunius* further; *parallel. 25 lib. 2.*

21. Queſt. *When this propheſie ſhall be fulfilled, that euery tongue ſhall confeſſe vnto God*, v. 11.

1. *Haymo* vnderſtandeth it onely of the elect, not of the wicked, for the praiſe of God becommeth not their mouth: but the Apoſtle by this Scripture prooueth that which he ſaid before, *we ſhall all appeare before the iudgement ſeat of Chriſt*: this then is ſpoken generally of all.

2. *Gorrhan*, following the *interlin. gloſſe*, referreth it to the inward conſcience, which is one and the ſame in euery one: and ſo he obſerueth three things here in this great Iudge; his *eternitie*, (*I liue*,) his *generall power*, euery knee ſhall bow, and his *infallibilitie* for knowledge, the very conſcience ſhall confeſſe him: but it is euident that the Apoſtle ſpeaketh not onely of the internall, but of the externall confeſſion; becauſe the Propher ſaith, whence this ſentence is taken, *euery tongue ſhall ſweare*.

3. Some thinke this is a propheſie of the calling of the Gentiles, that then euery tongue ſhould confeſſe, *Bullin.* but the Apoſtle ſpeaketh not of all ſorts & kinds of men in generall; but of euery one in particular: as it followeth in the next verſe, Euery one of vs ſhall giue account for himſelfe.

4. Wherefore, although this propheſie is in part fulfilled in this life, for both the faithfull doe publikely profeſſe the name of Chriſt in the world now, and euen the wicked are many times forced to acknowledge Gods iuſtice; yet it ſhall not fully be accompliſhed vntill Chriſt come in the clouds, when all fleſh ſhall appeare before Chriſt, and euen the wicked in that day, will they, nill they, ſhall be forced to acknowledge Chriſt to be their Iudge, when they ſhall wiſh the hills to fall and couer them from his preſence, Revel. 6. ſo then although we ſee not all things now ſubdued to Chriſt, Hebr. 2. 8. yet when the laſt enemie is deſtroied, which is death, then all things ſhall be ſubdued vnto him, when he ſhall haue deliuered vp the kingdome to his father, 1. Cor. 15. 27, 28.

22. Queſt. *Whether euery one ſhall giue account for himſelfe, and appeare before Chriſts iudgement ſeat*, v. 12.

1. *Obiect.* Paſtors which are ſet ouer mens ſoules, ſhall giue account for them, Heb. 13. 17. therefore not euery one for himſelfe. *Anſ.* It followeth not, for ſome ſhall giue account both for themſelues, and others, as Paſtors, ſome for themſelues onely, as euery particular perſon: and the Paſtor ſhall not anſwer for others, as in their place, and as they are their owne proper faults, for ſo they ſhall anſwer for them, euery one for himſelfe; but for their negligence, and want of care, whereby they ſuffered their ſheepe and flocke to miſcarrie.

2. *Obiect.* The faithfull ſhall not be iudged at all: Ioh. 3. 18. *He that beleeueth in him, ſhall not be iudged.* *Anſ.* There is *iudicium condemnationis*, a iudgement of condemnation, and ſo onely they which beleeue not ſhall be iudged, which either had no faith at all, or loſt that which they had; and there is *iudicium retributionis*, a iudgement of retribution, and ſo all generally ſhall be iudged, the righteous vnto life, and the wicked vnto condemnation, *Lyran.* but in that place rather the meaning is, *he that beleeueth, ſhall not be condemned.*

3. *Obiect.* The Pſalmiſt ſaith, The wicked ſhall not ſtand in iudgement, Pſal. 1. then euery one ſhall not giue account at that day. *Hugo* here anſwereth by this diſtinction, that there is *iudicium condemnationis*, a iudgement of condemnation, and *iudicium diſputationis*, a iudgement of ſcanning and diſceptation: the vnbeleeuers vnderſtood there by the wicked, ſhall ſtand in the firſt iudgement, not in the ſecond: there iniquitie is ſo notorious, that it neede no ſcanning or diſcuſſing: but thoſe which were beleeuers, and yet were euill liuers,

ſhall haue the other iudgement, they ſhall be ſifted, and their ſinnes examined. But this is no ſufficient anſwer. 1. for in the day of iudgement, all thoſe which ſhall be condemned, ſhall haue their ſinnes obiected againſt them, their owne conſciences accuſing them, as is ſet forth in that forme of iudiciall proceeding deſcribed by our bleſſed Sauiour, Matth. 25. all the goats at the left hand, ſhall haue their ſinnes laid vnto their charge. 2. neither is the ſcanning and diſcuſſing of their ſinnes properly a iudgement, but an euidence and preparing vnto iudgement, when the definitive ſentence is giuen. 3. in that place of the Pſalme, by *not ſtanding vp in iudgement*, is not meant, their not appearing, but the manner, that they ſhall not ſtand forth with boldnes, as the faithfull ſhall, but with heauie and caſt-downe countenance, wiſhing that any thing might hide them from the preſence of him which ſitteth vpon the throne, Revel. 6. 16. whereas the righteous ſhall ſtand forth boldly, as the Prophet ſaith, Iſa. 8. 18. *Behold, here am I, and the children which thou haſt giuen me.*

23. Queſt. *Of ſcandals and offences, the occaſion and diuers kinds thereof*, v. 13.

1. *Chryſoſtome* thinketh that the Apoſtle, ſaying, *let no man put a ſtumbling blocke, or occaſion of falling before his brother*, doth admoniſh hereby both the ſtrong and the weake, for as the one might be offended with an others eating, ſo the other with his not eating: but the weake properly are ſaid to be offended, not the ſtrong.

2. Some take theſe for both one, *offence*, προσκόμμα, and *ſcandale*, σκάνδαλον: as *Origen* thinketh it is ſo called, when any thing is found in the way, whereat *pedes offenduntur*, &c. the feete of the walkers doe ſtumble or are offended: ſo the *Syrian* interpreter vſeth here but one word to expreſſe both: ſome take the firſt to be the greater; as an offence they will haue to be the occaſion *culpæ mortalis*, of a mortall, or deadly ſinne, the ſcandall *venialis*, of a leſſe or veniall ſinne, *Gorrhan. M. Beza* inclineth to this opinion, taking the firſt to be the worſt: ſo the *Geneva* tranſlation interpreteth the firſt, *an occaſion to fall*, the latter, a ſtumbling blocke: but this difference rather may be made, that an offence is, as when one *impingit ſed non corruit*, ſtumbleth, but falleth not: a ſcandall is, *cum impingit cum ruina*, when one ſtumbleth and falleth: ſo the leſſe offence is, when one is grieued and troubled, but not altogether diſcouraged: the greater, called a ſcandall, when one is ſo offended, that he falleth away quite from the faith, *Pareus, Tolet:* but yet this difference is not perpetuall: theſe words are for the moſt part confounded in vſe, and one taken for an other.

3. A ſcandall or offence is ſeene in things good, or euill, or indifferent: in good things none are offended but the wicked, as *Tertullian* ſaith, *res bona neminem ſcandalizant niſi malam mentem*, good things doe ſcandalize none but ſuch minds as are euill; as the Phariſies were offended at Chriſts works; ſuch a ſcandall is to be contemned; neither are good things to be omitted becauſe of ſuch ſcandals: in euill things men are offended, when as they are encouraged by the euill examples of others to doe the like; and theſe offences are in any wiſe to be auoided; in things indifferent, if any be offended of ignorance and infirmitie, as in the eating of meates, we muſt forbeare, and not giue offence, as the Apoſtle ſaith here, but if of malice and wilfulnes they are offended, ſuch offences are not to be regarded.

4. And there are three kind of perſons, that may be offended, the good and faithfull, the euill, and the weake betweene both; the good are offended and grieued when they ſee euill committed, the euill are offended at good things, the weake at the vſe of things indifferent; the firſt and the third offences we muſt ſhunne, as S. Paul ſaith, *Giue none offence, neither to the Iew, nor the Grecian, nor to the Church of God*, 1. Cor. 10. 32. that is, neither to the weake nor to the ſtrong.

5. There are two kind of ſcandals, there is *datum vel acceptum*, giuen, or taken and not giuen; offence is giuen, when either a word or deede, good or euill, or a thing indifferent, but vnſeaſonably vſed, is ſo committed and done, that an other is thereby made worſe; of ſuch offences it is ſaide, *Woe vnto him by whome offences commeth:* an offence *taken*, and not giuen, is when any thing in it ſelfe good, or indifferent beeing vſed tempeſtively and in ſeaſon, turneth to the euill of him, which by his owne fault is thereby made worſe; theſe kind of offences neede not trouble vs; the firſt is called *ſcandalum actiuum*, an actiue ſcandall, the other *paſſiuum*, paſſiue.

6. Here *Lyranus* putteth the queſtion, how farre ſpirituall things and temporall are to be left and diſmiſſed for feare of ſcandall; and thus he determineth; things ſpirituall, are either ſuch as are ſimply neceſſarie to ſaluation, which to omit were deadly ſinne, and ſuch things

things muſt not in any caſe be omitted; as to preach the Goſpel, to exerciſe our faith by good works: ſome ſpirituall things are not ſo neceſſarie of themſelues, but are vſed as helps; which may be omitted to auoide offence, if it be *ex ignorantia*, of ignorance, not of malice; as *Auguſtine* putteth the caſe, of forbearing to vſe Eccleſiaſticall diſcipline, when *tendit in periculum ſchiſmatis*, it tendeth to danger of a ſchiſme: ſo temporall things, are either our owne, and ſo they muſt giue place to ſcandall and offence, if it be of ignorance; or they are not our owne, but committed to our truſt, which truſt we muſt not deceiue, though it be with the ſcandall and offence of others.

7. *Pererius* knitteth together theſe three diſtinctions before ſeuerally handled. 1. of the thing wherein offence is giuen, which is either good, and therein we are to contemne all ſcandall and offence: or euill in deede, or in ſhew and appearance, as in the vndiſcreete vſe of things indifferent, and in theſe we muſt be careſull not to offend. 2. of the perſons, to whome offence is giuen, who are either men ſeparated and diuided from the Church, as heretikes, to whome we muſt giue no way at all, in the vſe of things indifferent, or they are the weake, who for a time are tolerated and borne with in the Church, and theſe muſt not be offended. 3. of the manner of offence, or ſcandall: which is either *ex malicia*, of malice, when one will not be perſwaded, but continueth wilfull and obſtinate, or it is *ex ignorantia*, of ignorance, and it is called *ſcandalum puſillorum*, the ſcandall of the little ones: and they muſt not be contemned, as our bleſſed Sauiour ſaith, Matth. 18.10. *See that ye deſpiſe not one of theſe little ones.*

24. Queſt. *Of the occaſion of theſe words, v.14. I know and am perſwaded, &c. and of the meaning thereof.*

1. For the occaſion. 1. *Chryſoſtome* thinketh, that as hetherto the Apoſtle ſeemed to find fault with the ſtrong, which iudged their weake brethren, now he beginneth to inſtruct the conſcience of the weake: but it appeareth by the words following, v.15. that the Apoſtle ſtill exhorteth the ſtrong not to giue any occaſion of offence to the weake; and ſo *Lyranus* well obſerueth, that as hetherto he mooued them not to contemne their brethren, ſo now not to ſcandalize or offend them. 2. *Gorrhan* thinketh the Apoſtle doth here expound himſelfe, why before v.13. he bid them to giue no occaſion of ſtumbling or falling: not that the eating of meate is euill in it ſelfe, but becauſe of the opinion of the weake. 3. But the Apoſtle rather meeteth here with an obiection, which might be made in the perſon of the ſtrong, that he was for his part well perſwaded in Chriſt, that nothing was of it ſelfe vncleane, howſoeuer it might be to others: the Apoſtle graunting all this, yet will haue the ſtronger to forbeare eating, leaſt they might grieue the tender conſcience of the weake brethren.

2. *I know and am perſwaded, &c.* The word is πέπεισμαι, I am aſſured, certen, or perſwaded: *Pererius* here taketh occaſion to ſhew, that this word in Scripture doth not alwaies ſignifie *certitudinem fidei diuinæ*, a diuine certentie of faith, *ſed probabilem perſwaſionem*, but a probable perſwaſion: as the Apoſtle ſaith of the Hebrewes, c.6.9. *We haue perſwaded our ſelues better things of you:* and in this epiſtle, c.13.14. *I am perſwaded of you that ye are full of goodnes:* S.Paul did not thus beleeue of others, *fide diuina*, by a diuine faith, &c. thus *Perer.diſput.1.numer.1.*

Contra. 1. Though it might be admitted, that S.Paul by reuelation of the ſpirit might know and diſcerne what was in others: as he would pronounce of ſome, that their names were written in the booke of life, Philip.4.3. 2. yet will we not inſiſt vpon this, but denie the argument rather, that becauſe this word, *I am perſwaded*, ſometime ſignifieth a coniecturall and probable perſwaſion onely, that it ſhould therefore ſo be taken alwaies: for though we can not haue a coniecturall hope and perſwaſion of an others ſaluation, as beeing grounded vpon an opinion onely; yet one may attaine to a certaine perſwaſion of his owne ſtate, ſuch as grounded vpon knowledge: as here the Apoſtle ioyneth both together, *I know, and am perſwaded:* and it is the ſame, which before was expreſſed by the word πληροφορέω, to be fully aſſured and perſwaded, v.5.

3. *Thorough the Lord Ieſus.* 1. ſome referre theſe words to the ſentence following, that *thorough, or in the Lord Ieſus nothing is vncleane in it ſelfe:* becauſe Chriſt by his comming hath abrogated the ceremonies of Moſes law, who made ſome meates cleane, ſome vncleane, *Martyr, Bullinger:* but neither by Moſes law were any meates counted vncleane in themſelues, that is, by their nature, therefore this clauſe is better ioyned with the former words,

words, *I know and am perswaded by the Lord Iesus:* so *Chrysostome, ab illo doctus*, as taught of him: *non est humanæ cogitationis ista sententia*, this that I say is not an humane thought, but I am taught it by Christ.

4. *Nothing common:* so the word κοινὸν signifieth. 1. *Origen* thinketh, that meates were called common and vncleane, because men did eate them, whose minde beeing polluted with many sinnes, and made the habitation of many vncleane spirits, was made common, and so the meates were defiled, and made common. 2. but *Haymo* saith that those meates were called common, *quibus gentes communiter vtebantur*, which were commonly vsed by the Gentiles, beeing prohibited to the Iewes by the law: as vessels which were consecrated to the vse of the Temple were holy, other were common and profane: and the reason of that appellation, *profanum*, profane, is this, as if it were *porro fanum*, that is, farre off from the vse of the temple. So then *common*, is as much as to say *vncleane*, as it is interpreted, Act. 10.14.

5. *Nothing is common by it selfe.* 1. The vulgar Latin readeth, *per ipsum*, by him, that is Christ: and two senses are made of it; either *post adventum*, after his comming, for he tooke away the legall difference of meates, and other ceremonies, *Tolet, Perer.* or by him in the creation, because all things which were created, seemed good, *Lyran. Gorrhan.* but although *Ambrose* doe follow this sense, that by the benefit of Christ, no meate is now vncleane, yet this reading is not agreeable to the originall; the word is ἑαυτῷ, by it selfe, with an aspiration, not αὐτῷ, himselfe. 2. wherefore the Greeke interpreters doe better read, *per se*, by it selfe; as *Chrysostome, Theophylact*, and *Origen* giueth this sense, *by it selfe*, that is, *natura sui*, by it nature: the Apostles meaning is, that no kind of meate by it selfe was vncleane in the nature thereof: against the opinion of the *Manichees*, that simply condemned meats, as euill by their nature and creation.

25. Quest. *How nothing is said to be vncleane of it selfe*, v.14.

1. Nothing of it selfe, in the nature thereof, as it was created of God, is vncleane, which was the wicked heresie of the *Manichees*, who abstained from eating of flesh, egges, milke, wine, because they saide it was *fel principis tenebrorum*, the gall of the Prince of darknes: *August. lib. de hæres.* and their wicked assertion further was, *quod carnes diabolus operetur faculenta materia mali*, that the deuill made flesh of the stinking matter of euill: and so they blasphemed the Creator himselfe, to whom euery thing seemed good which he made: see *Aug. lib. 30. cont. Manich. c. 5. 6.*

2. Neither are meates vncleane, as wicked *Marcion* held, that they which did eat things that had life, were guiltie, *tanquam qui comedunt animas*, as if they did eate and deuoure soules: *hæres.* 42. those heretikes two waies did thinke flesh in it selfe vncleane, because they were made of an euill matter by the deuill, and in respect of the life and soule which was in them, which they imagined likewise to be deuoured.

3. Neither yet is it to be denied, but that some meates are vncleane and hurtfull, *physice*, naturally, as vnfit for the nourishment of the bodie, as are all kind of venemous things, but not *ethice*, morally; as though it were sinne to eate meate, as a thing vncleane of it selfe.

4. Yet though meate be not thus vncleane of it selfe, and in it owne nature; yet it may be said to be vncleane in respect of man. 1. generally by reason of mans fall, which brought a curse vpon the creatures: from the which vncleanenes it is purified and sanctified by the word of God and praier, as the Apostle saith, 1. Tim. 4.8. 2. there is beside a particular vncleannes in respect of him, who abuseth meates to riot and excesse, in which sense the Apostle saith, *To the defiled and vnbeleeuing, nothing is pure*, Tit. 1.15. so *Origen* saith, *videndum est, non solum quali, sed quanto cibo, & quo in tempore, &c.* we must see, not onely what manner of meate, but how much, and in what time we doe eate: for by this meanes, those things which were cleane in themselues, were vncleane vnto the defiled and vnbeleeuers. 3. some meates were counted vncleane by the law, which difference continued as long as Moses law was in force, but now it is taken away by the libertie of the Gospel. 4. and a thing is counted vncleane in respect of the opinion of the vse: that to him, that thinketh any thing vncleane, to him it is vncleane, as here the Apostle saith; which must be vnderstood, as long as he remaineth in that opinion.

26. Quest. *Of the legall difference of meates, why it was commanded.*

There were diuers ends of that legall prohibition, and restraint. 1. it was partly *ciuill*, that

that by this meanes God might invre his people to obedience, *Ambros.* 2. and partly morall, to teach them temperance, who otherwise were a stiffnecked people, and too much addicted to their appetite, *Chrysost.* 3. it was also *physicall* and *naturall*, that for the auoiding of diseases, whereunto they were much subiect in that climate, which might proceed of the varietie of vnholesome meates, and for the better preseruation of their health, they were commanded to make this difference. 4. there was a ceremoniall ende, that the Iewes by this their abstinence and choice of meates might be discerned from the profane Gentiles, who made no such difference. 5. and beside there was a mysticall vse, that by this legall difference of cleane meates and vncleane, they might be put in mind of their spirituall cleannes in bodie and soule: so *Augustine* saith, that the Iewes abstained from some meates, *non cibos damnandi, sed significandi gratia*, not for the condemning of meates, but for signification sake. 6. now after that the law was abrogated, there was still retained some difference of meates, as the Apostle enioyned the newly conuerted Gentiles to abstaine from strangled and blood, to retaine concord and peace betweene the conuerted Gentiles and Iewes, which abhorred such meates, as were forbidden by the law: but this prohibition continued onely for a time, vntill the Gospel was more publikely receiued, and the beleeuing Iewes better confirmed. 7. but meates are not refrained, but onely *propter corporis castigationem*, for the chastising and taming of the flesh.

27. Quest. *Of the manner how meates are sanctified and made cleane.*

Because the Apostle here speaketh of meates how they are cleane, how vncleane, *Origen* doth parallel this place with that, 1.Tim.4.5. *It is sanctified by the word of God, and prayer.*

1. The Rhemists thinke, that this is not vnderstood of the vulgar and common benediction of meates and drinkes, but of sanctifying and applying them to an higher vse, euen for spirituall benefits: *annot.* 11. as they haue their hallowed bread, water, salt, and such things, which they vse in the seruice of God. But 1. it is euident that the Apostle speaketh there of the sanctifying of meates for our ordinarie vse, and receiuing of them. 2. and seeing the word of God is requisite vnto sanctification, such hallowing of creatures, hauing no warrant in the word, is but a superstitious inuention.

2. Neither is it to be thought, that the meates thus sanctified, haue a kind of inherent holines infused into them, which seemeth to haue beene the opinion of *Origen*, who compareth the sanctifying of them, vnto the napkins and partlets, which were taken from Saint Pauls bodie, *tantum sanctificationis acceperunt, &c.* they receiued such sanctification, as that beeing applied to the sicke, they healed their diseases. But 1. there is great difference to be made betweene an ordinarie sanctifying of a thing to a continuall and perpetuall vse, as of meates and drinkes, and of an extraordinarie sanctifying by miracle, as was in these partlets: it was an extraordinarie worke at that time for the confirmation of their faith. 2. neither was this vertue in these napkins, but in S.Paul, who had that gift to worke miracles both present, and absent: as when Elisha smote and diuided the waters with Elias mantle, the vertue was not in the garment, for then he needed not to haue smitten but once, but he calleth for the God of Elias: so it is said there, Act. 19. that *God wrought no small miracles by the hands of Paul:* it was Paul then that wrought them, not the napkins.

3. Nor yet is this sanctification vnderstood of the reading of certaine lessons out of the Scriptures in the time of eating, as some thinke, *Perer. numer.* 5. which indeede is a commendable vse: see *August. epist.* 109. and *Basil. epist. 9. ad Gregor.* much lesse is this to sanctifie meates, *conceptis ex verbo dei sententys, &c.* to pronounce and conceiue a certaine forme of words and sentences out of Scripture, euen the bread and meate: *Bulling.* as the Papists hold that with speaking fiue words ouer the bread and wine in the Eucharist, they can make the bodie of Christ: for it is not the sound or syllables of the word pronounced, that sanctifie, but faith which is grounded vpon the word: *non quod dicitur, sed quod creditur*, not that which is saide, but that which is beleeued, sanctifieth: and so *Origen* well obserueth here, *per orationem non cuiuscunq; sanctificantur, &c.* they are not sanctified by the praier of euery one, but of them which lift vp pure hands without wrath and doubting, which praied in faith.

4. Some by *sanctifying* vnderstand the preseruing of the meate from the power of the deuill, *qui solebat se cibis, odoribus, saporibus, immiscere*, which was wont to insinuate himselfe, and creepe as it were into the meates, smells, and tasts: as *Augustine* sheweth, *lib.* 4. *de civit.*

civit.dei.c. 15. and *Gregor.lib.*1. *dialog.c.* 4. telleth of a certaine Nunne, which was possessed with a deuill, by eating of lettice not blessed: thus *Pererius numer.6.* and *Gorrhan* following the *interlin.glosse, ne diabolus per eum noceat*, least the deuill hurt by the meates: and hereupon the Papists vse to signe their meates with the signe of the crosse, to chase away the deuill from their meates: for other kind of giuing thanks among them is but sieldome and slenderly vsed. But as I denie not, but that some times the deuil may haue that power, where it pleaseth God so to permit, to enter into mens bodies by meates as without, which was more vsually seene in those first ages of the Church, while the gift of miracles yet continued: yet this is not vsuall, for then the greater part of the world, which receiue their meate without such thanksgiuing, should be possessed of the deuill: the Apostle then meaneth not any such sanctifying: much lesse by the signe of the crosse, which is but a toy to chase away the deuill: who is no otherwise ouercome, then by resisting him by faith. In deede thus the deuill may worke by meates, to tempt men by the abuse thereof to drunkennes, and lust, which his tentations are preuented, by the sober and godly vse of the creatures receiued with thanksgiuing.

5. And by the *word* with *Lyranus* to vnderstand Christ, the word of God incarnate, who sanctifieth *efficiendo*, by effecting, and working, as prayer doth *impetrando*, by obtaining, it is somewhat hard: for Christ himselfe, when he brake bread, gaue thanks, himselfe beeing this word: the word here then signifieth not Christ: but it must be vnderstood in that sense, as our Sauiour saith, *Man liueth not by bread, but by euery word that proceedeth out of the mouth of God*, Matth.4.4. that is, by the power & blessing of God giuing strength vnto the creature to nourish.

6. Neither by this sanctifying word, doe we vnderstand *sermonem, qui est in gratiarum actione*, the speach which is vsed in giuing of thanks, as the Greeke *scholia* interpreter: for giuing of thanks is a kind of praier: but the word and praier are here two distinct things: and praier goeth before meate, and giuing of thanks after, it should not therefore be set before praier, as here the Apostle saith, *by the word and praier*.

7. By the word of God then we vnderstand, *consilium & institutum Dei*, the counsell, will, and institution of God, *Bulling.* which comprehendeth these foure things: 1. knowledge, that in the beginning God created all things for mans vse, and that nothing is of it selfe vncleane. 2. faith to beleeue, that we are of the number of the faithfull, to whome the libertie of vsing the creatures of God with a good conscience is restoared in Christ once lost in Adam: *Beza, annot.*1. *Timoth.*4.5. 3. *iudgement*, that although sometime in the law there was a difference betweene cleane and vncleane meates, yet now vnder the Gospel it is pronounced, *omnia pura puris*, all things to be pure to the pure: *Bulling.* 4. the commandement of Christ, *ex cuius mandato panem quotidianum petimus*, by whose appointment we doe aske our daily bread, as we are taught in the Lords praier: and thus much by the way of this question.

28. Quest. *Why ones opinion and iudgement maketh that vncleane, which is not: and whether an erroneous custome bindeth.*

v. 14. *To him that iudgeth any thing vncleane, to him it is vncleane.* 1. The reason hereof is, because the goodnes or badnes of an action, is esteemed by the will and affection of the doer: now he which thinketh a thing to be euill, and yet doth it, it sheweth, that such an one, hath *deliberatam peccandi voluntatem*, a deliberate minde and purpose to sinne.

2. But here certaine considerations are to be admitted, how and in what things the iudgement of the conscience polluteth the action. 1. the minde and opinion doth not simply change and alter the nature of the thing, as though that should in deede be euill and vncleane, which one thinketh so to be: but it is onely vncleane to him that so thinketh, not vnto an other, that so thinketh not. 2. an erroneous conscience doth not binde, *ad faciendum secundum eam, sed non contra eam*, to doe according vnto it, but not to doe any thing against it. 3. the will must be esteemed, *non ex iudicio sequenti, sed præcedenti*, not by the iudgement subsequent, but precedent: as if a man thinke it sinne to eate flesh, and yet eateth it, and afterward his iudgement is better informed, that it is not sinne so to eate; yet for all this, he sinned before in that action, because he was not then so resolued.

4. Thus the case standeth in things indifferent, that he sinneth against his conscience who vseth that as lawfull and indifferent, which he for the time taketh to be vnlawfull: but it

it is otherwiſe in things that are ſimply in themſelues vnlawfull, as the breach of any morall law: as if a man ſhould be ſo blinded, as to thinke it lawfull to ſteale, here his conſcience is ouerruled by the word of God, vnleſſe he be ignorant of the law of God, as few or none are, for the law of nature teacheth the ſame things: in this caſe, vnleſſe there be palpable ignorance, a mans conſcience beeing contrarie to the reuealed will and law of God bindeth not.

3. But thus it will be obiected on the contrarie: error and falſitie is not to take place and preuaile before the truth, therefore an erroneous conſcience ſhould not bind. *Anſ.* 1. It ſimply bindeth not, but for a time, vntill the truth be fully knowne. 2. and error and falſitie bindeth not, *ſed quia creditur veritas*, becauſe it is apprehended and beleeued as a truth. Further it will be obiected; If it be ſinne for a man to goe againſt his conſcience in a thing indifferent, then he will be driuen into this perplexitie, that whether he doe againſt his conſcience or not, he ſinneth: for if one ſhould be perſwaded, that it is not lawfull to eate fleſh, he ſinneth becauſe he is in error, though it be of infirmitie, and if he ſhould eate, beeing otherwiſe perſwaded in his minde, he ſhould ſinne likewiſe in going againſt his conſcience. *Anſ.* 1. Here is no abſolute neceſſitie of any ſuch perplexitie, but onely an *hypotheticall* neceſſitie, this error of the conſcience beeing preſuppoſed: but it is not ſimply neceſſarie, that he ſhould ſinne the one way, or the other, becauſe he may caſt off and leaue his error. 2. and though there be an error committed both waies, yet it is leſſe to ſinne of infirmitie, and error of iudgement, then wittingly offend, as he doth, which violateth his conſcience.

29. Queſt. *How our brother is ſaid to be grieued, and to be loſt, and deſtroied, v.* 15.

v. 15. *If thy brother be grieued, &c.* 1. The Apoſtle in this verſe vſeth two effectuall reaſons, to mooue the ſtronger not to offend the weake: the firſt is taken from the dutie of charitie, which will not hurt, or grieue an other, as one member doth foſter and cheriſh, not hurt an other. 2. he ſaith *grieued*, which is leſſe, then to be ſcandalized: if the leſſe be againſt charitie, then that which is greater, much more. 3. the brother is grieued diuers waies. 1. *Oecumenius* thinketh he is grieued for the ſharpe admonition and reprehenſion of the ſtrong. 2. or becauſe ſeeing others to eate, he by their example, leaſt he ſhould be blamed, is induced to doe the like, and afterward grieueth at it, *Parens.* 3. or he is grieued, beeing by this meanes made to ſtagger, and to doubt of the truth of the Catholike faith. 4. or he is grieued, thinking him to be a tranſgreſſor of the law, that eateth: *Lyranus.*

4. And whereas he ſaith, he walketh not according to charitie, *minus dicit, plus ſignificat*, he expreſſeth the leſſe, but in deede meaneth more, for he walketh againſt charitie.

2. *Why doeſt thou deſtroy him with thy meate, &c.* Here is an other reaſon, taken from the daunger which is incurred by our weake brother, as much as in vs lieth, we cauſe him to periſh, for whome Chriſt died, that he ſhould not periſh: this reaſon is thus amplified by *Chryſoſtome*; Chriſt refuſed not death for him, thou, *ne cibos contemnis*, wilt not for thy brothers cauſe, neglect thy meate: Chriſt died for his enemie, thou wilt not doe this for thy brother: Chriſt died for all, *non luchraturus omnes*, though he ſhould not gaine all, *quod ſuum eſt adimplevit*, yet he did that, which belonged vnto him: thou maiſt with thy meate, winne thy brother, and yet wilt not forbeare: *atque hoc cum ſit ipſe Dominus*, and Chriſt did this beeing Lord of all, thou doeſt not this ſmall matter beeing but his brother and fellow-ſeruant.

30. Queſt. *Whether any in deede can periſh for whome Chriſt died.*

This doubt ariſeth by reaſon of the Apoſtles words, *Deſtroy not him with thy meate, for whome Chriſt died*, as though any could periſh that Chriſt died for.

1. Some doe thinke that one may periſh in deede for whome Chriſt died, *dum fidem amittat, quæ cum vulnerata conſcientia ſtare non poteſt, &c.* while he looſeth his faith, which can not ſtand with a wounded conſcience, and ſo periſh: *Oſiander* therein conſenting with other of the Lutherans: *Chryſoſtome* ſeemeth in this place to incline to the ſame opinion, *Chriſtus, tametſi non eſſet omnes luchraturus, nihilominus pro omnibus mortuus eſt, quod ſuum erat adimplens, &c.* Chriſt, though he was not to gaine all vnto him, yet he died for all, fulfilling that which was his part to doe, &c.

Contra. But the contrarie is euident, that they for whome Christ died in the counsell of God, can not possibly perish. 1. For of all that is giuen to *Christ, he looseth nothing*, Ioh.6. 39. but they are giuen to Christ, for whome he dieth: and they are of Christs sheepe, whom none can take out of his hands, Ioh.10.28. 2. neither can their faith, which doe truly beleeue in Christ perish, because they are sustained by Christ, as he saith of Peter, *I haue praied for thee, that thy faith faile not:* neither can the conscience of the faithfull be so wounded or wasted, totally and finally, but that faith, though during that time obscured, as in Dauid, when he sinned against Vriah, be not wholly extinguished. 3. *Chrysostome* may be vnderstood to speake of the *sufficiencie* of Christs death, that he died sufficiently for all, which we acknowledge, not of the *efficacie*, that he died effectually for all, for he saith, he was not to gaine all: and *Augustine* consenteth, *Electorum si quisquam perit, fallitur Deus, &c.* if any of the Elect perish, God is deceiued, but none of them doth perish, *quia non fallitur Deus*, because God is not deceiued: *lib.de corrupt.& grat.c.7.*

2. Some by *perishing*, here vnderstand nothing, but to be *offended*, and scandalized, and take this to be an argument from a comparison, that one should not *pluris facere escam, quam fratris salutem*, set more by meate then his brothers saluation, which is hindred by the offence giuen vnto him: and this argument is enforced by shewing the price and value of our brother, for whome Christ died: if Christ gaue his life to redeeme him, much more should we giue a piece of flesh to helpe to saue him, *Beza annot.* to the same purpose *Ambrose, ex cuius morte, quantum valeat fratris salus, cognoscitur*, by whose death it appeareth, how much the saluation of our brother is set by: So *Haymo* by perishing, vnderstandeth offending, and scandalizing: but to *destroy* is more, then to *offend:* and to perish or be destroied, (as the Apostle vseth this word in the passive, ἀπολέῖται, 1.Cor.8. 11.) is more then to be offended: the Greeke Scholiast interpreteth, *ne à fide eijcias*, least thou cast him out from the faith: and then he which leaueth the faith, must needes perish. And like as to offend or cause our brother to stumble, is more then to grieue him; so to destroy him, is more then to offend, or cause him to stumble: for thus the Apostle proceedeth by degrees.

3. An other sense is, that he is *occasio ruinæ*, the occasion of the ruine of his brother, *Lyranus, Tolet:* he doth destroy him *dando occasionem*, by giuing occasion that he be scandalized, *Haymo:* so *Hugo*, doe not destroy, *ne sis occasio perditionis*, be not an occasion of his perdition: so simply he doth not cause him to perish, but as much as in him lieth: this sense is not to be misliked.

4. But yet to make it more full, this may be added further, that the Apostle speaketh not exactly and precisely of those, whome in deede Christ died for, but of such, as in our charitable opinion, are held to be of that number: *omnes fidem Christi profitentes pro redemptis habet charitas Christiana*, all that professe the faith of Christ, Christian charitie holdeth to be in the number of those which are redeemed, *Pareus:* who ioyneth both these last solutions together; so likewise *Piscator:* so also is that other place of the Apostle to be vnderstood, 1. Cor. 8. 11. *And therough thy knowledge, shall the weake brother perish for whome Christ died:* which in the same place the Apostle calleth *sinning against Christ:* and they which offend their brethren doe two waies sinne against Christ; directly, in making frustrate, as much as in them lieth the death of Christ, *opus, quod morte eius absolvit, destruunt*, they ouerthrow the worke, which Christ finished by his death; and indirectly, *quia corpus eius & membra percutiunt*, they wound and smite the bodie and members of Christ, which redoundeth vnto Christ himselfe, *Chrysost.*

5. Let this further be noted, that *Ambrose* taketh this to be spoken vnto the weake, that he should not *scrupulum injcere*, cast a scruple in the minde of him, that eateth all things, and cause him to doubt. But *Chrysostome* and *Theodoret* doe better vnderstand it as spoken to the strong, that he by his eating should not cause the weake to stumble, and so fall and perish: and this is more agreeable to the Apostles words, *destroy not by thy meate:* now he which eateth, destroieth with his meate, not he, which eateth not: and againe, the weake were more in daunger to be offended, and so to fall away from the faith, then the strong.

31. Quest. *What is meant by the good, or commoditie, which they must not cause to be blasphemed,*
vers. 16.

1. *Cause not your commoditie, your good, &c.* This is diuersly skanned. 1. *Chrysostome* vnder-

vnderstandeth either the Christian faith,and hope of eternall reward, or *charitas bonum vestrum dilectio,&c.* this good of yours is loue,brotherly charitie,&c.

2. *Origen* interpreteth, *bonum nomen*, your good name, or fame; so also *Lyranus*: and *Origen* hath beside an other exposition, *bonum est spiritualiter legem intelligere*, it is a good thing to vnderstand the law spiritually: to decline the wicked opinions of heretikes, as vncleane meates.

3. *Ambrose* vnderstandeth *opera bona*, good works, *quæ obfuscantur, &c.* which are obscured by one small slippe or error.

4. *Anselme* taketh this *good* or *commoditie*, to be *ipsam manducationem*, the eating it selfe, which is good and lawfull; so *Gorrhan, Hugo.*

5. Some vnderstand the doctrine of the Gospel in generall: and God himselfe, who is called the good of his people; as Hosh.8.3. *Israel hath forsaken the good*, that is, God himselfe, *Pare.* so *Osiander* doth interpret this *good* to be the Gospel.

6. But it is better vnderstood of *Christian libertie*, which they haue receiued by Christ from the bondage and ceremonies of the law, whereby they know it to be lawfull to eate any kind of meate: thus the Greeke Scholiast, *Haymo, Thomas, Martyr, Vatablus, Calvin, Tolet, Gualter, Piscator, Faius*, and most of our new writers: and this is so expounded by S. Paul himselfe, 1.Cor.10.29. *Why should my libertie be condemned for an other mans conscience?* and this Euangelicall libertie is called our good for these two reasons, both because it is peculiar to Christians, and thereby the dignitie and excellencie of their calling appeareth, that are freed from the ceremonies of the law.

2. *To be blasphemed.* 1. *Chrysostome* vnderstandeth this onely of those, which are without: when thou contendest about meates, and makest a schisme in the Church, *facis, vt qui foris sunt, blasphement*, thou causest them which are without to blaspheme: *P. Martyr* specially vnderstandeth, *maledicta infirmorum*, the rayling of those which are weake: so also *Beza:* but it is better referred to them both, the weake are occasioned to condemne this libertie, as contumelious to God himselfe, and they which are without, speake euill of the Christian faith, as beeing the occasion of contentions. 2. Now for the manner of this blasphemie, 1. *Origen* vnderstandeth it of the doctrine it selfe, for they which are offended will thinke, that Christians are of this faith and beleefe, that they thinke none can be saued, *nisi qui suillis vescitur carnibus*, but him that eateth swines flesh. 2. the Greeke Scholiast referreth it to their persons, the weake will thinke, *eos ventri inservire*, that they doe eate of things to serue the bellie. 3. *Haymo* thinketh that the weake blasphemie, *cum rogamus eos comedere, &c.* when we compell them to eate that which they abhorre. 4. But this rather is the blasphemie, the weake hold such to be *transgressores*, transgressors of the law, *Lyran.* and crie out by the Gospel, *rescindi voluntatem Dei*, that Gods will and law is violated, *Beza: augent licentiã vulgi*, and they make the common sort more licentious: *Melanct.*

32. 32. Quest. *How the kingdome of God is not said to be meate and drinke*, v.17.

1. *Origen* by this kingdome vnderstandeth the life to come, *hæc aliena sunt ab illa conversatione futura*, these things, meate and drinke, shall be of no vse in our conversation in heauen: so also *Anselme:* so he thinketh, that the Apostle speaketh both of the kingdome of glorie to come, and of those things whereof that kingdome shall consist: righteousnes and peace, *ipse erunt nobis cibus*, they shall be our meate there: so also *Haymo*, it is a follie to contend or dispute about those things, *quæ in regno cœlorum non erunt necessaria*, which shall not be necessarie in the kingdome of heauen.

2. *Chrysostome* by the *kingdome*, vnderstandeth also *regnum cœlorum*, the kingdome of heauen: but the other he referreth to this life, meate and drinke *non sunt in regnum cælorum introducentia*, are not the things, that must bring vs to heauen: they are not *causa regnandi*, the cause of our raigning, *Hugo, Gorrhan.* But *Peter Martyr* saith, this is *aliena interpretatio*, an interpretation not agreeable to the Apostles minde: for he maketh not those things which follow, righteousnes, peace, ioy, the causes of saluation: for Christ onely is the cause.

3. Some by the *kingdome*, vnderstand the Christians themselues, in whome the spirit of God raigneth not by the vse of meates and drinks, but in that they follow righteousnes and peace: *Vatablus.*

4. But here better we vnderstand, *regnum gratiæ*, the kingdome of grace, whereby Christ

ruleth in our hearts by his spirit: *Par. via ad regnum*, the way vnto the kingdome, *Sa:* this kingdome of God, is *gratia qua Deo reconciliamur*, the grace whereby we are reconciled vnto God, *Tolet:* the meaning then is, that this kingdome of grace consisteth not in these externall things, as in meates and drinks, God is not thereby worshipped: neither doth the observation of such things make vs acceptable vnto God, 1.Cor.8.8.

5. *Augustine epist.86.* maketh mention of one *Vrbicus*, who by this text would prooue, that Christians were to fast vpon the saturday, which was the Iewes Sabbath; because *the kingdome of God is not meate and drinke:* but *Augustine* there answeareth, then at other times, as vpon the Lords day, and when els, we fast not, *non pertineamus ad regnum Dei*, belike we should not belong vnto the kingdome of God: the Apostle then excludeth not the vse of meates and drinkes simply, but the placing of religion in them.

6. But it will be obiected; is not a man bound to eate and drinke, to sustaine nature, for otherwise, he should be guiltie of his owne death? and is it not acceptable vnto God, to fast from meates for the subiugation of the flesh? how then doe not these things belong to the kingdome and seruice of God? *Answ.* Meates and drinkes of themselues belong not to the kingdome of God, which is spirituall; but as they are referred, and doe helpe toward the spirituall good: as they may be an obiect of our patience in the want of them, and of our temperance, in vsing them soberly, when they abound: but then not the vse of the things themselues, but our obedience to the ordinance of God, in vsing them for our necessitie, and refraining as occasion serueth, doth commend vs vnto God.

33. Quest. *Of righteousnes, peace, and ioy in the holy Ghost.*

1. But *righteousnes:* now the Apostle sheweth, wherein the kingdom of God consisteth; he reckoneth not vp all those spirituall things, wherein the kingdome of God standeth, but giueth instance in some for the rest, *Hyper.* Here, 1. *Chrysostome* by *iustice*, or righteousnes vnderstandeth, *vita virtutis studio commendata*, a life studious of vertue. 2. *Haymo*, the iustice of the next life, where one shall not hurt an other. 3. some, that particular iustice, which is to giue euery man his owne, *Gorrh. Perer.* 4. some the iustice obtained by the death of Christ, and giuen vnto those which beleeue, *Piscator.* 5. but it both comprehendeth the iustice of faith, and the fruits thereof in our regeneration, *Martyr, Pare.* so *Lyranus, iustitiam per fidem formatam*, iustice formed by faith.

2. *Peace.* 1. *Haymo* vnderstandeth the perfect peace, which the Elect shall haue with God, and his Angels in the next world. 2. *Chrysostome, pacificus convictus cum fratre*, peaceable liuing with our brethren. 3. but beside the externall peace, it signifieth the inward peace of conscience betweene God and vs, which is a speciall fruit of iustification by faith: Rom.5.1. beeing iustified by faith, we are at peace with God.

3. *And ioy.* 1. *Haymo* expoundeth it to be *ineffabile gaudium ex visione Dei*, the vnspeakable ioy by the sight of God in the next life. 2. some, *gaudium de fraterna pace*, the ioy that springeth of brotherly peace, *gloss.ordinar.* 3. *gaudium de bonis spiritus sancti*, ioy arising of the gifts of the spirit in receiuing them thankfully, *Hugo.* 4. some referre it to the manner how the workes of iustice should be done, that is, *prompte*, cheerefully, readily, *Perer.numer.17.* 5. But this ioy is taken generally for the spirituall ioy, which the faithfull haue in God, which ariseth partly of the expectation and hope of the reward to come, and of the present feeling of Gods fauour in Christ in the remission of sinnes, *Mart.* and this ioy maketh the faithfull to be ioyous in tribulation; as the Apostle saith, Iam. 1. *Count it exceeding ioy, when ye fall into diuers tentations:* this ioy proceedeth partly *ex spe futuri præmij*, out of the hope of the reward to come, partly *ex dilectione Dei*, out of the loue of God: for that which one loueth, he reioyceth and delighteth in, *Tolet.*

4. The Apostle addeth, *in the holy Ghost.* 1. to shew the author and efficient cause of those graces, which is the spirit of God: as S.Paul saith, Galat.5.22. *The fruit of the spirit is loue, ioy, peace: Pareus.* 2. as also to shew a difference betweene ciuill and worldly ioy, and spirituall: for concerning worldly ioy, our blessed Sauiour saith, *Woe vnto you that now laugh, for ye shall waile and lament*, Luk.6.25. but of the other ioy he saith, *Your ioy shall no man take from you.* 3. he sheweth also the forme and manner of these good things, that they are spirituall, not carnall, as consisting in meate, and drinke, and such outward things.

34. Quest.

Quest. 34. Of these words, *he which in these things serueth Christ, is acceptable to God, &c. v.* 18.

1. The vulgar Latine readeth, *he which serueth in this*, that is, in the spirit, as *Origen* and *Ambrose interpret:* but in the originall, it is ἐν τούτοις, *in these things*, and so translateth the Syrian interpreter: and so also the sense is better: to shew that the kingdome of God consisteth in righteousnesse, peace, and ioy, because they which are exercised in these things, are pleasing vnto God, and they which please God shall enter into his kingdome: the like saying the Apostle hath, 1. Tim. 4. 8. *bodily exercise profiteth little, but godlines is profitable to all things, &c.*

2. *In these things:* that is, in righteousnesse, peace, and ioy, better then by these things, as *Beza, Martyr, Erasmus:* for he sheweth the manner how we serue Christ, not the cause, *Pareus.*

3. *Serueth:* the word is λατρεύων, seruing, so that we see that distinction betweene λατρεία, *worship*, and δουλεία, *service*, not to be perpetuall, the first whereof the Papists take for that adoration which is peculiar to God, the other to be that, which may be yeelded vnto Saints.

4. Here is no place for merite, for the Apostle speaketh not here of externall workes, but of internall wrought in vs by the spirit: and so *Lyranus* well interpreteth, he that serueth *interiorem mente*, inwardly in his mind: therefore that is but a corrupt glosse of *Gorrhã*, he that pleaseth God, *meretur regnum æternum*, meriteth eternall life: for he pleaseth God, not by his owne merite, but because he serueth Christ; as *Origen* well saith, *qui seruit Christo, in quo complacuit Deus, placet Deo*, he which serueth Christ, in whom God is well pleased, pleaseth God.

5. *Is accepted of men.* 1. That is but a curious distinction, which the ordinarie *glosse* hath: he pleaseth God, *secundum gaudium*, in respect of his ioy, for God loueth a cherefull giuer: and is accepted of men, in respect of iustice and peace: but in all these rather he that serueth Christ, is approoued both of God and men. 2. *de syncero iudicio loquitur*, he speaketh of the syncere iudgement of the godly, that will approoue the faithfull seruants of Christ in these things, though the world hate them, *Calvin:* yea euen the wicked and prophane, *testimonium fecerit*, shall sometime giue testimonie of the godly. 3. marke the order, first he pleaseth God, and then is approoued of men, for he that is approoued of men, is not alwaies pleasing vnto God. 4. so then as the seruants of Christ are not to seeke the approbation of men, so neither must they contemne it: as the Apostle said before, Rom. 12. 17. *pronouncing things honest in the sight of all men.*

Quest. 35. *How we ought to follow peace and those things, which concerne edifying, v.* 19.

1. These two, seeking of peace and edifying, ought to be the two cheefe ordets of euery action: charitie seeketh peace, and edifying is by faith: *Gryneus.*

2. As before he spake principally of the inward and spirituall peace, so now he mooueth vnto ecclesiasticall and externall peace, which yssueth out of the other: and to vse those meanes whereby this peace may be furthered, as patience, forbearance, charitie, the contrarie whereof breed dissentions and discord.

3. We must follow this peace, that is, seeke it earnestly, and with ardent desire: *Origen* noteth here, that where as peace by mens contentions, is chased away, *fugitans consectanda est*, she must be followed fleeing away, and as it were be called backe againe.

4. But it sufficeth not to followe peace, but edifying also: for there is a peace which edifieth not: as to haue peace with the wicked and superstitious, is not to edifie but destroy the faith: therefore truth and peace must be ioyned together, as the Prophet saith, Zachar. 8. 19. *Loue truth and peace.*

5. This phrase of edifying is familiar with S. Paul: the Church of God is as a spirituall house, and the Temple of God, consisting of liuing stones, 1. Pet. 2. 5. euerie one then must bring somewhat toward the building and repairing of this house: and though the Pastors and teachers are the principall and chiefe builders, yet euerie one must by his good example seeke to edifie an other.

6. Peace and loue must goe before, whereby these liuely stones must be ioyned, and as it were cemented together, before they can be put to the building of this spirituall house.

36. Quest. What the Apostle meaneth, by the *worke of God*, v. 21.

1. *Destroy not the worke of God.* *Chrysostome* interpreteth this to be *salutem fratris*, the saluation of our brother: *Origen*, *ædificium charitatis*, the building of charitie: *Haymo*, man himselfe, as he consisteth of a soule and bodie: *Hugo*, the grace of God: the *interlin.* glosse, which *Gorrhan* followeth, faith and other vertues: but this worke of God in our brother is faith, as our Sauiour saith, Ioh. 6. 29. *This is the worke of God, that ye beleeue.* *Par. Mart. Telet.* this faith in our weake brother, though it be imperfect, is Gods worke, which we must nourish, and not seeke to extinguish: as it is saide of our blessed Sauiour, that he *should not quench the smoking flaxe.*

2. But this must be vnderstood *de inconsulto conatu*, of their vnadui[illegible]ed endeauour, who as much as in them lieth seeke to destroy Gods worke, not *de effectu*, of the effect, for the worke of God can not be destroied, *Gryn.*

3. And whereas he saith, *destroy not Gods worke for meates sake*, it followeth not but that meate is also Gods worke and creature: but yet mans saluation is a greater worke, man was not made for meate, but meate for man, as *Ambrose* saith: or he opposeth Gods worke, and mans worke, which is to eate or not to eate flesh, *Gorrhan*: or he speaketh not of the nature of meate, *sed de scandaloso vsu*, but of the scandalous vse: *Pareus.*

37. Quest. *In what sense the Apostle saith, It is good neither to eate flesh, nor drinke wine, &c.* v. 21.

1. *It is good*: he speaketh not of that kind of abstinence which is from surfeting and drunkennes, or whereby the bodie is tamed, and the minde made apter vnto good things, for this is simply good: but this abstinence, is onely from meates, to auoid offence, and so it is good onely not to eate, with this condition, if thy brother be offended, *Marr.* and the Apostle speaketh comparatiuely, it is good, that is better, not to eate in this case, *Bucer.*

2. He giueth instance of meates and wine, which are not simply necessarie vnto mans life: for it is possible to liue without them: but *à necessarijs & non suspectis*, from necessarie food, and not suspected, we must not abstaine, though our brother should be offended: as if one should take offence at our eating of bread; without it a man can not liue. But there are some things, though not necessarie simply to maintaine life, yet for the preseruation of health, as some must needes drinke wine, as S. Paul counselled *Timothie* to drinke a little wine for his healths sake: in this case a man ought to forbeare for a time, with a little detriment of his health, for our brothers saluation is to be preferred before the health of the bodie: but if he that is offended will not be perswaded, then he is no longer to be counted weake, but obstinate, and in this case we are not bound to forbeare.

3. But it will be further obiected, what if our weake brother will not be perswaded, but continueth still in the same minde, is a man bound to abstaine from those things for euer? No, he is not: for now his infirmitie is turned to obstinacie: for in this case our blessed Sauiour regarded not the scandall of the Pharisies, which were offended at him, because they were wilfully blind. And whereas S. Paul saith, he would not eate flesh as long as the world standeth, rather then he would offend his brother, 1. Cor. 8. 3. he must be vnderstood to speake with a condition, *si opus erat*, if it were needefull for him so to doe, and if his brothers infirmitie did still occasion it: and he speaketh of the preparation of his minde, that he is readie, if there be no other let, to abstaine for euer.

4. *Hierome* in diuers places, *epist. ad Furi. ad Salv. ad Eustach.* vrgeth this place to proue the abstinence of professed virgins, and other into Monasticall life, because the Apostle here saith, *it is good, not to eate flesh, &c.* as though it were euill to eate: but the Apostle simply forbiddeth not to eate flesh, or drinke wine, but with this condition, if it be done with offence. And *Origens* iudgement here is to be prefered, who maketh eating or not eating, to be a thing of it selfe neither good nor euill, but indifferent: and his reason is, *potest non manducare carnem malus homo*, an euill man may not eate flesh, nor drinke wine, which he sheweth to haue beene the vse of certaine heretikes. But in two cases, meates which are by nature cleane, become vncleane in vse: one is, *si quis per offensionem manducat*, if one eate with the offence of his brother; the other is, *si quis existimat, &c.* if any think the meate which he eateth to be vncleane: these two cases excepted, it is neither good nor euil to eate, but a thing indifferent: and as the Apostle saith, it is good not to eat, if the brother be offended: so also it is good to eate and drinke, *si in hoc ædificatur frater*, if thy brother be edified hereby.

5. *Whereby*

5. *Whereby thy brother ſtumbleth, or is offended, or made weake, &c.* 1. the Greek ſcholiaſt noteth, that the Apoſtle vſing this varietie of words, doth ſecretly taxe thoſe that are weake: for it is incident to them that are blind to ſtumble, and to the careles to trippe and fall, and to the ſicke to be weake.

2. Some take theſe three to ſignifie the ſame thing, *Martyr*, *Pareus*, and ſo the Syriake interpreter doth render them all by one word *offenditur*, is offended: others doe diſtinguiſh them thus; *Cyranus*, he ſtumbleth, which eateth againſt his conſcience, he is offended or ſcandalized, that ſeeth an other to eate, taking him therein to be a tranſgreſſor, he is made weake, *dubitando de veritate catholicæ fidei*, doubting of the veritie of the catholike faith: the *interlineur. gloſſe*, maketh theſe three to differ in degree one from an other, *to ſtumble*, is when there is cauſe or danger of damnation: to be *ſcandalized*, is to be grieued: to be made *weake*, is *quando dubitet etſi non offenditur*, when he doubteth though he be not offended: ſo *M. Calvin* alſo diſtinguiſheth them, to be weake, is, *cum trepidatio aliqua conſcientiæ injicitur*, when ſome doubtfulneſſe is caſt into the minde: to be offended, when the conſcience *graviori perturbatione concutitur*, is ſmitten with a greater perturbation: and he is ſaid to ſtumble, *qui alienatur à ſtudio religionis*, who is alienated from the care of religion: to the ſame purpoſe alſo *Gualter:* But it hath beene ſhewed before, that to be ſcandalized and offended, is more then to trippe and ſtumble, and therefore I rather approoue this difference, which maketh the firſt of theſe the leſſer, and the ſecond the greater: as the *ordinar. gloſſ.* ſaith, he *ſtumbleth*, who is troubled and knoweth not what to hold: or he which falleth not away, but breaketh out into blaſphemies, *Tolet.* he is ſcandalized, *qui à certa fide diſcedit*, which departeth from the right faith. *gloſſ. ordin. Tolet*, ſo alſo *Gorran*, and *Hugo* out of *Guillebertus*, *he ſtumbleth*, *qui tardius credit*, that hereby is more ſlowe to beleeue, he is ſcandalized that periſheth. *Paius* likewiſe maketh this difference, to ſtumble is when ſome hurt followeth, to be ſcandalized, is when one is ſtaied in the way *tanquam remora interiecta*, as if ſome thing were caſt in the way; as when one doth not onely trippe or ſtumble, but falleth flat downe: to be made weake, is *hæſitare in fide*, to wauer and be doubtfull in matters of faith.

3. So the Apoſtle ſheweth diuerſe degrees of offence, the firſt is to be made weake, which before he called to *be grieued*, v. 15. then he ſtumbleth and is offended, which Saint Paul calleth the wounding of the weake conſcience, 1. Cor. 8. 9. and the third degree is to be ſcandalized, that is, to fall away quite, which the Apoſtle called before, *to be deſtroyed*, v. 15. and to periſh, 1. Cor. 8. 11. by theſe ſteppes and degrees men are admoniſhed, when they ſee the weake brother to beginne to be grieued, to leaue off before his conſcience come to be wounded, and he altogether to fall away.

Queſt. 38. *Whether it be ſufficient for one to haue his faith before God, v. 22.*

1. *Haſt thou faith?* or without an interrogation, *thou haſt faith.* 1. for the coherence, this is anſwear to the third obiection that might be made: the firſt is, v. 20. *all things are pure*, why then may not one eate that which is pure: the Apoſtle anſweareth, that though in themſelues all meates are pure, yet it is euill to eate with offence: the ſecond obiection, how can it be euill to eate that which is cleane; the Apoſtle maketh the ſame anſwear, it is euill to eate with offence: *Pareus* maketh theſe two obiections the ſame, but *Tolet* doth make them two, the one ariſing out of the anſwear to the former: and now the third obiection might be thus framed by the ſtronger, I haue faith and knowledge, that it is lawfull to vſe any meates, why then ſhould I not exerciſe and make knowne my faith by my practiſe; the Apoſtle anſweareth, that in this caſe it ſhall ſuffice to approoue his faith vnto God, and not to make open oſtentation thereof.

2. *Haue it with thy ſelfe before God.* 1. *iactantiam reſecat, ne magis in oſtentatione ſit quod credimus, quam in virtute*, he cutteth off boaſting, leaſt that which we beleeue, ſhould ſeeme more to conſiſt in oſtentation, then in power: *Origen* to the ſame purpoſe: *Chryſoſt.* he ſeemeth *vanæ gloriæ arguere, &c.* to accuſe the more perfect of vaine glorie. 2. and here an other ſecret obiection is met withall, ſhall my faith then lie hid? no, it is knowne vnto God, *Par.* 3. or thus it might be obiected, ſhall I then change or leaue my faith and conſcience in this thing? no, I wiſh thee not ſo to do, but comfort thy ſelfe therein before God, *Tolet.* 4. or thus, what doe I gaine then by my faith, if I may not ſhewe it? yes, *nihil detrit fidei tuæ*, thou looſeſt by this meanes nothing of thy faith, for God ſeeth thy heart, and know-

knoweth thy faith, *Gorrh.* 5. and thus againe, I haue faith, why then may I not vse it? yes, vse it, but according to his will that gaue it, vse it as before God without offence vnto thy brother, so will God haue it vsed, *gloss. ordin.*

3. But will some say, then by this rule of the Apostle, a man may conceale his faith in time of persecution, and it may be lawfull to be present at Masse, and other idolatrous service, so that a man haue faith in his heart toward God. *Answ.* 1. No, this followeth not, for this were contrarie to the saying of the Apostle, Rom. 10.10. *with the heart man beleeueth vnto righteousnesse, &c. and with the mouth he confesseth vnto salvation.* 2. *Chrysostome* saith, that the Apostle speaketh not of that faith, *quæ ad dogmata pertinet*, which belongeth vnto doctrine: that is as *Haymo* explaineth, not of the faith of the Trinitie, and other things necessarie to saluation, but *de rebus mediis*, of things indifferent: and this faith that is, knowledge and perswasion of vsing indifferent things, is not alwayes, and in vnseasonable time to be vttered, but to be shewed, as it may tend to the edifying, not the offending of our brother, *Martyr.*

Quest. 39. *How many things are to be avoided in the vse and eating of meats.*

Because the Apostle in one case, namely of offence, sheweth how it is euill to eate meats, it shall not be amisse to shewe in other cases what is to be obserued, and how diuersly men may offend in the eating of meates: and this is done three wayes in generall. 1. in respect of the persons that eate. 2. of the meates themselues. 3. in regard of others.

1. The persons that eate may thus offend. 1. if they be too curious in preparing meats to please the taste; and therefore our Sauiour saith, Matth. 6. *be not carefull what you should eate.* 2. if they eate not the labours of their owne hands, but that which is gotten by oppression and other euill meanes: therefore it is said, Psal. 128. 2. *When thou eatest the labour of thine hands, thou shalt be blessed.* 3. in feeding vnsatiably and greedily, Iud. 12. *without all feare feeding themselues.* 4. in distempering themselues with meates and drinks, Isay 5. 11. *woe vnto them, that continue vntill night, till the wine enflame them.* 5. in the vnthankefull receiuing, giuing themselues to carnall ioy and pleasure, 1. Cor. 10. *they eate and dranke and rose vp to play, &c.* 6. in vntimely eating and drinking, Isay, 5.11. *they rise vp early to followe drunkennes.*

2. About the meates these faults may be committed. 1. concerning the qualitie, if they couet such meates, which may prouoke and stirre them vp to lust: therefore the three wise children are commended that did feede of pulse, Dan. 1. 2. in the quantitie and superfluitie of meates and drinkes, Ephes. 5.18. *be not drunke with wine, wherein is excesse.*

3. In respect of others there may be error, 1. either in keeping companie with the riotous, whereby one may be enticed: Prou. 1. 15. *my Sonne walke not thou in the way with them.* 2. and in giuing offence vnto others by our eating, which thing the Apostle toucheth here.

Quest. 40. *What it is for one not to condemne himselfe in that which he alloweth.*

The Apostle setteth downe three aphorismes and rules concerning the vse of things indifferent, the first is set downe, v. 22. *Blessed is he, that condemneth not himselfe in that which he alloweth*, which is diuersly interpreted.

1. *Origen* expoundeth it of those, which do purpose with themselues to doe some good thing, as to liue chastly, yet *processu temporis*, in processe of time, they are ouercome, and doe otherwise: but the Apostle speaketh of one and the same instant, wherein one in his iudgement condemneth, and in his practise alloweth the same thing.

2. *Cyprian lib. de singular. Clemen.* vnderstandeth the Apostle to speake of diuerse, he which alloweth and prayseth in an other, that which he reprooueth in himselfe: but it is euident, that the Apostle speaketh of condemning and allowing in the same person.

3. *Theodoret* expoundeth it by the verse following, *he that doubteth is condemned*, he that discerneth not or iudgeth the meat, which he alloweth in eating: But the Apostle speaketh of iudging or condemning himselfe, not the meate, and this is a diuerse *aphorisme* from that which followeth, as shall appeare.

4. *Augustine* giueth this sense, *qui non facit se damnabilem, &c.* which maketh not himselfe to be condemned of others, or of God, for eating with offence: so also *Gorrhan: qui condemnabilem se non reddit nocendo aliis*, which condemneth not himselfe in hurting others,

thers, this ſenſe alſo followeth *Pareus*, but the Apoſtle ſpeaketh of ones condemning himſelfe, not of beeing condemned by others.

5. Some take this word to *iudge*, in a contrarie ſenſe, *qui non iudicat ſe recto facere*, which iudgeth not himſelfe to doe well in eating with offence, *Tolet*. but this word, κρίνειν, to iudge, is taken to condemne thoroughout this chapter, as verſe 3. 4. 10.

6. Wherefore *Ambroſe* expoſition is beſt, *qui quod facit, non iudicat apud ſe non eſſe faciendum*, who iudgeth not in himſelfe that not to be done which he doth: ſo *Chryſoſtome*, *ſi conſcientia te non reprehenderet*, if thy conſcience reprehend thee not: ſo *Pet. Martyr*, when any, *dum examinat non condemnat*, when he examineth that, which he alloweth in doing, doth not in iudgement condemne it, as when one eating with offence of his brother, ſhould therein iudge himſelfe that he doth not well: And here it muſt be obſerued, that S. Paul ſpeaketh not of all: for as *Chryſoſtome* ſaith, there are many that doe not iudge themſelues, *tametſi vehementer dilinquant*, although they doe much offend: it muſt then be vnderſtood of the faithfull and beleeuers, and ſuch as examine their conſcience.

7. And further, this ſhould ſeeme ſtrange, that a man ſhould in one and the ſame act, both iudge himſelfe and allowe alſo the thing he doth: how can a contrarie diſpoſition be at the ſame time in a man? yes, in reſpect of diuerſe places: the approbation is not in the iudgement, but in reſpect of the externall act, and the inward iudgement of the conſcience, is againſt it.

Queſt. 41. *Why he that doubteth is condemned.*

1. The vulgar Latine readeth, *qui diſcernit*, he that diſcerneth, that is, cleane meats from vncleane, ſo likewiſe *Origens* interpreter: and this ſenſe followe *Lyranus*, the *interlenearie gloſſ. Gorrhan*, *Tolet*, and all generally on that ſide: But the better reading is, *he that doubteth*, for ſo the word διακρίνω ſignifieth, as Matth. 21. 21. if ye haue faith and doubt not, where the vulgar Latine ſo tranſlateth, *ſi non hæſitaveritis*, if ye doubt not: and ſo the Syrian interpreter, *qui diviſus eſt*, he that is diuided, that is doubtfull in his minde: and *Chryſoſtome* followeth this ſenſe, I allowe him, *qui cum nulla hæſitatione veſcitur*, who feedeth without any doubting.

2. Some thinke, that this ſentence and the former are oppoſed as contrarie, he is bleſſed which doth not iudge or condemne himſelfe, in that which he alloweth, and he is condemned, *qui dubitans aliquid facit*, which doth any thing doubting, *Faius*: But I rather thinke with *Pareus*, that this is an other *aphoriſme*, or rule, and ſpecially concerneth the weake, that haue no faith, that is a firme and ſure perſwaſion grounded vpon the word, but did eate meates with a doubtfull conſcience: but in the former verſe he ſpake vnto the ſtrong, that haue faith: he is bleſſed, which doth not condemne himſelfe in vſing his libertie to, and with the offence of others: ſo theſe two rules differ thus in degree, it is more for one to cõdemne himſelfe, then to doe a thing doubtfully: it is not ſufficient for a man, that his conſcience doe not directly condemne him, in that which he doth, but he muſt alſo take heede, that he doe it not doubtfully.

3. The reaſon is added, why ſuch an one eating with a doubtfull minde, ſinneth, becauſe he doth it not of faith: which *Chryſoſtome* vnderſtãdeth of the conſcience, *non mundam eſſe credidit*, he did not beleeue it was cleane and lawfull meate: and yet he did eate it, and ſo did it not of faith, but *contra conſcientiam*, againſt his conſcience, *Lyranus*, *Gorrhan*: ſo alſo *Pet. Martyr*, *quia ſecus credat quam faciat*, becauſe he beleeueth otherwiſe then he doth: but as *Tolet* well obſerueth, *non eſt fides, ſed error*, this opinion in makng difference of meates, is no faith, but error, therefore an erroneous conſcience, cannot be ſaid to be faith: that before he called faith the knowledge of Gods word, that all meates are cleane, and therefore he ſinneth, becauſe his mind is not ſetled, and well perſwaded out of Gods word, that he doth pleaſe God in eating, and yet eateth, *Pareus*.

4. But here it will be obiected, why he that beleeueth all meates to be alike, may lawefully eate them, or not eate them: but he which maketh difference of meats, and ſo beleeueth not, may lawfully abſtaine, yet he cannot with a good conſcience eate: the reaſon of this difference is, becauſe he that maketh conſcience of meates, if he doe eate, ſinneth againſt his conſcience, but he that by the word is taught to make no difference of meats, though he abſtaine, doth not againſt his conſcience, for he refraineth not from meates, as though he held them to be vncleane, but for offence ſake.

5. It will be obiected againe, what if one be offended with him that is not perſwaded of the

the indifferencie of meates, becauſe he eateth not, may not he without ſinne eate, though it be againſt his conſcience, rather then to offend his brother? to this the anſwear is, that offences are giuen to the weake, not to the ſtrong: he is the ſtronger and more perfect, that eateth of all alike, he is the weaker, that maketh difference of meates: therefore this caſe was not likely to fall out, that the weaker by not eating ſhould offend the ſtrong: *Tolet* here hath an other anſwear, that if this caſe ſhould fall out, for the weaker to offend the ſtrong by his not eating, he ſhould rather eate then offend his brother, for a poſitive lawe, ſuch as was that of making difference of meates, muſt giue place to the naturall lawe, which is, not to offend our brother: But this is no good anſwear, for if there were ſuch neceſſitie, that a man muſt either offend againſt his owne conſcience, or his brothers: it were of the two euills the leſſe to grieue his brothers conſcience, then his owne: And the lawe poſitiue is to giue place in right vnto the lawe of nature, where the conſcience is ſo perſwaded: but where the conſcience is not reſolued, the lawe of nature will, that a man haue rather reſpect to himſelfe, then an other: and to tender his owne conſcience, before an others.

6. Thus the Apoſtle hath giuen vs three rules in the vſe of things indifferent, and of all other: firſt, that a mans conſcience condemne not himſelfe in his action: ſecondly, though the conſcience directly condemne him not, yet he muſt proceede further, that he caſt no doubts: thirdly, and yet it ſufficeth not to caſt no doubts, but he muſt labour to haue his conſcience ſetled and grounded vpon faith, which is a certaine knowledge with a firme aſſurance and perſwaſion out of the word of God, of the lawfulnes of that thing, which is to be done, that therein he pleaſeth God.

Queſt. 42. Of the right meaning of theſe words, *whatſoeuer is not of faith, is ſinne.*

1. *Thomas* deliuereth this for one expoſition, in his commentarie vpon this place, that *ex fide*, of faith, is all one, as if he had ſaid *contra fidem*, againſt the faith: but not that onely which is againſt the faith, but whatſoeuer is without faith, is vnpleaſing to God, as the Apoſtle ſaith, Heb. 11. 6. *without faith it is impoſſible to pleaſe God.*

2. *Caietan* expoundeth this ſaying not of all things in generall, but of ſuch *quæ debent procedere ex fide*, which ought to proceede of faith, and ſo it is true, that ſuch things, if they be not of faith, and yet ought to proceede of faith, are ſinne: the good morall workes then of the heathen are not therefore to be condemned, as ſinne, becauſe they were not of faith, for they proceeded onely from the right vſe of reaſon, though there be no faith: but in this place, the Apoſtle treateth of ſuch actions as ſhould proceede of faith, as is the diſcerning of meates cleane and vncleane, this directly belonged vnto faith, concerning the vſe of Chriſtian libertie. *Contra.* 1. If by faith, and to proceede of faith, *Caietan* vnderſtand onely points of doctrine, which belong vnto the faith, then it skilleth not for all other matters, which concerne manners, good life, whether they be of faith or no: which were verie abſurd. 2. neither can there be any right vſe of reaſon in this our corrupt nature without faith. 3. and touching the doctrine of faith, *Chryſoſtome* thinketh, that the Apoſtle doth not in this chapter intend any ſuch thing: he excludeth *dogmata fidei*, the doctrines and principles of faith: for they muſt be openly confeſſed, it ſufficeth not to haue that faith onely in our conſcience before God, as the Apoſtle ſaith of this faith, touching the vſe of indifferent things, whereof he entreateth, v. 12. *Haſt thou faith? haue it with thy ſelfe before God.*

3. *Pererius* beſide reckoneth vp three other interpretations. 1. as ſome thinke the Apoſtle ſpeaketh comparatiuely, what ſoeuer is not of faith is ſinne in reſpect of ſuch workes, as proceede of faith, not ſimply. 2. or ſinne may be taken for the ſame, as *non placens*, not pleaſing, acceptable, or availeable with God. 3. and further, this ſentence neede not to be taken generally, as though it were vniuerſally true, *ſed vt plurimum*, and *maxima ex parte*, but for the moſt part. But all theſe are mens fanſies, and vncertaine gloſſes. 1. although one ſinne may be greater then an other, yet can it not be ſhewed, that any thing is called by the name of ſinne, which is not ſo ſimply: for ſinne is defined to be the tranſgreſſion of the lawe, 1. Ioh. 1. 6. whoſoeuer ſinneth, tranſgreſſeth the lawe; this is not then onely comparatiuely, but ſimply ſinne. 2. we graunt, that theſe two, ſinne, and not to be pleaſing to God, may be converted: whatſoeuer pleaſeth not God, is ſinfull, and whatſoeuer is ſinnefull, is not pleaſing vnto God: for whatſoeuer is not in Chriſt, in whom onely God is well pleaſed, cannot be pleaſing vnto him: and nothing doth ſeparate vs, and make vs not pleaſing vnto God, but ſinne, Iſay. 50. 1. *for your iniquities are ye ſold.* 3. the third interpretation,

on, giueth the Apoſtle the plaine lie, he ſaith, *whatſoeuer*, or(πᾶν,) *all that is not of faith, is ſinne*: but they ſay, not ſo, for not all, but the moſt part is ſo.

4. But the generall receiued interpretation among the Romaniſts is this, whatſoeuer is not of faith, that is, *contra proprium dictamen conſcientiæ*, againſt the proper ſuggeſtion of the conſcience, *Tolet: contra conſcientiam*, againſt the conſcience, *gloſſe interlin. reclamante conſcientia*, his conſcience gainſaying, *Perer.* yea though it be *errans conſcientia*, an erring conſcience, *Eman. Sa.* ſo they take faith, not for that, whereby we beleeue in Chriſt, but for that whereby one beleeueth any thing to be lawfull, that is, his conſcience: *Piſcator* commeth ſomewhat neere this expoſition, *quicquid fit dubitante conſcientia*, whatſoeuer is done with a doubtfull conſcience, is ſinne.

Contra. 1. But faith cannot be here taken for the conſcience: 1. the Apoſtle ſaid before, haue faith in thy ſelfe, that is, in thy conſcience, faith then is an other thing beſide the conſcience. 2. the weake haue conſcience, 1. Cor. 10. 29. but they haue not faith touching this thing, for of the ſtrong onely the Apoſtle ſaid before, *thou haſt faith*, v. 22. 3. *error non eſt fides*, error is non faith, but the conſcience is oftentimes erroneous, this was *Toletz* owne reaſon before. 4. *fides non nititur hominum opinionibus*, &c. faith is not grounded vpon mens opinions, but vpon the vndoubted word of God, *Oſiand.* 5. *Origen* ſaith, that *fides hæreticorum non eſt fides*, the faith of heretikes is no faith, but credulitie rather, yet they haue a conſcience.

2. And if this ſenſe were admitted: it followeth ſtrongly, that if that be ſinne which is not done with the particular faith of the conſcience, much more is that ſinne, which is not of that generall Chriſtian faith, whoſe obiect is Chriſt.

5. Wherefore by faith, we vnderſtand not euerie perſwaſion of the minde, and conſcience, but that which is grounded vpon the word of God, *firmam animi certitudinem quæ ex Dei veritate concepta ſit*, an vndoubted certaintie of the minde, conceiued out of the truth of God, *Calvin: non quidvis fidei nomine cenſeri debet, ſed quod Scripturis conforme*, not everie thing muſt be counted for faith, but that which is agreeable to the Scriptures, *Bucer:* when we beleeue *talia verbo Dei requiri, & Deo placere*, that ſuch things are required in the word of God, and are pleaſing vnto him, *Martyr:* the reaſon is, becauſe *vbi verbum Dei non eſt, nec fides*, where there is no word of God, there is no faith, *Faius.*

6. *Haymo* doth reſtraine this generall ſpeach, onely to the eating of meates, whatſoeuer belongeth to eating, if it be not eaten with this faith, that euerie thing is cleane, that is created of God, is eaten with ſinne: But this is rather a generall rule, both for this kind of actions, and all other, agreeable to that ſaying, Hebr. 11. 6. *without faith it is impoſſible to pleaſe God.*

4. *Places of Doctrine.*

Doct. 1. *That alwayes in the Church, are to be found as ſome ſtrong, ſo others weake in faith.*

v. 1. *Him that is weake in faith.* This is the condition of the Church of God, that as in a familie, ſome are children, ſome of riper age, ſo there are in the ſame, ſome that are but weakelings in the faith, ſome of more perfect growth: the reaſon of which difference is both in reſpect of the caller: God calleth not all at one time, neither giueth vnto all a like meaſure of gifts, and of them which are called, all doe not vſe a like diligence in the exerciſing of their gifts; and ſo it commeth to paſſe, that ſome are weake, ſome ſtrong. This difference S. Paul, ſheweth to haue beene among the Galathians, c. 6. 1. *If any be prevented by any fault, yee which are ſpirituall reſtore, &c.* there were ſome among them ſubiect to infirmities, ſome, that were ſpirituall: this ſheweth the phantaſticall error of ſuch, as require perfection in the Church, and euerie member thereof, and can brooke no imperfections.

Doct. 2. *Not to contend about indifferent things.*

v. 3. *He that eateth, let him not contemne him, that eateth not.*] S. Paul would not haue them to be ſo earneſt one in iudging an other concerning the vſe of things indifferēt: which hath beene the cauſe of great contentions in the Church: as great ſtirres were raiſed by *Victor* B. of Rome about the vſe of leauened and vnleauened bread, as *Euſebius* teſtifieth, *lib.* 5. *c.* 14. hereupon ſprang the ſects in *Saxonie* of the adiophoriſts, and Flacians: *Parens* here alſo

also giueth instance of the English, and Scottish Churches: *Anglicas quoq; & Scoticas Ecclesias simile certamen de rebus adiophoris in hanc vsq; diem exercet*, the like strife about things indifferent, doth trouble the English and Scottish Churches to this day, &c. But S. Paul concerning all these things giueth a rule afterward, v. 17. *the kingdome of God is not meate and drinke*, (nor any such externall thing) *but righteousnesse, &c.*

Doct. 3. *The best workes of the heathen sinfull.*

v. 5. *Let euerie one be fully perswaded in his minde, &c.* Hence it is euident, that Christians doing things forbidden, and leauing things commanded, because they are not herein perswaded, doe therein sinne: likewise the workes of the heathen, wherein they did that which was commanded, yet were sinfull, because they wanted this perswasion: *Aristides* exercising iustice, did that which was commanded: *Alexander* abstaining from violating the chastitie of Darius wife and daughters, did shunne that which was prohibited: yet both of them sinned, hauing not this full perswasion and assurance of faith, that therein they pleased God: these their goodly and glorious workes, were but *speciosa peccata*, goodly sinnes, *non ex substantia operis, sed vitio operantis*, not by the substance of the worke, but the fault of the worker.

Doct. 4. *That all things must be referred to Gods glorie as the chiefe end.*

v. 6. *He that eateth, eateth to the Lord, &c.* As God gaue beginning to all things, so he is the chiefe and last end of all: the heathen said, that we were borne, not for our selues only but partly for our friends, partly for our countrey, partly for God: but the Scriptures teach vs, that all things must be referred wholy vnto Gods glorie: our friends and countrey are to be respected, but for Gods cause, as it shall make most and best for his glorie: so the Apostle saith, 1. Cor. 10. 31. *Whether ye eate or drinke, or what soeuer yee doe, doe all to the glorie of God.*

Doct. 5. *Of the generall extent and efficacie of Christs death in the old and newe Testament.*

v. 9. *That he might be Lord of the dead and quicke.* The dead are named first, to shew, that euen those which liued vnder the Lawe and before, though then dead, did belong vnto the kingdome and dominion of Christ, as also they which then liued, or should remaine in the earth vnto the ende of the world: they all then make but one Church, one mysticall bodie, as *Gregorie* saith, *lib. 41. epist. 38. sancti ante legem, sancti sub lege, sancti sub gratia omnes hi corpus Domini sunt constituere*, the Saints before the lawe, vnder the lawe, and vnder grace, doe all make the bodie of Christ: he is the Lambe of God, *that taketh away the sinnes of the world*, Ioh. 1. 29. of all that beleeue in him from the beginning of the world to the end thereof.

Doct. 6. *Christs diuinitie prooued.*

v. 18. *All tongues shall confesse vnto God.* This prophesie of Isay c. 45. 23. beeing applyed by S. Paul vnto Christ, doth enidently shew, that he is God: because euerie knee shall bowe vnto him, and euery tongue shall confesse him to be God: adoration and praise, which doe belong onely vnto God, are giuen vnto Christ: and in that place the Prophet yet speaketh more euidently, *am not I the Lord, and there is no God beside me?* And here where the Apostle said, v. 10. we must all stand before the iudgement seat of Christ, v. 12. he saith, *We must giue account vnto God:* the tribunall seate then of Christ, is the tribunall of God.

Doct. 7. *Of the authoritie of the Scriptures.*

v. 11. *For it is written, &c.* The Apostle speaking of our appearing before the iudgement seat of Christ, doth not affirme it onely but prooueth it by the Scriptures: teaching vs thereby, that the Scriptures, and written word of God, are the only rule and line of our faith: and that nothing ought to be imposed vpon the Church, as a matter of beleefe, but that which is warranted from thence: the Scriptures are able to make the man of God perfect, 2. Tim. 3. 17. he then that seeketh any doctrine beside that which is taught in the Scriptures as not content with that which is perfect, would adde further that which is superfluous, idle, and vnnecessarie.

Doct. 8. *That no kind of meate is vncleane in it selfe.*

v. 14. *I knowe, &c. that there is nothing vncleane in it selfe, &c.* All kind of meats then, which

which are appointed for the food, and nouriſhment of mans bodie, are in themſelues lawfull and cleane, beeing receiued with giuing of thankes: And if they be lawfull and cleane, the reſtraint of them by any prohibition for religion and holines ſake, is ſuperſtitions, and inclining to Iudaiſme. It is the mind onely, and opinion, that polluteth and defileth meats: ſo the ſuperſtition of Papiſts in making conſcience of ſome kind of meates, is ſo farre from making them more holy, and acceptable vnto God, that they thereby defile and pollute the good creatures of God: they ſhould therfore remember that charge, which was giuen vnto Peter from heauen, Act. 10. 15. *What God hath cleanſed, pollute thou not.*

5. Places of controverſie.

Controv. 1. *Whether to abſtaine from certaine meates, be an act of religion, and a part of Gods worſhip, or a thing in it ſelfe indifferent.*

The latter is affirmed and maintained by Proteſtants, the other is ſtifly defended by the Romaniſts: but that the ſtate of the queſtion may better appeare, firſt the diuerſe kinds of faſting and abſtinence are to be conſidered.

1. There is a naturall abſtinence, which is onely from ſuch meates, as agree not with the ſtomack, and are enemies to the helth of the bodie.

2. A *morall* abſtinence is from ſuch meates and drinkes, as a man findeth to diſtemper him, and to diſturbe his memorie and other faculties of his minde, as the drinking of wine and ſtrong drinke.

3. A *ciuill* and *politike* abſtinence is to refraine eating of fleſh ſome certaine daies for the maintenance of nauigation and the vtterance of fiſh, and for ſparing the breed of cattell, as the Lenton faſt is now kept in England.

4. There was beſide theſe a *Iudaicall* faſt, which was of two ſorts, either a totall and generall abſtinence, as from ſwines fleſh and other meates counted vncleane by the law: or an abſtinence for a time, which was either generall of the whole nation, as to abſtaine from eating of vnleauened bread for ſeauen daies in the feaſt of the Paſſeouer: or particular of ſome profeſſed perſons, as of them which had taken vpon them the vow of the Nazarites, which was neither to take wine, nor any ſtrange drinke: See the law of the Nazarites, Numb. 6.

5. Beſide theſe there was an hereticall faſt, and abſtinence, of ſuch as abſtained from certaine meates, counting them euill, and vncleane in themſelues: which was the opinion of the Manichees and Tatiane heretikes: which kind of impious abſtinence the Apoſtle ſpeaketh againſt, 1. Tim. 4.

6. Adde vnto this the ſuperſtitious abſtinence of the Papiſts, which make the faſting and refraining from fleſhmeates, vpon the fift and ſixt day of the weeke and in the time of Lent, to be a neceſſarie part of Gods worſhip, and a thing meritorious, and ſatisfactorie. This is the abſtinence, that now is in queſtion.

7. Yet a *religious* faſt we acknowledge, which is when vpon ſome daies appointed by the Church, publikely, or when any are diſpoſed priuately to faſt, the more feruently to giue themſelues vnto praier: which the Apoſtle ſpeaketh of, 1. Cor. 7. 5. But this is done without any opinion of merite, or holines in the act it ſelfe, but as it helpeth and conferreth to a ſpirituall end, the more earneſt inuocation of God, and humble ſupplication before him.

8. There was alſo a ſcrupulous kind of abſtinence in the primitiue Church, when ſome Chriſtians did abſtaine of conſcience from eating things which were conſecrate to Idols: of the which S. Paul entreateth 1. Cor 8. 10.

Now the faſt and abſtinence, which is controverted betweene vs and the Papiſts, is the ſuperſtitious faſt, before the 6. whoſe opinion is this, that to abſtaine from fleſh and other kinds of meates in the time of lent, and vpon other daies of reſtraint, is a neceſſarie part of the diuine worſhip, meritorious and ſatisfactorie: *habet meritum & ſatisfactionem apud Deum*, it meriteth, and ſatisfieth before God, &c. *Tolet* in his annotations here: and the precept of faſting, *obligat ſub peccato mortali*, bindeth vnder the daunger of mortall ſinne: we will examine ſome of their reaſons.

Argum. 1. The Apoſtles by their ſynodicall decree prouided, that they ſhould abſtaine from certaine meates, as ſtrangled and blood.

Anſ. 1. The Paſtors of the Church haue not now the ſame power and authoritie to make Canons to bind the conſcience, which the Apoſtle had, who were guided by the immediate direction of the ſpirit. 2. they did not enioyne abſtinence from fleſh-meate, egges, milke, and ſuch like, as the Romaniſts doe, but onely from ſuch meates, as were forbidden by the law. 3. neither did they enioyne this abſtinence as a part of the divine worſhip, for then it ſhould bind ſtill, but onely for a time to avoid offence, in reſpect of the Iewes newly conuerted.

Argum. 2. Thoſe things which the Church commandeth, are neceſſarily to be kept and obſerved: for our Sauiour ſaith, *he that heareth you, heareth mee, &c.* But ſuch is the Eccleſiaſticall law and precept of faſting: *Ergo, &c.*

Anſ. 1. Not euery thing the Church commandeth, is to be obſerued as a part of Gods worſhip, but thoſe things onely, which the Church propoundeth by the warrant, and authoritie of Gods word, and ſo is our Bleſſed Sauiour to be vnderſtood: otherwiſe whoſoeuer preacheth any other Goſpel, or any thing contrarie thereunto, is to be held accurſed. 2. neither are we to regard what the falſe and Antichriſtian Church now commandeth, no more then our B. Sauiour, and his Apoſtles did hold themſelues bound to the ſuperſtitious decrees of the Phariſies.

Argum. 3. The law of faſting, is a tradition Apoſtolicall, therefore neceſſarie to be oſerued, and kept.

Anſ. We graunt that the free vſe of faſting, to be ioyned as an helpe vnto praier, was taken from the Apoſtles: but not this neceſſarie kind of faſting tied vnto certaine daies, which may thus appeare. 1. *Euſebius lib.* 5. *c.*24. ſheweth the libertie and varietie of faſting in the Church, and maketh mention how *Irenæus* reprooued *Victor* Biſhop of Rome, for excommunicating the Eaſt Churches, for obſeruing an other kind of forme in celebrating of the Paſch, and in faſting. 2. *Sozomen. lib.* 7. *c.* 19. declareth how at Rome they faſted onely three weekes before the Paſch, in Greecia ſix: and *Teleſphorus* in his decretall ordained the faſt of ſeauen whole weekes: it was not then an Apoſtolike tradition. 3. *Chryſoſt. hom.* 47. in Matthew, denieth the Lenton faſt to haue beene inſtituted by Chriſt: *non dicit ieiunium ſuum eſſe imitandum, &c.* he ſaith not his faſting is to be imitated, though he might haue propounded his fourtie daies faſt: but he ſaith, Learne of mee, for I am humble and meeke, &c.

Argum. 4. In the new Teſtament there is no other abſtinence from meates forbidden, but the legall and Iudiciall.

Anſ. 1. The argument followeth not, it is not forbidden, therefore it is a part of the diuine worſhip: the contrarie is inferred, therefore it is no part of the diuine worſhip, beeing neither commanded, nor forbidden: for all neceſſarie parts of the worſhip of God is preſcribed in the word: if then it were not forbidden, it ſhould remaine free, and therefore is not to be impoſed as a neceſſarie thing. 2. the antecedent is falſe, for not onely the Iewiſh abſtinence, but all other ſuperſtitious kindes of faſting and abſtinence are forbidden: Coloſſ. 2. 1. Tim. 4. and if ſuch abſtinence, as was ſometime commanded by the law, by the libertie of the Goſpel be taken away, much more ſuch, as is the meere invention of man.

5. *Argum.* The taming and mortifying of the fleſh is a neceſſarie thing, but abſtinence from fleſh doth helpe to the taming, and ſubduing of the fleſh: *Ergo, &c.*

Anſ. 1. The continuall mortifying of the fleſh is a neceſſarie thing, which is to be practiſed all the life long: but to tame and ſubdue the fleſh for a time, as in faſting certaine daies, is but a ſuperſtitious and hypocriticall mortification, which is reprooued by the Prophet, Iſai. 58. 5. *Is it ſuch a faſt, that I haue choſen that a man ſhould afflict his ſoule for a day, and to bow downe his head as a bulruſh, &c.* 2. neither by ſuch Popiſh abſtinence is the fleſh tamed, when they abſtaine from fleſhmeate, and eate of other confected meates, as of marmaled, and ſucket, and ſuch like things, and drinke wine, which doe more inflame, and inſtigate the fleſh, then the eating of fleſh-meates: *Thomas* anſwer is ridiculous, that fleſh doth increaſe the humors of the bodie, which are of long continuance, wine doth but nouriſh the ſpirits, which doe ſoone paſſe away: for the Phiſitians will refute him, who affirme, that as meate doth engender the ſolid nutriment of the bodie, ſo drinke doth encreaſe the liquide nutriment, which in effect is all one.

Arg. 6. The abſtinence of the *Rechabites* by the cõmandement of their father pleaſed God in ſo doing, as a part of his worſhip: much more abſtinence which is inioyned by our mother the Church.

Anſ. 1.

Anſ. 1. The argument followeth not, for there is great difference betweene the abſtinence of the Rechabites, and the ceremoniall abſtinence: 1. in the matter, that was not from fleſh, egges, and ſuch like, but from wine, tillage, dwelling in cities. 2. in the *forme*: they abſtained all their life time, and with a libertie, in time of neceſſitie, for in *Ieremies* time, they dwelt in Ieruſalem, becauſe of the warre, Ierem. 35. 11. 3. and further, by the law the parents might either confirme or diſanull the vowes of their children, Num. 30. but now vnder the Goſpel ſuch legall rites are ceaſed.

2. The antecedent is falſe, for they did not keepe their fathers precept, as an act of religion, but for ſome politike and morall reſpects: as they are forbidden inhabiting in cities, leaſt they might be corrupted with the vices thereof, and were commanded to dwell in tents, to put them in minde, that they were ſtraungers beeing deſcended of the Kenites: theſe and ſuch other arguments are produced by *Bellarmine lib.* 4. *de. verb. Dei. c.* 3. *lib.* 2. *de bonis operib. c.* 71. *c.* 11.

Now on the contrarie, againſt ſuch ſuperſtitious abſtinence, vrged by the Papiſts as a neceſſarie part of Gods ſeruice, & the ſame meritorious, ſome of our arguments are theſe.

1. *Argum.* The Apoſtle ſaith, c. 14. 17. *The kingdome of heauen is not meate nor drinke:* and Heb. 13. 9. *It is good to haue the heart eſtabliſhed with grace, and not with meates, which haue not profited them, that haue bin occupied therein:* therfore to be occupied in abſtinence frō meats, is a thing indifferent, not in it ſelfe meritorious, or a part of Gods worſhip.

2. *Argum.* That which God hath purified and made cleane, no man muſt pollute, Act. 10. 15. but he which for religion and conſcience ſake maketh meates vnlawfull, which God hath made cleane, doth pollute them: *Ergo.*

3. *Arg.* All will worſhip is no part of Gods ſeruice; but the choice of meates, *touch not, taſt not, handle not*, is a voluntarie and will worſhip, Coloſſ. 2. 21. 23. therefore no part of Gods ſeruice: *Bellarmine* anſweareth, that the Apoſtle doth not ſpeake againſt all eccleſiaſticall abſtinence, but onely the *Iudaicall* or the Philoſophicall abſtinence, which was practiſed among the heathen. *Contra.* The Apoſtles reaſon is generall againſt all choice of meates, and other humane inuentions, which are according to the doctrines of men, v. 22. but this eccleſiaſticall and Popiſh canonicall faſt, is an humane invention meerely, and according to the doctrines of men, therefore euen againſt ſuch ſpeaketh the Apoſtle.

4. *Argu.* Our Bleſſed Sauiour ſaith, that which entreth in by the mouth defileth not the man, Matth. 15. 17. therefore fleſh at all times eaten and entring in by the mouth is lawfull in it ſelfe, becauſe it defileth not, ſo it be done without ſcandale and offence: our Bleſſed Sauiour giueth a generall rule as well againſt Phariſaicall traditions, as all other invented by man, that the conſcience before God is not defiled with the breach thereof.

5. *Argu.* The doctrine of Deuils is no part of the diuine worſhip: but the forbidding of meates is the doctrine of Deuils, 1. Tim. 4. 3. *Ergo. Bellarmine* telleth vs, that the Apoſtle there noteth ſuch hereticks, as the *Manichees, Tatians, Eucratites*, which condemned fleſh, as euill, and ſo did diſhonour the Creator. *Contra.* The Apoſtle onely noteth not thoſe heretickes, but euen the Papiſts, which ſhould forbid meates, for he prophecieth of the latter times: and not onely they which ſimply condemne meates, but doe place an holineſſe in merite in ſome meates, rather then others, are theſe forbidders of meates: and how doe not they condemne meates, which thinke men to be polluted by them, and do rather chuſe to caſt them away, then to eate them vpon forbidden daies?

6. *Argu.* That which infringeth Chriſtian libertie, and bringeth vs to more then a Iewiſh bondage, it is no part of Gods worſhip vnder the new Teſtament, but ſuch is this canonicall abſtinence: for whereas the Iewes were enioyned abſtinence but once in the yeare, the tenth of the ſeauenth moneth, Levit. 23. 17. the Papiſts doe enioyne abſtinence, (beſide twice or oftner euery weeke) the tenth part of the yeare in lent for religion: ſee further of this controverſie *Synopſ. Centur.* 4. *err.* 94. 10. 97.

Controv. 2. *That faith is not onely an aſſenting of the will, but an act alſo of the vnderſtanding, and it is ioyned with knowledge.*

v. 2. *One beleeueth that he may eate, &c. Bellarmine* agreeing with others of that ſide, will haue faith to be, *aſſenſum non notitiam*, an aſſenting onely of the will, not a knowledge: *lib.* 1. *de iuſtificat. c.* 5. and therefore they ſay to *beleeue* is nothing elſe but to giue aſſent vnto the doctrine of the Church, although one vnderſtand not what it is.

But the Apoſtle ſheweth the contrarie: for here he that *beleeueth*, that he migh teate of

things, did know it to be lawfull, assented thereunto, and was fully perswaded: as the Apostle expoundeth himselfe afterward, v. 14. *I know, and am perswaded, that nothing is vncleane of it selfe:* so then to beleeuing belongeth as well a knowledge, as an assenting and perswasion.

There is a generall faith, as to beleeue the word of God, and the heauenly doctrine therein contained, vnto the which three things are required, a knowledge, and assenting, and a full perswasion: to the which these three are opposite, *ignoratio, negatio, dubitatio*, ignorance, deniall, or not assenting, and doubtfulnes.

There is a speciall and particular faith, which is an assurance of remission of sinnes in Christ, which is that which we call iustifying faith: and beside those three things before concurring in a generall faith, there is required in iustifying faith confidence beside and firme assurance, contrarie whereunto is diffidence and distrust. See more hereof *Synops. Centur. 4. err. 49.*

3. Controv. *That it is necessarie, that festivall daies should be obserued among Christians.*

v. 6. *He that obserueth the day, obserueth it to the Lord.* This condemneth the auncient error of the *Petrobusianes*, of whome mention is made, *lib. 3. de vita Bernard. c. 5.* whome the Anabaptists in these daies follow, who denie, that Christians should obserue any festivals at all: their reasons are these.

1. The Galatians are reproued by S. Paul for obseruing of daies, Gal. 4.

2. The Apostle saith, Col. 2. 15. *Let no man iudge you, &c. in a part of an holy day.*

3. It is against Christian libertie to be tied vnto the obseruation of daies: Gal. 5. 1. *Stand fast in the libertie, wherein Christ hath made vs free.*

4. The Sabbath of a Christian ought to be perpetuall, &c.

Ans. 1. The Apostle reproueth them for their superstitious obseruing of daies, such as then the Iewes practised, and now the Papists: but to obserue such holy daies, as God hath appointed, such as the Sabbath is: and others for order and policie, not for religion sake, is not within the Apostles reprehension.

2. The Apostle speaketh of the Iewish festivals, wherein they did clogge their consciences, and one iudged an other: not of the Lords day, which is of Christs appointing, or of other festivals for order & policie, not as a part of the seruice of God, to bind the cōscience.

3. Christian libertie is infringed by the superstitious obseruation of daies; but not otherwise.

4. The perpetuall Sabbath of Christians, is the spirituall cessation from sinne, not the externall Sabbath, which can not continually be obserued.

Contra. Now on the other side, that it is necessarie for Christians to obserue some festivall daies, we reason thus.

1. It is one of the morall precepts, to remember to keepe holy the Sabbath, which though in particular, concerning the prescript of the day, it doe not bind Christians, yet the moralitie of it remaineth still, that some daies should be appointed for the worship of God, and for publike instruction.

2. God is not the author of confusion, but of peace: and all things must be done decently and orderly in the Church, 1. Cor. 14. 33. 40. but if there should be no daies appointed for the publike seruice of God, there would be a great confusion: for thus the calling also of ministers should be remooued, if no time were allowed for the exercise of their publike ministerie, and so the people should be as sheepe without a shepheard.

3. If no such daies of rest were allowed Christians, their case should be much inferior vnder the Gospel, to the condition of the Iewes vnder the Law, both for their bodies, hauing no daies of refreshing and rest, and their soules, hauing no time of instruction, as the Iewes had both.

4. Controv. *Whether any festivall daies are to be obserued as in themselues holier, then other.*

This is the opinion of the moderne Papists, as *Bellarmine* setteth downe this propositon, *dies festi vere sunt alijs sanctiores, &c.* that festivall daies are in themselues more holy then others: *de cult. sanctor. lib. 3. c. 10.* And the Apostle seemeth here to make it as a thing indifferent to obserue a day, or not to obserue it.

Contra. 1. The Apostle approoueth not this difference of daies, which was still retained

ned of ſome comming from Iudaiſme, for he counted it an infirmitie in them, and ſo calleth them weake, v.1. he onely beareth with their infirmitie herein for a time, till they ſhould be better confirmed: therefore this is no warrant for men to make difference of daies.

2. This obſeruation of daies, in preferring one before an other as more holy, is condemned by the Apoſtle, Gal.4.10. Coloſſ.2.15. for both the Iewes offended herein, who made a legall difference betweene day and day, and the Gentiles counted ſome diſmall and vnfortunate daies, ſome otherwiſe.

3. If one day were more holy then an other, it muſt be either in the nature of the day, or by inſtitution divine or humane: but the Popiſh feſtivals are neither holy in nature, for the Planets by their motion and influence make no difference, nor yet by inſtitution from God are they made more holy: for they are not of Gods appointing: and by *humane* inſtitution one day can not be made holier then other: for it belongeth onely to the Creator to ſanctifie the creature.

4. Then, like as the externall elements, as water in baptiſme, bread and wine in the Euchariſt, are not more holy in their nature, but in reſpect of the preſent vſe, which beeing finiſhed, they returne to their firſt vſe againe; ſo holy daies are counted ſacred in reſpect of the holy vſe onely: as *Hierome* ſaith, *non quod celebrior ſit dies illa, qua convenimus, ſed &c.* not that the day wherein we meete, is more excellent, but on what day ſoeuer we meete, *ex conſpectu mutuo maior letitia oriatur*, by the mutuall ſight one of an other greater ioy is cauſed: *in 4. ad Galatas.* See further *Synopſ. Centur.2.err.63.*

5. Controv. *That feſtivall daies ought not to be conſecrated to the honour of Saints.*

The Romaniſts hold the contrarie, reaſoning thus for their opinion.

1. *Argum.* God is honoured in his Saints, the feſtivals therefore which are inſtituted to the honour of the Saints, are referred to and determined in God.

Anſ. 1. No will-worſhip tendeth to the honour of God, but the odoration of Saints is a will-worſhip, therefore God can not thereby receiue honour. 2. God rather is thereby diſhonoured: for they giue the honour due vnto God vnto creatures, innocating the name of Saints, ſaying, O S.Peter, S.Paul heare vs.

2. *Argum.* The memorie of the Saints is to be honoured: but feſtivals are dedicated to the memorie of Saints: *Ergo.*

Anſ. 1. Popiſh feſtivals are not dedicated onely to the memorie of Saints, but to their worſhip, which is idolatrie. 2. and the Saints may better be remembred, then by erecting holy daies in their names, namely, by imitating of their godly zeale, and ſetting before our eyes their good example: ſee Hebr.13.7.

3. *Argum.* Theſe feſtivals of the Saints haue beene receiued and confirmed by long cuſtome, and therefore are not to be reiected.

Anſ. Cyprian ſaith, *epiſt.ad Pompeium*, writing againſt the epiſtle of *Stephanus* Biſhop of Rome, *conſuetudo ſine veritate vetuſtas erroris eſt*, cuſtome without truth, is but the oldnes of error.

Our arguments for the contrarie part, that no feſtivals are to be conſecrated to the honour of Saints, are theſe, and ſuch like.

1. All religious worſhip is due vnto God onely: him *onely ſhalt thou ſerue*, Matth. 4. but to dedicate daies vnto the honour of any, is a religious worſhip: *Ergo. Auguſtine* ſaith, *honoramus ſanctos charitate, non ſeruitute*, we honour Saints with charitie, not ſeruice: *de vera relig.c.55.*

2. *Argum.* Feſtivall daies, are not onely for the reſt of the bodie, but for the ſanctifying of the ſoule: but this is onely Gods worke: therefore to him onely the right of feſtivall daies belongeth.

3. In the old Teſtament, there were no holy daies conſecrated to the Patriarks, as Abraham, Iſaak, Iacob, nor to any of the Prophets, therefore neither ought any be ſo dedicated in the New.

4. Chriſtians are not to imitate Pagans in the rites of religion: but, in dedicating daies vnto Saints, they imitate the Pagans apparently: for ſo the Pagans did conſecrate feaſts to their inferiour gods, as the Saturnals to Saturne, the Bacchinals, to Bacchus, and ſuch other: & herein Papiſts doe follow their example, changing onely the names: and this was done by the authoritie of one of their owne Popes, *Greg.l.9.ep.71. feſta Paganorum ſenſim eſſe &c.*

the Pagan feasts are by little and little to be changed into Christian feasts, and some things must be done to the similitude of theirs, that they may more easily be brought to the Christian faith, &c.

6. Controv. *Whether all the festivalls of Christians are alike arbitrarie to be altered and changed, as shall seeme good to the Church.*

Herein not onely the Papists are our aduersaries, but some of our owne writers seeme to incline vnto this opinion.

The Papists affirme, that the Sabbath is but an Apostolicall tradition, and that it was changed from the last day of the weeke to the first, by the authoritie of the Church: *Rhemist.* whereupon it will follow, that the Church may alter it by the same authoritie, if it shall so seeme good, vnto an other day.

Learned *Pareus* hath also this position, *dub.4. hypoth.3. feriæ Christianorum quantum ad genus sunt necessariæ, vt tamen quantum ad speciem maneant liberæ, &c.* the holy daies of Christians, though they be necessarie in generall, yet in particular are free, that they may be changed and transferred if there be cause, from one day to an other, &c. and he seemeth to account the dominicall day, *inter res medias*, among things indifferent. *hypoth.4.*

But I preferre herein the iudgement of that excellent diuine *D. Fulke*, who concerning other festiuals of Christ and the holy Ghost, thinketh that they may be changed, as the Church shall see cause, from certaine daies, vnto other occurrent times and occasions, or from the daies now obserued to other, as things in themselues indifferent: but concerning the Lords day, he writeth in these words, *But to change the Lords day, and to keepe it on monday, twesday, or any other day, the Church hath none authoritie: for it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe deliuered to vs by his Apostles. annot. Revel. c.1. sect.7.*

The reason hereof is, 1. because we finde that in the Apostles time, the first day of the weeke was appointed to be the Lords day, Act. 20.7. 1.Cor. 16.2. Revel. 1.10. who beeing directed by the spirit of God, no doubt but herein also they followed either the expresse commandement of Christ, or the speciall direction of the spirit. 2. because there can not come the like reason of the altering of the Lords day, while the world endureth, as was in the first change, namely for the commemoration of Christs resurrection. 3. the Sabbath could not be changed but by the same authoritie, whereby it was first instituted, which was by God himselfe.

Wherefore to conclude this point, the festiuals of Christians may be diuided into three sorts: 1. some are of necessitie to be kept, and bind in conscience, as the Lords onely. 2. other festiuals, though not so necessarie, yet are conuenient to be retained, and can not be remooued without great scandall, as the feasts of the Nativitie, Circumcision, Annuntiation, Ascension of Christ, and of the comming of the holy Ghost. 3. some are meerely arbitrarie in the Church, as all other festiuals of the Apostles. See further hereof, *Synops. Centur.2.err.87.* and *Hexapl. in Genes. c.2.*

7. Conntrov. *Against Purgatorie.*

v. 8. *Whether we liue, or die, we are the Lords:* hence may be confuted the Popish opinion of purgatorie: for they which are the Lords, are alreadie purged by the blood of Christ, and neede no other purgation by fire: if they be not purged, they are not the Lords, for no vncleane thing can come into his sight: so the Spirit saith, *Blessed are they which die in the Lord, they rest from their labours*, Revel. 14. 13. all that die in the faith of Iesus, die in the Lord: if they die in the Lord, they rest from their labours: but they which are in purgatorie, are in labour and sorrow still. See further *Synops. Centur.2.err.11.*

8. Controv. *Whether Christ by his obedience and suffering merited for himselfe eternall glorie and dominion.*

1. It is the opinion of the Schoolemen, that as Christ merited by his death for his members redemption from death and sinne, so by his perfect obedience, and most holy passion, he merited both to himselfe and his members the glorifying of his bodie, and the manifestation of his Godhead: to this purpose *Lombard. lib.3. distinct.18.* and some of our Protestant writers seeme to incline to this opinion, as *Pet. Martyr.*

1. *Pet. Martyr* would proue so much out of this place, v.9. *Christ therefore died, and rose againe, &c. that he might be Lord of the quicke and dead:* whereupon he inferreth thus; *which*

which dominion, though God might haue conferred vpon him (gratis) freely, yet *merit is eius dare maluit*, he did chooſe to giue it rather for his merits.

Anſw. Though I reuerence the iudgement of this learned writer, whoſe worthie commentaries vpon the Scriptures, are not inferiour to any of our newe writers, yet herein vpon better reaſon I muſt diſſent from him. The argument followeth not, *Chriſt therefore died, &c. therefore by his death he merited.* 1. like as this is no good reaſon, the Martyrs die to the ende to ſet forth Gods glorie, *Ergo*, they merit the ſetting forth of his glorie: that indeede is the ende and conſequent, the other is not the meriting cauſe, but precedent onely: 2. Chriſt died then to that ende, becauſe this was the way and order appointed of God, whereby he ſhould come to exerciſe his dominion.

2. *Lombard* in the place before recited, vrgeth that place, Philip. 2.7.8. he became obedient to the death of the croſſe, &c. wherefore God hath exalted him: here the exaltation of Chriſt, is the reward of his humiliation, and this the meriting cauſe of the other.

Anſw. 1. This word διὰ, therefore, doth not alwaies ſignifie the cauſe or merit, but the order alſo and ſequele of a thing: as Geneſ. 22.16. *Becauſe thou haſt done this thing, &c. I will exceedingly bleſſe thee, &c. and all the nations of the earth ſhall be bleſſed in thee:* vnleſſe any will thinke, that Abraham by that one act of obedience, in being readie to ſacrifice his ſonne, merited to be the father of Chriſt according to the fleſh, in whom all the earth ſhould be bleſſed: ſee the like Heb. 1. 9. *Becauſe thou haſt loued righteouſneſſe, &c. God hath anointed thee with the oyle of gladnes aboue thy fellowes, &c.* but the deitie, or to be deified, cannot be merited.

2. The Apoſtle then in this place ſheweth the order of the paſſion, and glorification of Chriſt, as Luk.24. *Ought not Chriſt to haue ſuffered theſe things, and ſo to enter into his glorie?* likewiſe S. Peter, 1. ep. c.1. 11. ioyneth together the ſufferings of Chriſt, and the glorie which ſhould followe.

3. The Rhemiſts vrge that place, Heb.29. *We ſee Ieſus, for the paſſion of of his death, crowned with glorie and honour.*

Anſw. The words are diſplaced, which in the originall ſtand in this order, *We ſee Ieſus a little lower then the Angels, by the paſſion of his death, crowned with glorie and honour, &c.* ſo that theſe words by the paſſion of his death, muſt be ioyned with the former clauſe, *made a little leſſe then the Angels*, not with the latter, *crowned with honour, &c.*

2. An other opinion is, that euerlaſting glorie, was *gratuitum donum*, a free gift conferred vpon Chriſt, not merited, as *Pareus* collecteth by the word, ἐχαρίσατο, he gaue him as of free gift, a name aboue all names, &c. Phil.2.9.

Anſw. 1. The word χάριζομαι, doth not alwaies ſignifie to giue freely, as the wife is ſaid in profane authors χαρίζεσθαι, to gratifie her husband in yeelding the vſe of her bodie, which yet is her dutie to performe. 2. and it were better to ſay, that Chriſt receiued his glorie of merit, then by grace and favour; to ſhew a difference betweene Chriſt and his members, for we receiue all by grace, Chriſt not by grace, but as his due receiued his glorie. 3. and for the further explanation of that place, Philip. 1.9. 1. ſome thinke that Chriſt onely merited the glorie of his bodie, for his ſoule was glorified *ab ipſo inſtanti incarnationis*, from the verie inſtant of his incarnation, *Lyranus*. 2. ſome thinke that he merited onely *manifeſtationem*, the manifeſtation of his glorie, which he had before, *ſecundum rem*, indeede; ſo alſo *Lyranus*. 3. *Auguſtine* vnderſtandeth this gift to be giuen, *per gratiam vniens, non adoptans*, by the grace of vnion not of adoption. 4. *Ambroſe* interpreteth it, *de naturali donatione ab æterno*, of the naturall donation from all beginning, as Chriſt is the Sonne of God, *poſt crucem manifeſtatur, quod à patre, cum generatur accepit*, after his paſſion, that is manifeſted, which he receiued of his father in his generation. I ioyne two of theſe expoſitions together, that the glorie which was due vnto Chriſts humanitie in reſpect of his vnion, was not now firſt conferred after his paſſion, but then manifeſted: which manifeſtation was not merited, but did fall out in that order, as God had appointed, as due vnto Chriſts humanitie by reaſon of that vnion.

3. This then is our opinion, that Chriſt did not merit any thing, for, or to himſelfe, but all which he wrought and purchaſed was for vs, as may appeare by theſe reaſons.

1. To what ende Chriſt was borne, died, and ſuffered, to the ſame he roſe againe, and was glorified: but he was borne and died, not for himſelfe, but for vs, Iſay.9.6. *to vs a child is borne:* and he was not offered for his owne ſinnes, Heb. 7.27. which he had not: therefore

neither receiued he glorie for himselfe but for vs: to this purpose, *Ambrose de fide resurrection. c. 24. si nobis non resurrexit, vtiq; non resurrexit, qui cur sibi resurgeret, non habebat*, if he did not rise for vs, he did not rise at all, for he had no cause to rise for himselfe.

But that saying of *Ambrose* will be obiected vpon that place to the Philipians, 2. *quid & quantum humilitas mercatur, hic ostenditur*, what and how much his humilitie merited, here it is shewed. *Answ.* The fathers doe vse this word *merere*, to merit, in a large sense: it signifieth, *impetrare, obtinere*, to obtaine a thing, or *posse, contingere*, to be able, to fall out: as *Ambrose* saith, *epistola meruit peruenire in manus tuas*, the epistle merited to come to your hands, that is, *might*, or *obtained* to come: But he is otherwise absolutely of iudgment that no works can truely or properly merit at Gods hand: as *de vocat. gent. lib. 1. c. 5. Ambrose* or *Prosper* thus writeth, *nulla possunt tam præclara opera existere, quibus hoc, quod gratis tribuitur, per retributionis iudicium habeatur*, there can be no such excellent workes, whereby that should be had by way of retribution and recompence, which is freely giuen: for so the redemption by Christs blood, *vilesceret*, should waxe vile, and be of small worth.

2. *M. Calvin* addeth this reason, *Christi gratiam obfuscat*, it would much obscure the grace of Christ, if he had done any of these things which belong vnto our redemption for himselfe, and not wholly and altogether for vs.

3. And further it would followe *diuinos honores mereri posse*, that diuine honour may be merited: for this honour to haue euerie knee to bowe, is due vnto the Godhead, Isa. 45. 23.

4. That glorie which was due vnto Christ before in respect of the vnion of his natures, was not merited by his passion: but this glorie and exaltation of Christ was so due: as our B. Sauiour saith, Ioh. 17. 5. *now glorifie me thou father with thine owne selfe, with the glorie which I had with thee before the world was*: See further hereof in D. Fulkes answear to the Rhemists, Philip. 2. sect. 1. and *Synops. Centur. 4. err. 30.*

Controv. 9. *Of bowing the knee to the name of Iesus, whether it be necessarily inferred out of this place, ver. 11. and Philip. 2. 10.*

Though we doe not simply condemne the bowing at the name of Iesus, if it be vsed onely, *vt ritus indifferens*, as an indifferent rite and gesture, *Pareus*: yet if it be commanded, as a necessarie part of externall worship, and commanded by precept, it is superstitious: as it is prescribed and practised in Poperie: which may appeare by this, that they bowe the knee at the name of Iesus, rather then at the name of Christ, or of God the father, and the holy Ghost.

And whereas the Apostle speaketh of bowing the knee at the name of Iesus, it is not literally to be taken: for by the name of Iesus, is not signified the name written, or pronounced, (for this was the error of *Osiander*, as *Beza* obserueth, 2. Philip. 9. which confounded the name Iesus with *Iehova*) but the power and Maiestie of Christ, as this word *name* is vsed by the Apostle, Ephes. 1. 21. Christ is set at the right hand of God, *farre aboue all principalities, and euerie name that is named, &c.* Neither is the bowing of the knee here taken literally, as *Origen* sheweth in this place: *quod non est carnaliter accipiendum, vt putemus cœlestia, genu flectere, &c. sed genu flectere, subiecta esse cuncta, & cultui Dei obedire declarat*, which is not to be taken carnally, that we should thinke the heauenly things to bowe the knees, as the Sunne, and Moone, starres, and Angels, &c. but to bowe the knee, declareth all things to be subiect vnto God, and to be obedient to his worship, &c. It seemeth then, that in *Origens* time, this gesture of bowing the knee at the name of Iesus was not taken vp, therefore it is to be held no necessarie thing, nor prescribed by commandement: See further *Synops. Papism. Centur. 2. er. 51.*

Controv. 10. *That Christ is prooued to be God by this saying of the Prophet cited, v. 11. as I liue, euerie knee shall bow vnto me: against the blasphemie of Georgius Eniedinus.*

From this place thus it is inferred and concluded concerning the deitie of Christ: he to whom euerie knee boweth, is verie God, Isay 45. 23. but vnto Christ euerie knee shall bow, Rom. 14. 11. Philip. 2. 10. *Ergo*, he is God.

Georgius Eniedinus a blasphemous Samosatenian heretike, taketh two exceptions to this argument. 1. he denieth the assumption, that the knee is bowed vnto Christ: for one may sit in the tribunall seate, and yet the knee may be bowed vnto an other, even to God himselfe,

ſelfe, who ſhall iudge in that day, Rom. 2. 16. 2. he diſtinguiſheth of the propoſition, which is true onely of him, to whom worſhip is giuen, and the knee bowed, *ratione eſſentiæ*, in reſpect of his eſſence, but now the knee is bowed to Chriſt, not in reſpect of his eſſence, but of his dignitie, as vnto the ordinarie Iudge, not as vnto the chiefe Prince.

Contra. 1. The Apoſtle ſheweth directly, that the knee is bowed vnto Chriſt as the Iudge, becauſe he had prooued before, that he was Lord both of quicke and dead, to whom elſe then ſhould the knee be bowed, but vnto the Lord and Iudge? The Father ſhall iudge by his Sonne, to whom he hath committed all iudgement, Iohn. 5. 22. and yet Chriſt iudgeth alſo by his owne power: for there is but one Godhead, and one power of both: therefore it followeth not, God the Father iudgeth, therefore not the Sonne.

2. Chriſt is worſhipped not onely in reſpect of his office and dignitie of iudging, but in the vnitie of eſſence with his father, as he ſaith, Ioh. 5. 19. *Whatſoeuer things the father doth, the Sonne doth the ſame:* and v. 26. *As the father hath life in himſelfe, ſo he hath giuen vnto the Sonne, to haue life in him:* but what is the life of God els, then the eſſence of God? Chriſt then is by nature and eſſence the ſame with the father, and ſo is one God to be worſhipped, and adored with him: and whereas it is ſaid, the *Father hath giuen him, &c.* this muſt be vnderſtood, not *de dono gratiæ, ſed communicatione naturæ*, not of the gift of grace, but of communication by nature, ſo that for the Father *to giue vnto the Sonne*, is all one as to ſay, *Pater genuit filium*, the father hath begot the Sonne from euerlaſting.

And that Chriſt is one God with the father by *identitie* of eſſence, may appeare, by the accuſation of the Iewes, that he beeing a man made himſelfe God, Ioh. 10. 33. they did not challenge him, as if he would be ſome ſecundarie Iudge or Prince, but equall vnto God: which is there iuſtified and maintained by our Sauiour: See *Parem* further hereof, *dub.* 8.

Controv. 11. *That morall workes, which are done without faith are ſinne, howſoeuer outwardly they appeare good.*

1. The Romaniſts for the moſt part doe hold the contrarie, that a naturall man onely directed by the vſe of his reaſon and vnderſtanding, may do ſome things morally good, which haue not the nature of ſinne: their arguments, ſome of them are theſe.

1. S. Paul ſaith, c. 2. 14. that the Gentiles doe by nature the things contained in the law, they then therein ſinned not.

2. Our Sauiour did not miſlike thoſe ciuill offices, which were performed by the Phariſies, in louing thoſe which loued them, Matth. 5. 46.

3. A man is a reaſonable creature, and this were againſt his nature, *non poſſe facere aliquid ſecundum rectam rationem*, not to doe any thing according to the right vſe of reaſon: for euen God hath giuen this facilitie to euerie naturall thing, to attaine vnto the naturall ende thereof: much more vnto man.

4. *Gregor. homil. de Diuit. & Lazar.* vpon theſe words of Abraham vnto the rich man, *thou haſt receiued good things in thy life: indicatur & dives iſte boni aliquid habuiſſe, propter quod in hac vita acceperit bona, &c. hereby it is ſhewed, that the rich man had ſome good thing, for the which he receiued good things in this life, and Lazarus had ſome euill thing, that was purged in his life, &c.* herevpon *Pererius* inferreth, that there is no man ſo euill, but he hath ſome good thing in him, which is temporally rewarded in this life: therefore all that the wicked and infidels doe, is not ſinne: To this purpoſe *Pererius diſput. 5. in 14. c.*

Contra. 1. We denie not, but that the wiſer ſort of the Gentiles might doe ſome externall workes agreeable to the lawe in outward appearance, but they were farre from the perfection and internall obedience required by the lawe, and therefore could not be voide of ſinne.

2. Thoſe ciuill duties of rendring loue for loue, which belong vnto common ciuilitie, as they are not ſimply condemned: yet our Sauiour in requiring greater perfection in his diſciples, ſheweth that thoſe duties were ſpotted with Phariſaicall leauen, and were not approoued in Gods ſight, as good workes.

3. If man had kept that perfection, wherein he was created, he might haue beene ſufficiently directed by the rule of reaſon: but now his reaſon is not right, it is corrupted and obſcured by ſinne, and therefore can give him no direction to that which is truely and properly good: as other creatures know naturally what is good for their life, ſo man by nature knoweth what is naturally good for himſelfe: but it followeth not, that he ſhould therefore

fore by nature doe any thing morally good.

4. That saying of *Gregorie* beeing allowed, it is not to the purpose: for that rich man might haue some knowledge of God, whereby he might be directed, beside the helpe of nature: and yet it followeth not, that euerie one, which enioyeth the temporall things of this life, should be temporally rewarded for his good parts: for we see that many in this world, which haue least parts of morall and ciuill goodnes, haue a better earthly portion, then those in whom more goodnesse appeareth: And yet further, this temporall recompence, onely sheweth, that their acts are not truely good, and in the sight of God, for then they should not onely haue a temporall, but an eternall reward.

Now on the other side, it shall be prooued, that all the actions of infidels and wicked persons, that haue no ture faith, what goodly shew soeuer they make in the world, are no better before God, then sinfull workes.

1. Our blessed Sauiour saith, Matth. 7. an euill tree cannot bring forth good fruite: but they which haue no faith, are euill trees, *Ergo*.

2. Likewise, Ioh. 13. our Sauiour saith, without me ye can do nothing, therefore without faith, no good thing can be wrought.

3. And in this place, the Apostle saith, *Whatsoeuer is not of faith is sinne*.

4. Further, no worke can be accepted of God, vnlesse the person that worketh it be first accepted: but none can please God without any faith, Heb. 11.6. Againe *Augustine* saith, *finibus, non officijs virtutes à vitijs discernendæ sunt*, vertues must be discerned from vices, by the endes, not by the offices and actions: but the infidels doe nothing to a right end.

5. *Augustine* in many places condemneth the workes of infidels, how good soeuer they appeare, as in Psal. 21. *Let no man account any worke good before faith: vbi fides non erat, bonum opus non erit, bonum enim opus intentio facit, intentionem fides dirigit, &c.* for where no faith is, there is no good worke: an intention maketh a good worke, and the intention is directed by faith.

Pererius to these arguments by certaine distinctions. 1. that no infidel, *ratione infidelitatis*, as his workes proceede from his infidelitie, can doe any good thing, but he hath *bona naturæ*, some good things by nature, by the which he may doe some things that are good.

2. Or some things are simply good, and worthie of eternall life, and are acceptable to God, such good things cannot be done without faith: but notwithstanding, some morall good things may.

3. Or it is so said, that the workes of infidels are sinne, because *vt plurimum*, for the most part they are such, not all.

4. And there is a double kind of intention: a generall, and particular, though the generall intention be euill, yet in some particular action, an infidel may haue a good intention, as to giue almes in meere commiseration: and though they look not vnto God, as the supernaturall ende, yet they may be by nature guided to make God the naturall ende of their actions, as by nature they know there is a God.

5. And *sine generali concursu*, without Gods generall assistance man indeede can do nothing, either naturally or morally good, but Gods speciall assistance is onely required vnto those workes, which are acceptable to God, and worthie of life eternall.

Contra. 1. We graunt that by naturall helpes man may doe things naturally good, but no vertuous action can proceede from an infidel, because all his actions sauour of infidelitie.

2. No not the best workes of the faithfull, are in themselues meritorious and worthie of eternall life, because they are imperfect, they are crowned of grace not for merit: neither is there any worke truely good, but it is thorough Christ acceptable vnto God, that is good: if it be not pleasing vnto God, it is not good.

3. Not onely some but all the workes of infidels are sinfull: for whatsoeuer is not of faith is sinne, the sentence is generall.

4. It is not enough to haue a particular intention, but it must ayme at the generall ende of all, which is the glorie of God: and though by nature men are taught, that there is a God, yet can not they referre their actions to him, as the generall end without faith.

5. This generall concurrence is not sufficient to bring forth a good worke: but speciall grace in Christ the Mediator is necessarie: so our blessed Sauiour saith, *without me* (that is the Mediator & Sauiour of the world not cõsidered only as the Creator) *you can do nothing*.

Now

Now concerning this question, that the workes of infidels are sinne: these things may further be remembred. 1. that among the auncient writers, *Origen* and *Augustine* are directly of opinion, that an infidel can doe no good worke, as *Origen* saith, speaking of infidels and heretikes, *videndum est, ne forte si aliquid boni operis apud illos geri videatur, quia non fit ex fide, convertatur in peccatum*, it is to be considered, if that, whatsoeuer good worke seeme to be done among them, because it is not of faith, it be turned into sinne: *Augustines* opinion is shewed before: And though *Pererius* take vpon him by certaine querkes to shift off *Augustines* testimonies, yet *Tolet* ingeniously confesseth, that both *Origen* and *Augustine* so affirme, *annot.* 15.

2. The Romanists themselues are here diuided in opinion: for *Gregorius Ariminens. Capreolus, Catharinus*, with other of that side, are confuted by *Pererius* for thus affirming with the Protestants, *Perer. 4. disput. ad.* 8.

3. Yet doe we not say, as the Rhemists charge vs here, *annot.* 4. that it was sinne in the heathen, to honour their parents, to releeve the poore, to doe iustly: the actions in the substance thereof were not sinne, but in respect of the manner and circumstances, because they were not directed to a right ende.

4. Concerning the meaning of this place, which we vrge against the Romanists, *Whatsoeuer is not of faith is sinne:* how it is expounded by the Papists, and their exposition refelled: See before quest. 36. and of this whole question, see cap. 2. quest. 27. and controv. 9.

6. Morall obseruations.

Observ. 1. *That we ought to beare with the weake.*

v. 1. *Him that is weake in the faith receiue.* Like as in a familie, the greater doe tender the children and young ones, so Christians should cherish and foster the weake and younglings in faith: not to be rash or harsh censurers of them, but to beare with them in the spirit of meekenesse: as the Apostle saith, c. 15. 1. *We which are strong ought to beare the infirmities of the weake.*

Observ. 2. *Not to be austere in censuring our brethren.*

v. 3. *For God hath receiued him.* Our weake brother, though he haue many infirmities, we are not to reiect, seeing God hath receiued him: this maketh against those, which vpon euerie slip and infirmitie are readie to censure their brethren, as reprobates and cast-awayes: but charitie would haue vs hope the best of the saluation of our brethren, and to thinke of them notwithstanding some infirmities as receiued of God, and such as for whom Christ died, v. 15.

Observ. 3. *Of giuing thankes for meate.*

v. 6. *He that eateth, eateth to the Lord, for he giueth God thankes, &c.* This sheweth what was the vse of Christians in those dayes, to giue thanks before their receiuing of meat: so it was the godly custome in Samuels time, for the people not to eat in their solemne feasts and sacrifices, till Samuel came, and blessed the sacrifice and meate, 1. Sam. 9. 13. This holy vse was continued by our blessed Sauiour, Matth. 26. 27. and S. Paul exhorteth, that whether we eate, or drinke, or whatsoeuer we doe els, we should doe all to the glorie of God, 1. Cor. 10. 31.

Observ. 4. *The consolation of the faithfull both in life and death.*

v. 8. *Whether we liue, we liue vnto the Lord, whether we die, &c.* As this teacheth vs to put away all securitie, while we liue, and to frame our liues vnto Gods glorie, for as *Chrysostome* saith, *liberi non sumus, Dominum habemus*, we are not our owne men, we haue a Lord and Master, whom we must serue: so in our death the Lord watcheth ouer vs: that although the world, and all that therein is, doe forsake vs, yet he that liueth vnto the Lord, shall die also vnto the Lord, and liue for euer with him: as they are pronounced blessed which die in the Lord, Rev. 14. 13.

Observ. 5. *That euery one must giue account vnto God: and that all shall be iudged, v. 12.*

Chrysostome hath here an excellent morall, to shewe that all the wicked and vngodly shall be punished. 1. Seeing by daily experience it is confirmed, that many wicked ones are pu-

punished in this life, as were the old world, and the Sodomites, what equitie can there be in it, *vt qui eadem pariter peccarunt, eadem pœnas non luant*, that they which commited the same sinnes, should not suffer the same punishment, *non omnes hic punit vt alijs pœnitentia spatium tribuat, &c.* he punisheth not all here, to giue space of repentance vnto others: neither are all punished onely there, *ne plerisq; causa detur illius negandi providentiam, least some might take occasion to denie Gods providence.* 2. But it will be said, how can God punish for euer, seeing we sinned here but a short time: do we not see that in the course of humane iustice, he that committed murther but once, and it was quickly done, is perpetually condemned to the mines: and we read of a man that was lame, & had the palsey thirtie eight yeares, which punishment was for his sinnes, for Christ said vnto him, *sinne no more:* in like manner it is iust with God to punish the temporall and momentanie act of sinne eternally. 3. And how is not the sinner worthie of punishment, beeing so often admonished, and threatned before, and hauing so easie a way shewed him vnto life: the Publican said but only, God be mercifull vnto me a sinner, *quid hic sudoris, quid laboris*, what great labour and paynes was it to doe this. 4. And if there were no hell to punish the wicked, neither should the deuill be punished, and it should fare alike with the good and bad, *stabit cum Nerone Paulus*, Nero shall be as good a man as Paul. 5. And thinkest thou then there is no hell, *quis dæmonum hoc asseret?* is there any of the deuils that will say so, nay, they confessed there was an hell, crying out to Christ, commest thou to torment vs before our time: how then dost thou not tremble to denie that which the deuill confesseth? 6. euen among the Barbarians, that haue no knowledge of God, the Iudges and Magistrates *bonos honorant, malos puniunt*, doe honour the good, and punish the euill: and shall not God much more? to this purpose *Chrysostome.*

Observ. 6. *Of the tearme of the day of iudgement, and what vse we should make of it.*

v. 10. *We shall all stand before the iudgement seat of Christ.* Therefore euerie one ought to be exceeding carefull in this life, how he walketh, and to watch ouer his thoughts, words, and workes, that he may appeare in that day with ioy: S. Paul saith to the same purpose, 2. Cor. 5. 10. *we must all appeare before the iudgement seat of Christ, &c.* and then he inferreth v. 11. *knowing the terror of the Lord, we perswade, &c.* the terror then of this day, ought to perswade vs to walk circũspectly: *Origen* here well saith, *quisnam est, qui se ita decipiat, &c.* who is there that will so much deceiue himselfe, *vt ad indicium Christi, & ad tribunal cognitionis eius se non putet venturum*, who thinketh, he shall not come vnto the iudgement of Christ, and to his throne of knowledge, &c.

Observ. 7. *How dangerous a thing it is to giue offence.*

v. 13. *Iudge this rather, that no man put a stumbling blocke, &c. Chrysostome* saith wel, *tu, si reliquis perditionis causa fueris, graviora patieris, &c.* thou, if thou shalt be the cause of other mens perdition, shalt be worse punished, then they which are by thee subverted: as the serpent was more punished then the woman, and the woman more then the man: & *Iezabel maiores pœnas dedit*, and Iezabel had a greater punishment then Ahab, because she did instigate, and set on the king, and was the cause of his ruine, in taking away *Naboths* vineyard: we must then take heed of offences, that we scandalize not the Gentiles and Grecians by our euill life: for thus will they obiect: how shall I know that God hath cõmanded easie and possible things, *cum tu ex progenitoribus Christianos, &c.* seeing thou beeing a Christian from thy progenitors, and brought vp in a good religion, yet dost nothing that belongeth therevnto: thou perhaps wilt say, yet I will shewe thee those which doe these things, namely, *monachos eremum incolentes*, the Monkes which inhabite the wildernesse. But Christ said, *luceat lux vestra coram hominibus, non coram montibus*, let your light shine before men, not before the mountaines: and yet saying thus *non illis detraho, qui montes occupant, &c.* I doe not disgrace those which inhabite the mountaines, but I am sorrie for those which dwell in cities, that they onely can finde vertue among the other: *hortor itaq; vt philosophiam ex montibus in vrbes reducamus*, I exhort therefore that we may bring againe Philosophie from the mountaines into cities, *vt ciuitates sint veræ ciuitates*, that cities may be right cities indeede.

Observ. 8. *Of the dignitie, and excellencie of the calling of Christians.*

v. 15. *For whom Christ died:* the Apostle said before, v. 8. *Whether we liue or die, we are*

the

the Lords: for he hath bought vs with a price, euen in dying, and giuing himſelfe a ranſome for vs: it is a great honour in the world to be the ſeruant of a great and mightie king: the Queene of Ethiopia iudged Salomons ſeruants happie, that attended vpon ſo wiſe a King: the Carthaginian embaſſadors returning from Rome ſaid, *ſe vidiſſe tot reges, quot ſenatores*, that they had ſeene as many kings as ſenators: But much more glorious is the condition of the faithfull, whom Chriſt hath purchaſed to be his ſeruants: and indeede not ſeruants, but freemen, yea ſo many kings: for in him we are made Kings and Preiſts, Revel.1.6.

Obſerv. 9. *Of true praiſe and commendation*

v.18. *Pleaſeth God, and is commended of men.* Firſt, we muſt ſeeke to pleaſe God, and to be praiſed of him, and then the praiſe of men will followe: but he that firſt ſeeketh to pleaſe men, cannot pleaſe Chriſt, as the Apoſtle ſaith, Galat.1.10. *If I ſeeke to pleaſe men, I ſhould not be the ſeruant of Chriſt:* he that is praiſed of men firſt, is moſt like to be diſpraiſed of God: as our Bleſſed Sauiour ſaith, Luk.6.26. *Woe vnto you when men ſhall praiſe you, ſo did your fathers to the falſe Prophets:* And againe, the Apoſtle ſaith, 2.Cor.10.18. *he that commendeth himſelfe is not allowed, but whom the Lord commendeth.*

Obſerv. 10. *That nothing is to be done with a doubtfull minde, or of ignorance.*

v.23. *Whatſoeuer is not of faith, is ſinne:* *Chryſoſtome* here hath a good morall touching this point, that no man ſhould pleade ſimplicie or ignorance in his doings. 1. he diſtinguiſheth of ignorance: if thou art ignorant of thoſe things, which cannot be knowne, *praeter culpam erit*, it is without thy fault, but ignorance through negligence, ſuch as the Iewes had, excuſeth not.

2. *An in medico orbis angulo, &c.* the things belonging to ſaluation were not done onely in Paleſtina, in a corner of the world: but the Lord by his Prophet ſaith, they all ſhall knowe me from the greateſt to the leaſt; *non vides remiſtam loqui*, doſt thou not ſee the thing it ſelfe to ſpeake.

3. But thou wilt ſay this knowledge is not to be exacted, of a poore ſimple husbandman, or Barbarian: yes, why not? for how canſt thou call him ſimple, that is wiſe enough in worldly matters: if he be wronged he can tell how to reſiſt, if violence be offred, he will defend himſelfe, and in other matters he can prouide for himſelfe: how then is he ſimple?

4. Tell me, whom thinkeſt thou to be more ſimple, thoſe which liue now, or which liued in Abrahams time: ſurely thou wilt ſay they which liued then: yet Abraham *barbarus in medio barbarorum educatus, &c.* barbarian brought vp among barbarians hauing no teacher, his father beeing an idolater, yet had the knowledge of God: to this purpoſe, *Chryſo.* to ſhew that ignorance can excuſe none, but euerie one is bound to examine all his actions, that they proceede of faith.

CHAP. XV.

1. *The text with the diuerſe readings.*

1 We which are ſtrong ought to beare the infirmities (*frailues. B.*) of the weake, and not to pleaſe our ſelues. (*not to ſtand in our owne conceits. B.*)

2 Therefore let euerie one pleaſe his neighbour vnto good, *Be. L. Gr.* (*rather then in that is good. B. G. S.*) to edification.

3 For Chriſt would not pleaſe himſelfe, but as it is written: the rebukes of them, which rebuke thee, fell vpon me.

4 For whatſoeuer things were written aforetime, were written afore for our learning, that thorough patience and comfort of the Scriptures, we might haue hope.

5 Now the God of patience and conſolation giue you, that ye be like minded (*like affected. Be. thinke the ſame thing, V. S.* φρονεῖν τὸ αὐτὸ, *to minde the ſame thing.*) one toward an other, according to Chriſt Ieſus.

6 That ye with one minde, and one mouth may praiſe God, euen the father of our Lord Ieſus Chriſt.

7 Wherefore receiue ye one an other, as Chriſt receiued vs to the glorie of God.

8. Now I say that Iesus Christ, was a Minister of the circumcision for the truth of God, to confirme the promises of the fathers.

9 And that the Gentiles might glorifie God, (*let the Gentiles praise God, G.*) for his mercie, as it is written: For this cause I will confesse thee among the Gentiles, and sing vnto thy name.

10 And againe he saith, reioyce ye Gentiles with his people.

11 And againe, praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe, Esaias saith, there shall be a roote of Iesse, and he that shall rise to raigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that ye may abound in hope, (*be rich in hope. B.*) thorough the power of the holy Ghost.

14 And I my selfe also am perswaded of you my brethren, that ye are also full of goodnes, (*loue. L.*) and are able (*willing. V.*) to admonish one an other.

15 Neuertheless brethren, I haue somewhat more boldly, after a sort (*in part. Gr.*) written vnto you, as one, that putteth you in remembrance, through the grace that is giuen me of God.

16 That I should be the Minister of Iesus Christ toward the Gentiles, ministring (*sanctifying. L. ἱερουργοῦντα, Gr. which signifieth, serving or ministring in holy things*) the Gospell of God, that the offring (*oblation*) of the Gentiles might be acceptable, beeing sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus, in those things which pertaine to God.

18 For I dare not speak of any thing (*I cannot endure to speak of any thing. Be. see qu. 23.*) which Christ hath not wrought by me for the obedience of the Gentiles, in word and deed.

19 With the power of signes and wonders, by the power of the spirit of God, (*of the holy Ghost. L.*) so that from Hierusalem, and round about vnto Illyricum, I haue (*replenished. L.* or) fully preached. *B.* (*fulfilled the Gospel. Gr. fulfilled the preaching of the Gospel. S. or the office of preaching. Be. caused to abound. G.*) the Gospell of Christ.

20 So putting my selfe forward (*endeauouring. V. contending. A. inforcing my selfe. B. G. ambitiously seeking φιλοτιμούμενον, Gr. B.*) to preach the Gospel not where Christ was named, least I should haue built on an others foundation.

21 But as it is written, to whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand.

22 Therefore also haue I beene oft let to come vnto you.

23 But now hauing no more place, (*no more to doe. B.*) in these quarters (*climates. Gr.*) and hauing beene desirous to come vnto you many yeares agoe:

24 When I shall take my iourney into Spaine, I will come to you: for I trust as I passe by, (*in my iourney. G. B.*) to see you, and to be brought on my way, thitherward by you, after I haue beene somewhat filled with you, (that is, *your companie. G. Be.*)

25 But now goe I to Hierusalem to Minister to the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine cõmon gathering, *B.* (*a distribution. G. κοινωνίαν, a communiõ or communication. Gr.*) for the poore Saints, which are at Hierusalem.

27 It hath pleased them indeede, and their debters are they; for if the Gentiles haue partaked of their spirituall things, they ought also in carnall things to minister vnto them.

28 When I haue therefore performed this, and haue sealed them this fruit, I will go by you into Spaine.

29 And I am sure when I come vnto you, I shall come with the (*in the. Gr.*) aboundance of the blessing of the Gospel of Christ. (*blessing of Christ. L.*)

30 Also brethren I beseech you by our Lord Iesus Christ, and for the loue of the spirit, that you would striue with me (*helpe me. B. L.*) by prayers to God for me.

31 That I may be deliuered from the vnbeleeuers, *L. B. V.* (*the disobedient, G. B. S. the word ἀπειθούντων, signifieth both: the first rather, for he that beleeueth not, is disobedient, but disobdience hath not alwaies infidelitie accompaning it*) in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints.

32 That I may come vnto you with ioy, by the wil of God, & may with you be refreshed.

33 Now the Lord of peace be with you all, Amen.

2. *The*

2. *The Argument, methode, and parts.*

THe Apoſtle in this chapter, 1. finiſheth his former exhortation to the ſtrong to beare with them that are weake, to verſ. 14. 2. the peroration or concluſion of the epiſtle followeth.

1. The ſumme of the exhortation is propounded v. 1. then it is confirmed, 1. from the end, wherefore men haue receiued their gifts, which is not to pleaſe, or ſeeke themſelues, but one to ſeeke to edifie an other. 2. an other argument is taken from the example of Chriſt: and it is framed thus: we muſt be like minded vnto Chriſt, v. 5. and the end is expreſſed v. 6. But Chriſt did not ſeeke or pleaſe himſelfe, which is prooued firſt by a teſtimonie of Scripture v. 3. which is amplified by ſhewing the vſe of the Scripture in generall, which is for our learning v. 4. ſecondly he ſheweth that Chriſt was not for himſelfe but for vs, by a diſtribution, becauſe he both was a Miniſter of circumciſion to the Iewes v. 8. and he miniſtred alſo to the Gentiles, that they might praiſe God for his mercie, as he prooueth by 4. teſtimonies. v. 10. 11. 12. and then he concludeth his exhortation with an heartie deſire and wiſh, v. 13.

2. In the peroration: 1. he excuſeth his writing vnto them v. 14. to v. 22. which he doth 1. by the end of his writing, which was not to teach them, whom he knew alreadie to be full of all goodnes v. 14. but to admoniſh them v. 15. 2. by his office, which was to preach the Goſpel vnto the Gentiles, and therefore vnto them: the antecedent, namely his office and Apoſtelſhip he ſetteth forth, 1. by the end, to offer the Gentiles by their conuerſion vnto God v. 16. 2. from the efficacie of his Apoſtleſhip, in making the Gentiles obedient in word and deed v. 18. this efficacie he amplifieth, 1. by the efficient, the grace of Chriſt, v. 17. 2. the helping cauſes, ſignes and wonders v. 19. 3. by the circumſtance of the place, he had preached from Ieruſalem to Illyricum, v. 14. 4. from the difficultie, he had preached Chriſt, where they had not ſo much as heard of him v. 20. which he doth illuſtrate by the ſaying of Iſaias 52. 2. he maketh promiſe of his comming vnto them, which hath beene hitherto letted: and he giueth theſe reaſons, 1. becauſe he had filled all thoſe places with his preaching alreadie. 2. and from his deſire v. 23. 3. from the oportunitie of his iourney into Spaine v. 24. 4. then he preventeth and anſweareth an obiection, why he cannot yet come, becauſe he went to carrie the benevolence of Macedonia, and Achaia, to the poore Saints in Ieruſalem: which their benevolence he commendeth and ſetteth forth by the efficient cauſe, their voluntarie contribution v. 26. 2. *ab æquo*, from the rule of equitie, they were their debters in carnall things, ſeeing they had receiued their ſpirituall, v. 27. ſo he concludeth, that when he had finiſhed this ſervice he would come vnto them, v. 28. 5. he addeth another reaſon, *ab vtili*, from their profit, he doubteth not, but he ſhall come vnto them with abundance of bleſſing, and therefore he will haſten his comming.

3. Then he requeſteth them to pray for him v. 30. ſhewing what they ſhould pray for, namely two things, to be deliuered from the incredulous and refractorie Ie[illegible] and that his ſervice may be accepted of the Saints v. 31. and why. 1. from the end, t[illegible]e may come with ioy vnto them, 2. becauſe of his reciprocall prayer, in praying for them. v. 33.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. *Of the argument and ſcope of this chapter in generall.*

1. Some thinke that the Apoſtle doth proſequute the ſame argument, which was handled in the former chapter, touching the vſe of things indifferent, which concerned Chriſtian libertie, as *Haymo, Tolet, Martyr.*

2. Some make this difference, that in the former chapter, the Apoſtle ſhewed how the ſtrong ſhould behaue themſelues toward the weake, *in declinatione mali*, in the declining of euill, that is, avoiding of offence: now he teacheth them how to carie themſelues, *in operatione boni*, in the working of that which is good, in ſeeking the edifying one of an other: *Lyranus, Gorrhan:* But that the Apoſtle did alſo before, c. 14. 19. let vs follow theſe things, &c. *whereby one may edifie an other.*

3. But the order and coherence rather is this, the Apoſtle *transfert ad theſin*, doth draw vnto a generall doctrine, the particular rule before preſcribed, how the weak ſhould

be respected, in the observation of dayes, and difference of meates: that not onely in those things, but in all other the like infirmities, the stronger should support the weake, *Pareus:* so also *Gualter, doctrinam generaliorem subjcit de Christiana lenitate,* he now supplyeth a more generall doctrine concerning Christian lenitie: so also *Osiand.*

Quest. 2. *Whome, and wherein the strong should support the weake.*

1. *We which are strong.* 1. *Chrysostome* observeth well how the Apostle alloureth the strong, and speaketh lovingly vnto them: not onely in calling them *strong*, but *in suum ordinem eos collocavit*, he placeth them in his owne order, and this he doth, because he had seemed before somewhat sharpely to take them vp, for vsing their Christian libertie so freely without respect had vnto their weake brethren. 2. the strong δύνατοι, or mightie, are not here onely those, which were instructed concerning the indifferent vse of all meates, as *Haymo:* but such as were *plenius edocti*, more fully taught and instructed in matters of faith, *Par.* and such also as were *purioris vitæ*, more perfect and pure in life, *Origen:* for the Apostle speaketh generally of all infirmities of the brethren touching doctrine, or manners.

2. *Ought to beare.* 1. we ought *debemus, non donamus*, it is our dutie so to doe, not a gift, *Chrysost.* 2. to beare βαστάζειν, is not onely to tolerate and support their infirmities, *sed in se suscipere vt curant*, but to take them in hand to cure them, *Bulling. erigere, non contemnere*, to raise them vp, not to despise or contemne them, *gloss. interlin.* it is a metaphor taken from the fashion of building, where the pillars doe carrie the weight and burthen of the house: as the faithfull are called pillers, Reuel. 3. 12. and as it is said, that Salomon laied great stones to make the foundation of the temple, to support the rest, 1. King. 5. 17. *Hugo:* or it may be taken from the frame and constitution of a mans bodie, where the sinewes and bones are made to beare vp the flesh, and other tender parts, *Lyran.*

3. *The infirmities of the weake.* 1. The Apostle vseth two words, he saith, *not the weake, but the infirmities of the weake, vt ad maiorem commiserationem alliciat*, to draw them to greater commiseration: *Theophyl.* 2. it is a metaphor taken from children or sicke persons, which are weake, and impotent, and there is no man, but will be readie to pitie and helpe such. 3. these infirmities are not onely concerning the difference of meates, as *Haymo*, but the Apostle meaneth others also, *qui alio infirmitatis genere laborant*, which are troubled with any other kind of infirmitie, as if one be giuen to anger, to rayling, and such like: *Chrysost.* 4. but the Apostle speaketh of infirmities onely, *non hic agitur de sceleribus*, he entreateth not of great offences, as of theft, murder, and such like: for these are not to be borne with at all: *Osiand.* he meaneth not then *vitia aperta*, manifest sinnes, which are directly against the word: but onely of slippes in life and doctrine which proceed of ignorance and common infirmitie. 5. These then are the infirmities here mentioned, either concerning spirituall things, or temporall: the spirituall concerne either faith, as ignorance, error, not beeing fundamentall, or manners, as are the slippes and fayling in life and conuersation, which ouerthrow not good manners: in temporall things, there are diuerse kind of infirmities; 1. as in the state and condition, as the rich must support the necessities of the poore. 2. or in respect of the sex, the husband must beare with the wife, as the weaker vessell. 3. or of the body, such are the infirmities of sicknes, and old age, wherein the weake are also to be supported. But the two first kinds of infirmities touching faith, and manners, are specially here vnderstood, and intended by the Apostle: though it may be extended also to corporall necessities; as *Origen* inferreth, he that is richer in substance, *onus pauperioris portet*, let him beare the burthen of the poore: so also *Chrysost. si dives fueris, &c.* if thou be rich, please not thy selfe, but the poore.

Quest. 3. *Of the reasons why the weake should be supported.*

1. Christ supporteth and beareth our infirmities: no man is so perfect, *qui non in aliquo apud Deum inveniatur infirmus*, which is not in some one thing or other weak before God, and had neede to be supported of Christ: we therefore, as Christ hath borne the infirmities of vs all, so we should one beare an others infirmities, *Origen.*

2. Thou art strong, *repende Deo mercedem qui te talem fecit*, shewe thy thankefulnes to God, who hath made thee strong: and thus shalt thou doe it, if thou dost correct the infirmitie of the weake, *Chrysost.*

3. *Si condescenderis nihil damni feres*, if thou condescend to the weake, thou shalt suffer

ſer no loſſe: but if thou condeſcend not, the other is in great danger: it is no loſſe to thee, but againe to him, therefore beare with him, *Chryſoſt.*

4. *Illi non poſſunt ſe ad nos erigere*, they cannot riſe vp to vs, therefore we ſhould condeſcend, and apply our ſelues to them, *gloſſ. interlin.*

5. *Nullus eſt, qui non in ſe habeat aliquid, &c.* there is none, that hath not ſomewhat himſelfe to be ſupported: and therefore the Apoſtle ſaith, Galat. 6. *Beare one anothers burthen, Gorrhan:* therefore he that is ſtrong, wherein he is ſtrong, muſt beare with the weake, that wherein he is weake he may be ſupported likewiſe of his brother.

6. The Apoſtle alſo perſwadeth hereunto by his owne example, counting himſelfe among the number, *we which are ſtrong*, who will thinke ſcorne to beare with the weake, vnto whom S. Paul ſo great an Apoſtle vouchſafeth to condeſcend, *Gualter.*

7. This is the end why God hath giuen vnto ſome greater gifts, and more ſtrength, then vnto others, that by their ſtrength they might ſupport the weake, *Pareus.*

8. And hereunto we are perſwaded both *iure naturæ*, by the law of nature, which mooueth and ſtirreth vp men to helpe and ſuccour the weake: and *iure divino*, by the lawe of God which preſcribeth, that if our enemies aſſe ſhould lie downe vnder his burthen, we ſhould helpe him vp, Deut. 22. 4. how much more ought we to ſhewe this compaſſion to our weake brother?

Queſt. 4. *How the Apoſtle here counteth himſelfe among the ſtrong, els where maintaining himſelfe among the weake.*

The occaſion of this doubt, is mooued by *Origen* out of that place, 1. Cor. 9. v. 22. *to the weake I became as weake*, how then doth the Apoſtle here call himſelfe ſtrong: and beſide he ſeemeth to praiſe himſelfe contrarie to the ſaying of the wiſeman, Prou. 27. 2. *Let thy neighbour praiſe thee, and not thine owne mouth, &c.*

Anſw. 1. *Origen* anſweareth to the firſt doubt, that the Apoſtle in that place doth not ſay he is weake, *ſed fieri infirmum*, but that he was made or became weak: for if he had beene weake, he could not be made weake: ſo then there the Apoſtle doth but ſhew the practiſe of that which he preſcribeth here, namely, to condeſcend vnto the infirmitie of the weake, and ſo to become weake like vnto them, in ſupporting of their infirmities. 2. Neither doth the Apoſtle here praiſe himſelfe, *non pro laude propria, ſed pro rerum conſequentia*, he doth not call himſelfe ſtrong for his owne praiſe, but becauſe the matter in hand ſo required: for if the Apoſtle in modeſtie had forborne to count himſelfe among the ſtrong, who would haue preſumed of himſelfe, to be ſo ſtrong, as to take vpon him to beare others infirmities, *Origen:* this then the Apoſtle doth, *vt ad ſuum exemplum excitaret*, to ſtirre them vp, to follow his example, that they ſhould ſupport the infirmities of the weak, as he did, *Mar.*

Queſt. 5. *What it is not to pleaſe our ſelues but our neighbour, v. 1. 2.*

1. *Haymo* vnderſtandeth this of that particular inſtance, of making no difference of meates: that the ſtronger would not pleaſe himſelfe, either in eating of all meates in the preſence of the weake, or in perſwading him to do the like: but this ſenſe is too much reſtrained: for the Apoſtle ſpeaketh generally of all infirmities both touching faith and manners, as is ſhewed before q. 2. 3.

2. *Chryſoſtome* ſeemeth to interpret it of giuing content, and ſatisfying the deſire of the weake, as the rich man ſhould not pleaſe himſelfe in not giuing, *ſed placeas pauperi*, but pleaſe the poore, but this is not all the meaning: for the poore are often froward and importunate, and in ſome caſes are not to be pleaſed and contented with giuing.

3. *Origen* thinketh this to be pleaſing: when the life is without reproofe, and irreprehenſible, *vt ex eo proficiant omnes*, that others might profit by it, but this ſenſe is likewiſe particular: in neceſſarie duties, we are ſo to pleaſe in well doing: but there is an other kinde of pleaſing, that is, not offending in things indifferent.

4. Sometime for one to pleaſe himſelfe, is to ſeeke his owne glorie: as Herod pleaſed himſelfe, when the people gaue applauſe vnto him Act. 12. but it is not ſo taken here: *Bez.*

5. Not to pleaſe our ſelues, but to pleaſe our brother, is here, not *noſtro iure vti*, to vſe our owne libertie without reſpect vnto our brother: *Pellic.* but *ſatisfacere*, to content, ſatisfie, *obſecundare morem gerere, accõmodare*, to applie and accomodate our ſelues to our brother: *Vatablus, Eraſmus:* not to ſeeke that, *quod nobis proſit*, which is profitable for vs, but *quid conducat fratri*, what is beneficiall to our brother: *Ambroſe, Martyr:* not to attend

onely that, which pleaſeth our ſelues, *neglecto proximo*, with neglect and contempt of our brother, *Parens:* as many are peremptorie in vſing their libertie, hauing no reſpect at all vnto their brethren, whether they be offended or not: thus the Apoſtle elſwhere himſelfe expoundeth what it is to pleaſe men, 1. Corin. 10. 33. euen as I pleaſe all men in all things, *not ſeeking mine owne profit, but the profit of many, that they might be ſaued.*

Queſt. 6. *How farre and wherein we muſt pleaſe our neighbours.*

v. 2. *Let euerie one pleaſe his neighbour in that which is good to edifying, &c.* yet S. Paul elſewhere ſaith, *If I ſhould pleaſe men, I ſhould not be the ſeruant of Chriſt.*

To remooue this doubt, three things muſt be conſidered. 1. who are to be pleaſed. 2. wherein. 3. to what ende.

1. If I ſhould pleaſe men, that is, *incredulis & infidelibus Iudæis*, the incredulous Iewes and infidels, I ſhould not pleaſe Chriſt: for if S. Paul would haue pleaſed ſuch, he ſhould haue brought men and women bound to Ieruſalem, when he was ſent to Damaſcus, *Origen:* but we muſt ſeeke to pleaſe the brethren and beleeuers, and ſuch as are weake.

2. Neither muſt we pleaſe men in things, that are euill: as *Origen* well obſerueth, *ſi quis nos aliquid exigit agere contra iuſtitiam*, if any man would haue vs doe any thing againſt iuſtice and holineſſe, therein we ſhould not pleaſe him, *cum ergo bene agimus, & bene docemus, placemus proximo*, when we teach well, and doe well, we pleaſe our neighbour, &c. herein then appeareth the vanitie and impietie of Popiſh indulgencies, and diſpenſations, which doe often giue licenſe and libertie euen in ſuch things, as are againſt the word of God directly; as in diſpenſing with vnlawfull marriages, within the prohibited degrees, and ſuch like.

3. Now the ende which men muſt propound in pleaſing their neighbours, is in ſeeking the good, and furthering their ſalvation, *non vt laudem quærant*, not to ſeeke their owne praiſe, that men may profit by their good example, *Origen:* 1. ſo the Apoſtle ſaith, *for good*, that is, to his profit and benefit, as the Apoſtle vſeth the ſame phraſe, Rom. 8. 28. all things worke together *for the good or beſt:* ſome doe reade, in that which is good, but the words are in the originall εἰς ἀγαθὸν, to good, *Beza.* 2. and the Apoſtle addeth, *to edification*, becauſe as *Theophylact* obſerueth, that which is good, *ſi minus ſit opportune*, if it be not done in fit time and place, tendeth to deſtruction, then edification. 3. this terme of edifying is familiar with S. Paul, for the faithfull are as liuely ſtones which go to the building of Gods ſpirituall houſe: he then that offendeth his brother, and ſo remooueth ſtones fit for Gods building, deſtroyeth Gods houſe, and him will God deſtroy, 1. Cor. 2. 17. Gods houſe is deſtroyed, not onely by pulling of it downe, but alſo by not building of it vp. 4. and two wayes are our brethren edified, either by winning of them vnto Chriſt, or beeing come vnto Chriſt, when they doe ſtill encreaſe and goe forward in faith. 5. But the weake muſt not be ſo ſupported, *vt indulgentia largiore infirmos diſſolvat*, that the ſtrong doe make them more diſſolute by their indulgence, but ſo long, till either *vitium corrigit*, he amend his fault, *vel non proficit in peius*, or if he be not much amended, yet he become not worſe, *Origen:* but *ſi infirmitas eorum degeneret in pertinaciam*, if their infirmitie degenerate into ſtubbornenes, we muſt ſupport them no longer: as the Iewes or Papiſts, are not now to be counted weake, and to be borne with in their ſuperſtitious obſervation of meats and dayes, for now they erre of obſtinacie, not of infirmitie. *Par.*

Queſt. 7. *How Chriſt is ſaid not to haue pleaſed himſelfe.*

1. *Haymo* inſerteth by way of explanation, he pleaſed not himſelfe, but his father: ſo alſo *Lyranus*, and the *ordinar. gloſſ.* doe expound it by that place, Ioh. 6. *I came not to doe mine own wil, but of him that ſent me:* but then the Apoſtle had not applyed this to purpoſe, which is by the example of Chriſt, to pleaſe and not offend our weake brother.

2. Neither by *not pleaſing himſelfe*, muſt be vnderſtood, the not liking or approouing of that which he did: for ſo Chriſt alwayes pleaſed himſelfe, and ſo muſt we alſo pleaſe our ſelues, in approouing our actions done in faith: but the meaning is, *non ſeruiuit ſuis commodis*, he ſought not his owne profit: *quod noſtrum erat reſpiciens, ſuum neglexit*, reſpecting our good, he neglected his owne, *Chryſoſt.* he ſought not his owne glorie, but ſuffered reproach and infamie to promote mans ſalvation.

3. *Origen* vnderſtandeth this of Chriſts not pleaſing himſelfe, of his abaſing himſelfe, that

that whereas he thought it no robberie to be equall vnto God his father, made himſelfe of no reputation: *Chryſoſtome* addeth further, that he onely abaſed not himſelfe to become man, *ſed & conuitijs impetitus eſt*, he was railed vpon, and reuiled: but this *not pleaſing*, is better referred to Chriſts whole life, and death; that he refuſed no ſhame or ignominy while he ſought to further the worke of mans ſaluation: for he not onely tooke vpon him the forme of a ſeruant, beeing Lord of all; but beeing moſt holy, vouchſafed to eate with Publicans and ſinners: and beeing moſt chaſt, yet ſuffred a woman that had beene moſt infamous to waſh his feete: and beeing moſt innocent, was put to death with theeues and murtherers, and wicked perſons: *Martyr*.

4. But the meaning is not, *he pleaſed not himſelfe*, as though he did not with his will vndertake the work of our redemption, for he did it moſt willingly out of his exceeding great loue vnto mankind, and he laid downe his life of himſelfe: but he ſpared not his bodie, nor his name and fame for vs, ſo that he might accompliſh our ſaluation.

Queſt. 8. To what purpoſe the Apoſtle alleadgeth this ſaying out of the Pſalme: *the rebukes of them that rebuke thee, &c.*

1. This teſtimonie is alleadged out of Pſal. 69. 9. where Dauid not onely as a member of Chriſts Church complaineth of the wrongs, which he ſuſtained for Gods cauſe, but as a type and figure of Chriſt, and in his perſon he ſheweth, how beeing innocent and harmeleſſe, yet he was oppreſſed and ſlaundered as a vile and wicked perſon: and that Dauid ſpeaketh in the perſon of Chriſt, is euident by the former part of the verſe: *the zeale of thine houſe, hath deuoured mee*, which is directly applied vnto our Sauiour, Ioh. 2. and in the 5. verſe he ſaith, *I reſtored thoſe things, which I tooke not*: which is a manifeſt propheſie of Chriſt, that he ſuffred not for his owne but for the offences of others.

2. Now whereas the Apoſtles ſpeach ſeemeth to be imperfect: *but, as it is written*: where either, we may ſupplie with *Beza*, Chriſt pleaſed not himſelfe, but *others, as it is written*, or with *Eraſmus* and *Iunius* in his annotations here, the contrarie is to be ſupplied: he pleaſed not himſelfe, but diſpleaſed, or neglected himſelfe, as v. 21. following, the contrarie muſt be ſupplied: *But, as it is written*, that is, as he ſaid before, he preached not where Chriſt was named, but where he was not named, as it is written.

3. Now for the meaning of the words, what rebukes thoſe were, which fell vpon Chriſt, it is diuerſly ſcanned. 1. *Origen* vnderſtandeth theſe rebukes, which Chriſt ſuſtained, becauſe he did eate with Publicanes and ſinners: and when the woman wiped his feete with her teares, they ſaid, if he had beene a Prophet he would ſurely haue knowne what manner of woman this was, that touched him beeing a ſinner: *Haymo* giueth inſtance of that rebuke, when they called Chriſt a Samaritane, and that he had a deuil: and theſe are ſaid to be the rebuks of them that rebuke God, becauſe he that rebuked Chriſt the ſonne, rebuked the Father alſo that ſent him: ſo *Origen*, *Lyranus*: but in this ſenſe, he ſhould haue ſaid rather, the rebukes of them, that rebuke mee, fall vpon thee. 2. *Chryſoſtome* vnderſtanding the rebukes vttered vpon the croſſe, *If thou be the Sonne of God, ſaue thy ſelfe*, and he prooueth more, ſaith *Chryſoſtome*, then he promiſed, that not onely Chriſt was rayled vpon, but his Father alſo in him: but this was not to the Apoſtles purpoſe, to ſhew how God was blaſphemed in Chriſt. 3. the Greeke ſcholiaſt diuideth the time, that the blaſphemies which were in the old Teſtament vttered againſt God, were now caſt at his Sonne in the New, to ſhew, *quod nihil noui contigit*, that no new thing had happened: but neither hath the Apoſtle any ſuch purpoſe to ſhew the continual cuſtome of the wicked in blaſpheming God, and his Chriſt. 4. the ordinarie *gloſſe* vnderſtandeth it of the reputation of the word of Chriſt: *Iudæi dixerunt me peccare in te*, the Iewes ſay, that I ſinne againſt thee, in ſaying, I come to doe thy will, but they ſinne againſt thee, in not receiuing mee: and ſo the ſinnes of thoſe that ſinne againſt God fell vpon Chriſt, *quia occiſus eſt ab eis tanquam blaſphemus*, becauſe they put him to death as a blaſphemer, they beeing the blaſphemers themſelues: but the Apoſtle ſheweth not what befell Chriſt in the opinion and reputation of the world, but verily and indeed. 5. the *interlinearie gloſſe* thus interpreteth, the *blaſphemies &c.* fell vpon mee, that is, *fuerunt cauſa oppreſſionis mei*, were the cauſe of mine oppreſſion, as becauſe that Chriſt in his zeale caſt out of the Temple thoſe which prophaned it with buying and ſelling, and ſo blaſphemed God, and polluted his Sanctuarie, therefore they hated Chriſt, and perſecuted him to death: ſo alſo *Gorrhan* interpreteth this falling vpon Chriſt, of the curſe of his oppreſſion and perſecution: but this had not beene neither to the Apoſtles

purpose, who intendeth not to shew the cause of Christs suffering, but the manner and example of his patience: 6. M. *Calvin* giueth these two senses, they greeue mee no lesse, the blasphemies against thee, *quam si ego author extitissem*, then if I had beene the author of them: or, *non secus affectus fuit, &c.* he was as much affected and mooved at the blasphemies against his Father, as if they had beene against him: But the Apostles intendment is not to shew the great zeale of Christ toward his Father, but his mercifull suffering, and forbearance vsed toward men: 7. *Beza* vnderstandeth this place of Christs bearing of the reproches and other wrongs of his enemies: *nihil non pertulit, &c.* there was nothing, which he suffered not, to bring his enemies vnto God: so *Faius* by contumelies and opprobies here thinketh by the figure *Synecdoche* (when a part is put for the whole) *omnes perpessiones*, all Christs sufferings to be vnderstood, which he willingly endured, and notwithstanding the contumelies of the wicked, he omitted nothing belonging to saluation, but praied for his persecutors, &c. This was most true, yet the reason appeareth not, why mention is made, of the falling of the blasphemies against God vpon Christ: 8. Wherefore *Pet. Mar.* insisteth vpon this sense, *quicquid in te contumeliæ iacitur, quod sit omnibus omnium hominum peccatis, &c.* what contumelie soeuer was cast at God, which is by all mens sinnes whatsoeuer, I am willing to suffer for in my death: so also *Vatablus: tibi satisfeci, &c.* I satisfied thee, for the reproches wherewith they reuiled thee: 9. These two last senses I thinke best with *Pareus* to ioyne together, that Christ is set forth, as an admirable example of patience, who did not onely beare patiently the reproches and blasphemies of his enemies, and whereas they cursed him, he blessed, and praied for them: but he also satisfied the wrath of God, not onely for the blasphemers, but all other sinners, not onely of the Iewes, but of all other whatsoeuer, that should beleeue in him: so two waies we are here to behold Christ, *per antecedens*, by the antecedent, and that which goeth before, and is alreadie done and past, namely as our Redeemer, who hath suffred and satisfied for all our blasphemies and other sinnes: as also *per consequens*, by the consequent, or that, which followeth after, we must looke vnto him, as our guide and captaine, which goeth before vs in his blessed example of patience, and all other vertues.

Quest. 9. Why the Apostle saith, *Whatsoeuer is written, is written for our learning.*

1. *Chrysostome* maketh this the connexion: that like as in the old Testament it is declared how they blasphemed God the Father, so in the new they should raile vpon, and blaspheme the Sonne: and so those things are written, *ne nos illos imitemur*, that we should not imitate them herein: But it is euident by the words following, *that through patience and consolation of the Scriptures, we might haue hope*, that these things are written for our imitation: as *Theophylact* saith, *these things are written, vt ea sectemur*, that we should follow them.

2. *Lyranus*, doth vnderstand such things, as are written of Christ, to be written *ad nostram vtilitatem*, for our profit, *cuius vita, vitæ nostræ & morum est disciplina*, whose life is the rule and discipline of our life, and manners, *glosse interlin.* but not onely the things written of Christ, but whatsoeuer else is in the Scriptures written is for our instruction.

3. Some thinke that the Apostle hath not reference onely to the former Scripture cited out of the Psalme, but vnto all other allegations in this whole epistle, and therefore thus inferreth: but it is euident that the Apostle here giueth a reason of the place immediately cited before.

4. This then is the coherence: least any should thinke, that the Apostle had not fitly alleadged the former text: he sheweth the generall vse of the Scriptures: that there is nothing idlely or superfluously written: but whatsoeuer in this or any other place is expressed, is for our learning: as the Apostle saith elsewhere, 2. Tim. 3. 16. *Mar. Bucer. Par.*

Quest. 10. *How, whatsoeuer is written, is written for our learning,*

1. *Whatsoeuer is written*, wherein there is manifest difference between humane writings, and diuine; for here is nothing superfluous, but euery part thereof is for our instruction; whereas in the other, there are many idle things, and vnprofitable partes: *Martyr.*

2. *A fore time:* although this be specially vnderstood of the old Testament, because as yet the Apostolicall writings were not extant; yet it is true also of euery part of the new Testament; *quia spiritus semper sui similis*, because the spirit is alwaies like it selfe; and therefore

fore the new Teſtament beeing written by the ſame ſpirit, is profitable to the ſame endes, *Calvin:* how this place maketh againſt the old Marcionites, that condemned the old Teſtament, and againſt the new Libertines, which leaue the Scriptures, and cleaue vnto reuelations, ſee among the Controverſies following, *Controv.* 2.

For our learning. 1. The Scripture teacheth an other manner of learning, then the Philoſophers writings, which are profitable for the obtaining of humane ſcience, whereof alſo there is ſome neceſſarie vſe, but here that doctrine is ſet forth which teacheth the way vnto eternall life, Ioh. 17.3. 2. here are foure profitable vſes of the Scripture deliuered; *claritas intelligentiæ*, the clearenes of vnderſtanding by doctrine, *ſoliditas tolerantiæ*, the ſoliditie of patience, the third is *ſuavitas internæ lætitiæ*, the ſweetnes of inward ioy by conſolation, the fourth *ſecuritas obtinendæ gloriæ*, the ſecuritie of obtaining glorie by hope, *Lyran.* 3. neither are here rehearſed all the profitable parts of the Scripture, but he toucheth the principall ende, which is to confirme vs in the hope of eternall life, *Calvin:* for the Scripture is profitable to worke in vs euery good grace whatſoeuer. 4. *Origen* here obſerueth, that he which readeth the Scriptures onely, can not attaine vnto theſe profitable vſes, *ſed qui credit & intelligit*, but he which beleeueth, and vnderſtandeth them.

That thorough patience and conſolation. 1. As the doctrine of the Scripture is the foundation of the other fruits, that are reaped out of the Scripture; yet the end of doctrine is not knowledge, but the practiſe of life, vnto the which theſe three belong, *patience*, *conſolation*, *hope*. 2. *patience* is not to be broken or vanquiſhed with adverſitie, *conſolation* is to receiue comfort by Gods promiſes, whereby we are aſſured of his gratious aſſiſtance, and of an happie ende, and both theſe doe confirme our hope: hope bringeth forth patience and conſolation, as the immediate daughter of faith, and it is againe mutually confirmed, and encreaſed by them. 3. and thus doe the Scriptures worke in vs theſe three, *patience*, *conſolation*, *hope*, by examples *patience*, by the promiſes *conſolation*, and by the propoſed reward of eternall life, *hope:* and yet more generally the Scripture by foure meanes eſpecially worketh theſe things in vs: 1. by the *event*, when as *de facto*, the Scriptures doe thus reward the diligent readers of them with theſe heauenly graces. 2. by the examples of the patience and comfort of our bleſſed Sauiour, and his Apoſtles, and other holy men, which they had: whereby we truſt, beeing the members of Chriſts bodie, to be partakers of the ſame grace. 3. by the doctrine of Scripture, which teacheth vs, that our afflictions fall not out by chance, but by Gods providence, that they are not as puniſhments to the children of God, but as probations, and trialls, that God will not ſuffer vs to be tempted aboue our ſtrength, and ſuch like. 4. and by the promiſes of Gods aſſiſtance, and of eternall life.

4. Here is a difference betweene Chriſtian patience, which is alwaies ioyned with hope, and that of the Philoſophers, which had no hope of the reward.

11. Queſt. Of the Apoſtles praier, v. 5. *The God of patience and conſolation, &c.*

1. *Origen* thinketh, that he calleth the Lord the God of patience, &c. *quia Deus cum his eſt, &c.* becauſe God is with them, that haue the vertue of patience, as he is called the God of iuſtice, becauſe he is with them, that keepe iuſtice: but *Haymo* better, he is ſo called, *quia ipſe tribuit patientiam, & in illorum cordibus habitat*, becauſe he both giueth patience, and dwelleth alſo in their hearts, &c. for if *Origens* ſenſe onely ſhould be receiued, it would be preſuppoſed, that firſt there muſt be patience, and then God is induced by their patience to dwell with them.

2. Here the Apoſtle doth attribute the ſame effects vnto God, patience and conſolation, which before he gaue vnto the Scriptures, but in a diuers manner: for God is in deede the author of them, *ſed verbo, vt inſtrumento vtitur*, but he vſeth the word, as his inſtrument to worke them: as *Theophylact* ſaith, *Deum cum ſacris Scripturis vna largiri, &c.* that God together with, and by the Scriptures doth giue patience and conſolation, &c. But God is the author and giuer of patience: Philip. 1. 29. *To you it is giuen, for Chriſt, not onely to beleeue, &c. but alſo to ſuffer:* and of conſolation, 2. Cor. 4. *which comforteth vs in all our tribulations.*

3. And S. Paul hauing ſhewed before the vſe of the Scripture, now thereunto ioyneth praier, thereby ſignifying, *cum Scripturis, nobis opus eſſe precibus*, that together with the Scriptures, we had neede of praier, that God would aſſiſt vs, *Oecumen.* for if in other things a man can doe nothing without Gods aſſiſtance, much leſſe can he profit by the reading of Scrip-

Scripture without Gods direction: *Origen*, whom *Haymo* followeth, obserueth, that this was more then ordinarie prayer: Paul after the maner of the Prophets and Patriarks, whose blessings vpon their children are repeated in the Scripture, *benedictiones tribuit Romanis*, doth giue this benediction to the Romanes.

4. S. Paul wisheth that they be of one minde among themselues: where he toucheth all the causes of this concord: the author and efficient cause, God, the *materiall*, to be like minded, the *formall*, according to Christ, the *finall* cause, in the next verse, that they may with one voice praise God.

τὸ αὐτὸ φρονεῖν, *idem sapere*, to thinke the same thing. 1. which some referre onely to the affection, that euerie one *idipsum de altero sentiat*, doe thinke the same thing of an other, *Theoph. vt sit idem sensus, quod est charitatis*, that there be the same sense and opinion, which is the part of charitie, *Pellican:* so also *Beza*, that ye be mutually affected with one minde: and *Tolet* giueth this reason, because it is added, *one toward an other*, which sheweth it must be referred rather to the affection then vnderstanding. 2. *Chrysostome* applyeth it to the care, which one should haue of an others good, *vt quod pro se quisq; curat, &c.* that what euerie one is carefull of for himselfe, he should therein take care for an other. 3. *Lyranus* giueth this sense, *mecum desiderantes, &c.* that yee should be like minded vnto me in wishing one an others profit. 4. *Pareus* vnderstandeth, *consensum in fide*, a mutuall consent in faith, that they be of one iudgement and opinion concerning the vse of indifferent things, and other matters in question. 5. But I rather with *Haymo* referre it both to the consenting in iudgement, and concord in affection, *vt vnum sentiatis de fide, spe, & charitate*, that they be of one sense and iudgement concerning faith, hope, and charitie.

5. But the Apostle seemeth to wish a thing impossible, that there should be such a generall consent in iudgement, seeing that all men haue not the same gifts, and S. Paul saith, *there must be heresies*, 1. Cor. 11. 19. *Ans.* 1. Though God suffer heresies to be, which are raised by Satans malice against the truth; yet among the true members of the Church, there may and ought to be, one iudgement in the truth. 2. and though some difference in matters indifferent may be found in the true Church of Christ; yet this letteth not, but that in the chiefe articles of faith, and in fundamentall points, there should be an agreement, and consent.

6. The Apostle adding, *according to Iesus Christ*, sheweth a difference of concord: *alia quædam dilectio est*, there is an other kind of loue, then in Christ: and *Origen* well saith, *posset fieri, vt in malitia aliqui vnanimiter consentirent, & vnum saperent in peius:* it may be, that some in malice may consent with one mind, and be of one iudgement to the worse, &c.

12. Quest. *Of the end of concord, which is to glorifie God the father of our Lord Iesus.*

1. The ende of our concord is to glorifie God: and this concord consisteth both of the consent in heart and minde, ond in the agreement in outward profession, which the Apostle here ioyneth together; *that with one minde, and one mouth ye may glorifie God:* as S. Paul putteth them together, Rom. 10. 10. with the heart man beleeueth vnto righteousnes, and with the mouth he confesseth to saluation.

2. He saith not, *vt cantu & boatu in templis glorificetis Deum*, that you glorifie God with roaring and singing in Churches, as they doe in Poperie, for there is a consent onely of voice without any agreement in heart: *Pellican.*

3. And seeing God is onely glorified, where there is concord; it sheweth that by discord Gods glorie is hindred, both in themselues, because their praiers vnto God want their due effect, and in others, which by their dissentions take occasion to blaspheme, and speake euill of God.

4. The Apostle addeth, *God, and the father of our Lord Iesus Christ, &c.* 1. He is the father of Christ both as he is God, in his eternall generation, and as man in his generation in time, as he was borne of the virgin Marie, but he is Christs God, onely as he is man: *Haymo.* 2. this clause is added by way of limitation, to distinguish the true God from the false gods of the heathen, and by way of explanation, that they must worship one God, not as in the old Testament, when as the doctrine of the Trinitie was not yet manifested, but now as the father of Christ: so they must glorifie one God, not according to the prescript rule of the law, but after the rule of the Gospel: *Tolet.* 3. and hereby we are giuen to vnderstand, that God can not otherwise be glorified, then as the father of Iesus Christ, for

without

without him nothing is acceptable vnto God.

13. Queſt. Of the meaning of the 7. v. *Receiue ye one an other, as Chriſt receiued vs, &c.*

1. By *receiuing*, the Apoſtle vnderſtandeth bearing, helping one an other, iudging charitably one of an other, both the ſtrong not to deſpiſe the weake, nor the weake to iudge or thinke hardly of the ſtrong.

2. *As Chriſt, &c.* This note of ſimilitude *as*, ſheweth not an equalitie in like degree, but the qualitie of the thing, that it be done in truth and ſinceritie: as Ioh. 17. Chriſt ſaith, *that they may be one, as we are one, &c.* there may be a likenes in the qualitie and manner, though a difference remaine in the proportion and degree: and therefore *Socinus* cavill is ſoone anſwered, that Chriſt did not ſatisfie for vs by his death, becauſe we are here willed to receiue one an other, as he receiued vs: but we in receiuing one an other doe not ſatisfie one for an other: for Chriſt hath receiued vs, in a farre more excellent manner, then we can one receiue an other.

3. *As Chriſt receiued vs:* not onely in taking our nature vpon him, *Lyran.* but in bearing our ſinnes, and in offering himſelfe vnto death for vs: *Origen* reſtraineth it to this particular point in queſtion, concerning meates, that we ſhould iudge none to be vncleane, and therefore to be refuſed; as Chriſt refuſed not vs for the vncleannes of ſinne: but the ſenſe is more generall: and the Apoſtle hath ſpeciall reference to the vnitie betweene Gentiles and Iewes, that one ſhould receiue an other, ſeeing Chriſt made no difference betweene them, but died for both.

4. *To the glorie of God.* 1. *Chryſoſtome* and *Theophylact* doe ioyne this with the former clauſe, that we ſhould one receiue an other to the glorie of God: but *Origen* better coupleth it with the latter part, as *Chriſt receiued vs, &c. Calvin, Tolet*, ioyne it vnto both clauſes, but it agreeth better with the latter, *Beza.* 2. *Martyr* vnderſtandeth it of the glorie of God, which Chriſt propounded to himſelfe in receiuing vs: *Origen* of the effect which followeth, that we beeing receiued by Chriſt, ſhould by our life glorifie God: but it is better vnderſtood of the glorie of God, *cuius nos facit participes*, whereof he maketh vs partakers, *Parens:* he hath receiued vs, *vt nos faceret immortales*, to make vs likewiſe immortall: *gloſſ. interlin.* 3. and herein the Apoſtle ſheweth the excellencie of that benefit, which we receiue by Chriſt: he receiued vs beeing enemies, much more ſhould we receiue our brethren: he receiued vs to euerlaſting glorie, much more ſhould we receiue our brethren vnto concord and peace: ſo this our receiuing one of an other, is nothing to the greatnes of this benefit in Chriſt, who hath receiued vs to a farre more excellent ſtate, then we can one receiue an other.

14. Queſt. *How Chriſt is ſaid to haue beene the Miniſter of circumciſion*, v. 8.

1. *Origen* vnderſtandeth this of the circumciſion, which Chriſt tooke in his fleſh, *vt noſceretur ex ſemine Abrahæ veniens, &c.* that it might be knowne, that he came of the ſeede of Abraham, to whome the promiſe was made, that in his ſeede all the nations of the world ſhould be bleſſed: and beſide the Apoſtle inſinuateth hereby, that the Gentiles ſhould not iudge the Iewes for obſerving the ceremonies of the law, ſeeing Chriſt was in his fleſh made the miniſter of circumciſion. *Chryſoſtome* following the ſame ſenſe, giueth an other reaſon, why Chriſt was circumciſed, *vt totam legem impleret*, that he might fulfill the whole law for vs, and ſo appeaſe his fathers wrath, and deliuer vs from the curſe of the law: But in this ſenſe Chriſt can not properly be ſaid actiuely to be the miniſter of circumciſion, which was rather miniſtred to him, when he was circumciſed.

2. *Origen* hath an other ſenſe, vnderſtanding it of ſpirituall circumciſion, which is in the heart, according to that ſaying of S. Paul, Rom. 2. 29. *the circumciſion is of the heart, in the ſpirit, not in the letter:* and *Haymo* following this ſenſe, applieth it to the ſpirituall circumciſion, which concurreth with baptiſme: of the which S. Paul ſpeaketh, Coloſ. 2. 11. *In whom alſo ye are circumciſed, with circumciſion made without hands, by putting off the ſinnefull bodie of the fleſh, &c. in that ye are buried with him through baptiſme:* thus alſo *Iunius* in his *parall.* But this ſpirituall circumciſion, is not peculiar to the Iewes, but common alſo to the beleeuing Gentiles: whereas the Apoſtle ſpeaketh here of the prioritie and prerogatiue of the Iewes.

3. *Haymo* hath alſo an other interpretation, that Chriſt is ſaid to be the miniſter of circumciſion,

cumcision, because before the time of his incarnation, he beeing the word of his father, did minister circumcision to the Israelites, *eam dando & præcipiendo*, by giuing, and commanding it vnto them to be obserued: this sense *Faius* misliketh not, *lex ipsa per Christum in monte data est*, the law was giuen by Christ in the mount. But it is euident, that the Apostle speaketh here of Christ come in the flesh, to confirme the promises made to the fathers.

4. Wherefore by circumcision here, the circumcised Iewes are vnderstood, by the figure called a *metonymie*, the adiunct beeing taken for the subiect: as c.4.12. Abraham is called the father of the circumcision: and Gal. 2. 8. Peter is saide to haue the Apostleship of the circumcision: and yet withall it sheweth that Christ did submit himselfe to the whole law, and to the ceremonies thereof; as Gal. 4. 4. *he is said to be made vnder the law*: thus *Calvin, Martyr, Beza, Gualter, Lyran, Tolet, Parem*, with many other expositors: and this sense best agreeth with the Apostles purpose, who prooueth that distributiuely, and in parts, which before he affirmed, how Christ had receiued all to the glorie of the father: which first he sheweth to haue beene performed in Christs owne person to the Iewes, and afterward to the Gentiles: this then is the meaning of the words.

The Minister. 1. which sheweth the great humilitie of Christ, that he refused no ministerie nor seruice, to doe good to his nation: as he saith himselfe in the Gospel, *that he came not to be ministred, but to minister:* and in the same sense, S. Paul saith, Phil. 1. that he tooke vpon him the forme of a seruant. 2. and this ministrie consisted not onely in his preaching, though therein he watched with all diligence, but in all other ministeries in the flesh, his incarnation, passion, resurrection, because he came to fulfill the promises made to the fathers. 3. and he specially laboured, and ministred in preaching the word: teaching vs wherein the ministerie of the word consisteth, not in a bare naked title, or in ceremonies, solemnities, processions, as the Papall priesthood and ministerie is chiefly busied in such things, but in teaching, and exhorting, wherein our blessed Sauiour laboured most faithfully: and thereunto watched by three meanes especially, prayer vnto God, holines of life, and by the power of miracles.

Of the circumcision: that is, of the circumcised Iewes: to whome he both preached himselfe, saying, he was sent onely to the lost sheepe of Israel: and also gaue a charge to his Apostles, and disciples, onely to preach to the Iewes, not to the Gentiles: and though Christ preached also in the coasts of the Samaritans, yet that was not vsuall, but onely by the way, and somewhat extraordinarily, to make a way for the calling of the Gentiles: for otherwise, his chiefest aboad was in Iewrie.

For the truth of God, &c. 1. that is, that God might appeare to be true in his promises made vnto the fathers concerning the Messiah, whome he promised to send: so it was not for any merit in the Iewes, that Christ was first sent vnto them, but that the promises of God might be fulfilled. 2. yet in a diuers manner: he preached to the Iewes in his owne person, to the Gentiles by his Apostles: the Iewes had promises made to the fathers, which were to be performed, *quasi ex debito*, as it were of debt, not in regard of the Iewes, to whome God was not endebted, but of the truth of God, with whome it is iust to performe that which he promised, *Lyran.* but the Gentiles were called of Gods mercie onely without any such promise, which though it were made *de gentibus*, of and concerning the Gentiles and their vocation, yet it was not made *gentibus*, to the Gentiles, as the promises were made to the fathers, *Parem.*

Thus our blessed Sauiour is set forth vnto vs, *vt minister humilis*, as an humble minister, *magister vtilis*, a profitable master; because it is added, *for the truth:* and *amicus stabilis*, a stable and faithfull friend, to confirme the promises, *Gorrhan.*

15. Quest. *Of the vocation and calling of the Gentiles, why it is said to be of mercie, and of the Iewes, in truth.*

v. 9. *And let the Gentiles praise God, &c.* This naming and mentioning of the Gentiles sheweth that the other part must be vnderstood of the Iewes, that Christ was first a minister vnto them: *Iunius* in his *parallels* thinketh, that Christ was a Minister of the spirituall circumcision spoken of by S. Paul, Colos. 2.11. both vnto Iewes and Gentiles, and that S. Paul doth not expressely speake of the Iewes, though first he shew how Christ receiued them, because partly that needed no proofe, as the assumption of the Gentiles did, and partly it may be vnderstood, by the other part of the distribution concerning the Gentiles: but

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it is better, as is shewed in the former question, by circumcision to vnderstand the circumcised nation of the Iewes, and so both partes of the distribution are made more euident.

For his mercie: It was Gods mercie also to make those gracious promises to the Iewes: but because no promise was made to the Gentiles, but concerning them: neither are the promises concerning them so frequent in the Prophets, as those made to the Iewes: therefore the Apostle doth vnto the Iewes ascribe the veritie of Gods promises, and to the Gentiles mercie: so *Hierome* well obserueth this difference vpon these words, Psal. 85. 11. *Mercie and truth are met: Iudæis repromissum est, quod veniet Salvator, nobis ex Gentibus, non est repromissum, &c.* It was promised to the Iewes, that the Sauiour should come, but to vs of the Gentiles it was not promised, therefore it was mercie onely in the people of the Gentiles, and truth in the people of the Iewes, because that came which was promised, &c. so the Apostle excludeth the Gentiles from the promises, *they were straungers from the covenant of promise:* and this difference *Gualter* well obserueth in that place, Micah. c. 7. 20. *Thou wilt performe thy truth to Iacob, and thy mercie to Abraham:* it was mercie, in making the first gracious truth and graunt to Abraham, and to his seede, and then truth, in performing the promises to Iacob, made to his father Abraham.

Yet these two, truth and mercie, are not so to be distinguished, as the one should be without the other: for the calling of the Iewes, as it was in truth, so was it of mercie: and the vocation of the Gentiles, as it was of mercie, so also in truth: for the truth of the Propheties, and predictions made concerning the Gentiles, was to take place: but mercie is ascribed to the Gentiles, *quia magis apparet in conuersione Gentium*, because it appeared more in the conuersion of the Gentiles, to whom no promises were made at all: *Gorrhan:* This is vsuall in the Apostles distributions, onely to distinguish the partes according to diuerse degrees of more or lesse, not that one member altogether excludeth the other, as specially appeareth in these two places, c. 4. 25. *Christ died for our sinnes, and rose againe for our iustification:* and c. 10. 10. *With the heart man beleeueth vnto righteousnesse, and with the mouth he confesseth to salvation.*

Thus the Iewes and Gentiles are made equall in their calling, and assuming to Christ, both beeing so assumed of mercie, that all envie and dissention might be taken away, and both of them provoked to praise God for his mercie.

Quest. 16. *Of the places of Scripture, produced by the Apostle to proove the calling of the Gentiles.*

v. 9. 10. 11. 12.

v. 9. *I will confesse thee among the Gentiles:* 1. This cannot be vnderstood of the person of Dauid, for he made this song a little before his death, as appeareth 2. Sam. 22. when God had deliuered him from all his enemies; he could not then in his owne person set forth the praise of God among the Gentiles in his graue. 2. *Iunius* in his parallels, thinketh that Dauid speaketh this of himselfe, but vnder the person of Christ, that he in him, which should come of his seed, as one of his faithfull members, should set forth the praises of God among the Gentiles: as Levi is said Heb. 7. to haue beene tithed in Abraham. 3. *Pet. Mar.* vnderstandeth the bodie of Christ, the Church of God, in whose person Dauid speaketh: 4. rather Dauid speaketh here in the person of Christ, who in his members doth continually set forth the praises of God among the Gentiles: *filius Dei laudat patrem per ora & opera Gentium*, the Sonne praiseth the Father by the mouthes and workes of the Gentiles: *Haymo:* and because *facit confiteri*, he maketh them confesse vnto the praise of God. 5. so first here the *consequent* is prooued by the *antecedent:* because God cannot be praised, *nisi in cœtu fidelium*, but in the congregation of the faithfull, *Calvin:* the Gentiles cannot please God, vnlesse they first should become the people of God: and then the force of the argument lieth in this prediction and promise made by Dauid, which must be fulfilled: but Dauid promiseth that the Gentiles, when they are called, shall praise God, therefore they shall be called.

v. 10. *Reioyce yee Gentiles with his people:* 1. some thinke this place to be taken out of Psalme 67. 5. *Let the people praise thee O God, &c. Calvin, Gualter:* but there the other words, *with thy people*, are not found: *Thomas*, as *Erasmus* obserueth well, will haue it cited out of the 25. of Isay: but it is euident to be found Deuter. 32. 43. *Yee nations praise his people, or reioyce with his people.* 2. But the Iewes will obiect,

that the Apostle doth not cite that place aright: for the words in the Hebrew are, *praise yee nations his people*, not *with his people*, or, *and his people*. *Answ.* This place must either be read thus, *praise ye Gentiles his people*, or *ye Gentiles his people praise him*, or *ye Gentiles with his people*, *&c.* the first is not so fit, for Moses in that song doth reproue the people of Israel, and threatneth, that for their disobedience they shall be cast off, v.21. *I will moone them to iealousie with those, which are no people:* and therefore it is not like, that Moses would bid the Gentiles praise the people, whome he had dispraised himselfe, *Iun.* and yet this reading beeing admitted, the Gentiles could not praise the people of God, but they must praise their God also, and God could they not praise and honour, vnlesse they were first called to the knowledge of his name: the second reading doth manifestly make the Gentiles the people of God, as it were excluding the Iewes: therefore the third is fittest, ioyning both Gentiles and Iewes together in the praising of God: the Apostle addeth the word μετὰ, *with*, for better explanation, following the Septuagint. 3. Againe, whereas the Iewes obiect, that the people of God in the Scriptures, are sometime expressed by the name of *goi*, a nation, as Isa. 1. 4. *a sinnefull nation, a people laden with iniquitie:* We answer, that so it can not be here, because the nations are called to reioyce with the people of God, where the nations are manifestly distinguished from the people of God: and though the word *goi*, in the singular, *a nation*, doe sometime signifie the Iewes, yet in the plurall, *goiym*, *nations*, it signifieth the Gentiles. 4. And herein lieth the force of this argument. 1. the consequent is prooued by the antecedent; by their ioy, is inferred their partaking of the grace and knowledge of God, for the which they ioy, *Par.* 2. and further hereby is signified, that they shall be associate to the people of God, and be ioyned with them in the seruice of God, *Faius.* 3. nay by their zeale of Gods glorie, and earnest reioycing, they shall prouoke the Iewes to emulation, *Martyr.* 4. and beside, hereby is insinuated the mercie, which the Gentiles shall receiue: for the more free the benefit is, the greater cause there is of reioycing: *Tolet.*

v. 11. *Praise the Lord all ye Gentiles, and magnifie him all ye people*, Psal. 127. 1. 1. *Haymo* in the first place vnderstandeth the nations, in the second the people of God, that they should reioyce *de salute fratrum*, for the saluation of their brethren: *quia auxit Deus numerum plebis*, because God hath encreased the number of his people, by adding to the Gentiles: *glosse interlin.* and *Gorrhan* yeeldeth this reason, because a people is defined to be *rationabilis hominum cœtus iuris consensu, & vtilitatis communione sociatus*, a reasonable companie of men consociate together by the consent of a law, and communitie of profit, and such were the Iewes, &c. But such also were the Gentiles, that had their lawes and common societies: therefore it is not necessarie to make here this distinction. 2. It sufficeth that this note of vniuersalitie *all*, comprehendeth both Iewes and Gentiles, that they should praise God for his mercie and truth, in extending his louing kindnes to the Gentiles, and in performing his promises made vnto the Fathers: *Calvin:* 3. and herein consisteth the force of the argument, the Gentiles are willed by the Prophet to praise God, which they could not doe without the knowledge of God: *at non frustra inbentur*, but they are not willed or commanded to praise God in vaine: therefore they should praise God, and consequently should obtaine mercie, for the which God is to be praised. 4. *Chrysostome* giueth two reasons, why the Apostle here alleadgeth so many testimonies to prooue the vocation of the Gentiles, and to suppresse the insolencie of the Iewes, not to dispise the Gentiles, *videns ab omnibus illos Prophetis vocari*, seeing they were called and named by all the Prophets: the other, to teach the Gentiles modestie and humilitie, seeing they were called onely of grace and mercie.

v. 12. *There shall be a roote of Iesse, &c.* this testimonie is cited out of the Prophecie of Isai. c. 11. 10. but somewhat diuersly from the originall, for both as *Origen* obserueth some things are omitted, which the Prophet hath, as in the beginning of the verse, these words, *in that day*, and in the end, *his rest shall be glorious*, which words were not necessarie to the Apostles purpose: and beside in the rest, he followeth the translation of the Septuagint, as he doth vsually, as *Origin* noteth, but when either *minus necessaria videbuntur*, the things interpreted by the Septuagint, seeme to be not greatly necessarie, or when *sensibus Scripturæ vti vult magis, quàm verbis interpretum*, he followeth the sense of the Scripture, rather then the words of the interpreters: so in these two cases the Apostle leaueth the

the Septuagint, when either they adde any thing ſuperfluouſly, not in the originall, or doe leaue the ſenſe of the Scripture. 2. But in this place S. Paul refuſeth not the interpretation of the Septuagint, becauſe they retaine the ſenſe, though they read not the words: whereas the *originall* readeth, *he ſhall ſtand vp, as a ſigne to the people*, the Septuagint render, *he ſhall riſe vp to raigne ouer the Gentiles*: in the ſame ſenſe, *quia ſub vexillo principis agat populus*, becauſe the people doe gather vnder the enſigne of the Prince, *Beza, Eraſmus:* and whereas in the Hebrew text it is ſaid, *they ſhall ſeeke vnto him*, the Septuagint read, they ſhall truſt in him: *ſperant qui concurrunt ad aliquem*, for they hope, which runne vnto any to aske, *Eraſ.* and no man ſeeketh that, *de cuius inuentione deſperet*, of the finding whereof he doubteth. 3. *A roote of Ieſſe.* 1. *Origen* interpreteth this name to ſignifie, *eſt mihi*, he is vnto me, which he maketh to be the name of Chriſt, and to ſignifie his eternitie, as the Lord ſaide to Moſes, *I am* hath ſent thee, Exod. 3. but in the originall the proper name is *Iſhai*, which ſignifieth, *vir meus*, my man or husband, which the Greekes turne into the name *Ieſſe*. 2. *Haymo* giueth this for one ſenſe, that Chriſt is this roote of *Ieſſe*, that he which in reſpect of his humanitie came of the ſtocke of Ieſſe, he was in reſpect of his diuinitie, *creator & radix Ieſſe*, the creator and roote of Ieſſe himſelfe: this ſenſe followeth *Gualter*, that this roote of Ieſſe was Chriſt himſelfe, the roote, foundation, and cauſe of all the fauours, which God beſtowed vpon that familie: but Ieſſe rather is the roote and ſtocke himſelfe, and Chriſt as a graffe ſhould grow out of his roote, as the Prophet himſelfe ſheweth, c.11.1. or to ſpeake more directly, *Ieſſe* was as the roote, Dauid as the tree out of that roote, Marie as a branch of that tree, and Chriſt as a budde of that branch, *Haymo*. 4. and it is called a roote, becauſe then that familie was obſcure, when Chriſt ſprang vp out of it, as the roote of the tree lieth hid in the earth: and *Ieſſe* is named rather then Dauid, becauſe the kingdome of Dauid was then ceaſed, onely the familie of Ieſſe ſtill remained.

17. Queſt. Of the Apoſtles prayer, v.13. *The God of hope fill you with all ioy and peace, &c.*

The God of peace. 1. *Origen* noteth that the Apoſtle by occaſion of the next words before, *in him ſhall the Gentiles hope*, ſaith here, *the God of hope:* if it had beene ſaid before, *in whome the Gentiles ſhall beleeue*, he would haue ſaid here, *the God of faith, or beleefe:* thus the Apoſtle doth inferre one thing out of an other, that the whole epiſtle may ſeeme to be linked together with a golden chaine: ſo before v. 4. hauing ſaid, *that by patience and conſolation of the Scriptures we might haue hope*, he addeth in the next verſe, *the God of patience and conſolation giue you, that ye be like minded, &c.* 2. He is called the God of hope, both *obiectiuè*, becauſe he is the onely obiect of our hope, as 1. Tim.6.17. rich men are charged not to put their truſt in vncertaine riches, but *in the liuing God*; and *effectiuè*, becauſe God onely is the author and worker of hope in vs: 1. Pet. 1. 4. *which hath begotten vs to a liuely hope, &c.*

Fill you with all ioy, and peace. 1. *Origen* mooueth a queſtion, how the Apoſtle ſhould wiſh vnto them all ioy, ſeeing he himſelfe did know but in part, and propheſie in part: and he maketh this anſwer, that then a man is filled with all peace, *ſi in plenitudine crediderit Trinitatis*, when he beleeueth in the fulneſſe of the Trinitie, beeing by faith in Chriſts blood, reconciled to God the father, and ioyned to the holy Ghoſt, beeing purged from his ſinnes. 2. but by all ioy and peace, the Apoſtle meaneth rather, ſolid and perfect ioy, which alwaies remaineth: it can neuer be taken from them, it endureth all times: as the Apoſtle ſaith, Philip. 4. 4. *Reioyce alwaies in the Lord, and againe I ſay reioyce.* 3. and here the Apoſtle alludeth to that former ſaying, c.14.17. *The kingdome of God is not meate and drinke, but righteouſnes, ioy, and peace:* and ſo here he wiſheth the ſame things, *true ioy*, which ariſeth of a conſcience iuſtified by faith, and peace both in their owne conſcience, and with their brethren, that there be no longer any variance or diſſenſion among them: and then he addeth, *in beleeuing:* 1. whereby he ſignifieth the righteouſnes of faith, which is the cauſe of the other two, ioy and peace. 2. ſome vnderſtand it otherwiſe, *gaudium de ſuſcepta fide*, ioy for the faith receiued, *Tolet.* 3. *Haymo* thus, *vt credentes, &c. ſitis pacifici*, that beleeuing in Chriſt, who hath reconciled vs, ye may be at peace among your ſelues: but the firſt ſenſe is the beſt: to ſhew that faith is *vinculum concordiæ*, the bond of peace, *Calvin.* 4. ſo here he wiſheth theſe three graces, ioy in our ſelues, peace toward our brethren, and faith toward God: with theſe three the minde is filled; *gau-*

dio concupiſcibilis, pace iraſcibilis, fide rationalis, the concupiſcible or deſiring facultie of the minde with ioy, the *iraſcible, angrie,* or incenſing facultie with peace, the *reaſonable* with faith. *Gorrhan.*

That ye may abound in hope. 1. He ſimply doth not wiſh vnto them hope, but to abound in hope: that like as if one abound in treaſure, he may draw out thence for all occaſions; ſo this abounding hope ſerueth for all neceſſitie. 2. ſome by this abounding in hope, vnderſtand the hoping for of all things needefull both for the bodie and ſoule, as if a Chriſtian doe want money wherewith to maintaine himſelfe, *iubetur ſperare,* he is bid to truſt in God; and though he ſee nothing in himſelfe but ſinne, yet he is bid alſo to hope for ſaluation, *Pellican.* but it rather ſignifieth the certentie of hope, *de vita æterna habenda,* of hauing, and enioying eternall life, *gloſſ. ordin.* 3. and this is put after ioy and peace in faith, becauſe where the peace of conſcience iuſtified by faith is not, there is no hope, but plaine deſperation: for faith is the ground of things hoped for, Hebr. 11.1. and hope is put in the laſt place, becauſe it is *tanquam ſignaculum,* as the ſeale of all other Chriſtian vertues, which maketh ſure our ſaluation, *Par.*

Through the power of the holy Ghoſt, &c. 1. *Chryſoſtomes* gloſſe is here to be taken heed of, that the Apoſtle ſaith not ſimply, *by the holy Ghoſt, ſed ſi ſimul, & quæ noſtra ſunt attulerimus,* but if we bring ſomewhat of our owne, as if we beleeue, and abound in good works, that we ſhall draw vnto vs the ſpirit: if we haue good workes, we ſhall alſo haue the ſpirit, and if we haue the ſpirit, we ſhall alſo haue good works, that is, encreaſe and goe forward in them: to this purpoſe *Chryſoſtome:* as though we could doe any good works at all without the ſpirit: as the Apoſtle ſaith, *Euery good giuing, &c. commeth downe from the father of lights,* Iam. 1.17. 2. The vulgar Latine readeth, *in the vertue of the holy Ghoſt:* which the *ordinarie gloſſe* interpreteth, *in fortitudine bonæ operationis,* that ye abound in the ſtrength of good works, which are wrought by the ſpirit. *Lyranus* vnderſtandeth by abounding, *cumulum meritorum,* the heape of merits, which are principally the worke of the ſpirit. *Tolet* interpreteth this abounding in the vertue of the ſpirit, of encreaſing in the graces and gifts of the ſpirit: but in the originall, though the words are ἐν δυνάμει *in the vertue,* yet there is no coniunction, as the Latin readeth, *in the hope, and in the vertue:* but thus, *that ye abound in hope, in the vertue, &c.* which is better interpreted by the vertue, or power of the holy Ghoſt, as the *Syrian* interpreter readeth it; ſo alſo *Vatablus,* giuing this annotation vpon it; which hope *concipitur in nobis per potentiam, &c.* is conceiued in vs by the power of the holy Ghoſt: ſo alſo *Origen,* if he which beleeueth, *virtute ſpiritus ſancti munitur,* be armed by the ſtrength of the ſpirit, he is ſure to haue the fulneſſe of ioy and peace: likewiſe *Haymo,* though he read, *in virtute,* in vertue, as *Origen* doth, yet he interpreteth it *per virtutem,* by the vertue and power: the ſame ſenſe followeth *Chryſoſtome, erit hæc ex ſpiritu ſancto,* this is of the ſpirit: and *Theophylact, ſpes iſta à ſpiritu ſancto ſtabilitur,* this hope is eſtabliſhed by the ſpirit: thus alſo *Beza, Martyr, Pareus, Oſiander:* ſome by this vertue of the ſpirit, vnderſtand charitie, which is ſhedde abroad in our hearts by the ſpirit: but faith not charitie, is the meanes to worke this peace and ioy in vs. 3. So euery way here is fulnes; in the *giuer,* the God of hope fill you; in *the gift,* with all ioy; in *the ende,* that you may abound; in the *manner,* by the power of the holy Ghoſt. *Gorrh.*

18. Queſt. *Why the Apoſtle doth thus inſinuate himſelfe, that he was perſwaded of the Romanes, that they had ſuch excellent gifts.*

v. 14. *I am perſwaded.* 1. Two reaſons may be yeelded, why the Apoſtle giueth this ſingular commendation of the Romanes; one is, as *Chryſoſtome* ſaith, *quia ſermonem multis locis aſperiorem ferebat, &c.* becauſe he had in diuers places ſpoken ſharply vnto them, he now vſeth this inſinuation, to qualifie his former aſperitie, leaſt they might thinke, that he thought them all to be very rude and ſimple: an other is, as the *ordinarie gloſſe* ſupplieth out of *Ambroſe, per hanc laudem prouocat ad meliora,* by this praiſing of them, he prouoketh and ſtirreth them vp more vnto goodnes. 2. he is perſwaded himſelfe, he ſaith not, *audiui,* I haue heard it of others, but he himſelfe knew theſe things to be in them, by their fruits: there are two kinds of perſwaſion, one is an *infallible* perſwaſion, which the faithfull haue of themſelues, the other is a *probable* perſwaſion, which they haue of others. 3. and he ſaith, *I my ſelfe,* as it were making them equall vnto himſelfe: that he had not all knowledge,

ledge, but that they alſo therein abounded. 4. and thus the Apoſtle wiſely as he beganne with their commendation, that their faith was publiſhed thoroughout the world, c. 1. 8. ſo he endeth with the ſame: and ſo like a wiſe Orator, as he firſt inſinuated himſelfe into their affection, ſo he leaueth with their good will and liking.

2. The things, which he commendeth them for, are 1. goodnes, ἀγαθωσύνη, which the Latine tranſlation readeth, *dilection*, loue, as though he had read ἀγαπωσύνη, as *Eraſmus* obſerueth, but as *Beza* acknowledgeth, no ſuch Greeke word is to be found: ſo they which follow the Latine interpreter, as *Lyran. Gorrhan, Tolet*, vnderſtand it of goodnes, gentlenes, a good charitable opinion, which one hath of an other: but it rather ſignifieth as *Chryſoſtome* noteth, *vniverſalem virtutem*, an vniuerſall vertue, a generall goodnes, including the other alſo. 2. The next gift wherein they abounded, was all knowledge: which muſt be reſtrained to matters of faith, as *Lyranus* noteth: for other curious and vnneceſſarie knowledge the Apoſtle would not commend them: this the Apoſtle addeth, becauſe their good inclination in themſelues was not ſufficient, if they had not knowledge to vſe it. 3. then followeth the third, that they were able one to admoniſh an other: he acknowledgeth them to be *todidem Magiſtros*, ſo many Maſters, that had not need to be taught, but were able to inſtruct and admoniſh one an other: ſo theſe two things are required in him, that ſhould admoniſh an other, *knowledge*, that he be not ignorant, what and whereof to admoniſh them, and *goodnes*, that he be not culpable in himſelfe, in that, wherein he would admoniſh an other: for he that is the inſtructer of an other, muſt edifie him, *verbo & exemplo*, by the word of knowledge, and example of life.

Queſt. 19. *Whether Saint Paul doe truely giue this commendation vnto the Romans.*

This doubt is mooued, both becauſe the Apoſtle in the former chapter had found fault with the Romans, that ſome of them were weake in faith, and iudged the reſt in the eating of meates, and they which were ſtronger in iudgement deſpiſed them, which were weake: as alſo becauſe none in this life can attaine vnto ſuch perfection, to be filled with all knowledge and goodnes, as he ſaith alſo of the Corinthians, *that they were made rich in him in all kind of ſpeach, and all kind of knowledge*, 1. Cor. 1. 5. ſeeing the Apoſtle confeſſeth of himſelfe, 1. Cor. 13. 9. *We know in part, and prophecie in part.*

Anſ. 1. To the firſt part of this obiection, the anſwer is, that although there were ſome weake and ignorant among the Romans, and not ſufficiently inſtructed concerning the vſe of Chriſtian libertie: yet there were others which indeed were well grounded in knowledge, and excelled in goodneſſe, and of theſe the Apoſtle giueth this teſtimonie: as the *ordinarie gloſſe* well obſerueth, in that the Apoſtle ſaith, *that yee are able to admoniſh an other*: where, *admonet perfectiores de correctione minorum*, he admoniſheth thoſe, which are perfect, of the correcting and inſtructing of the weaker ſort. 2. To the ſecond part *Origen* maketh this anſwer: that Saint Paul and others like vnto him, *ad comparationem cæterorum perfecti dicuntur*, are ſaid to be perfect in compariſon of others: *ad illam vero perfectionem, quæ in cœleſtibus eſt ordinibus, &c.* but in reſpect of that perfection, which is among the heauenly orders, no man can be ſaid here to be perfect: So where Saint Paul ſaith, Phil. 3. 12. *Not as though I were atteined vnto it, or were alreadie perfect*: *ad illam apicem cælestis perfectionis, &c.* he writeth thus looking vnto that high point of celeſtiall perfection: but where afterward in the ſame place, verſ. 15. he ſaith, *let vs therefore, as many as are perfect, be thus minded, ad humanæ tantum perfectionis reſpicit gradum*, he hath reſpect onely to the degree of humane perfection.

Origen further doth illuſtrate this thing in this manner: *ſicut in puerilibus ſtudijs, &c.* like as in the learning of children, in reſpect of thoſe which are newly entred, *Magiſter ipſe literarius appellatur perfectus*, the Maſter that teacheth the letters, and to read, is called perfect; yet he is not ſo perfect, as he which teacheth grammer, nor the Grammarian ſo perfect as the Rhetorician, nor he as the Philoſopher: ſo there are degrees of perfection in humane knowledge, yet there is no compariſon to the celeſtiall.

And that the Apoſtle ſpeaketh of ſuch perfection of knowledge, as may be attained vnto among men, not of an abſolute perfection, is euident by his owne words, ſpeaking of admoniſhing one an other: he meaneth then ſuch a perfection, as yet hath need of mutuall admonition, *Par. dub.* 4.

20. Queſt. Why the Apoſtle ſaith, *I haue written boldly after a ſort.* v.15.

I haue written ſomewhat boldly. 1. *Chryſoſtome* here obſerueth the wiſdome of the Apoſtle, that doth thus qualifie and temper his ſpeach, by this humane and courteous conceſſion: both in regard of the condition of the Romanes, who were more famous, by reaſon of the Imperiall ſeate at Rome, then other Chriſtians, and therefore he doth thus pacifie them: and beſide, it is the Apoſtles vſe in other of his Epiſtles, to allay his ſharpe reprehenſions with mild, and hopefull words: as to the Hebrews, 6.9. *We are perſwaded better things of you (beloved,) though we thus ſpeake:* ſo to the Galatians, after he had ſharply rebuked them, c.3. *O ye fooliſt Galatians, who hath bewitched you? &c.* he ſaith, c.5. 10. *I haue truſt in you through the Lord, that ye will be none otherwiſe minded.* 2. This libertie and boldnes, which the Apoſtle vſeth, the Greeke Scholiaſt referreth to the calling of the Apoſtle, that he made bold with his office, in ſparing and forbearing them: as if he ſhould haue ſaid, *maiora & plura, vt cui doctrina concredita ſit, ſcribere debeo,* I ought to write more things and greater, as vnto whome the doctrine is committed, but I ſpare you: but *Chryſoſtome* better referreth it to the Apoſtles former admonition, that therein he made bold with the Romanes, rather then with his office. 3. This boldnes *Eraſmus* vnderſtandeth of the Apoſtles round admonitions, diſcovering the idolatrie of the Romanes, and other abominations, c.1. *Martyr* rather of the former ſpeaches vttered in the former chapter, touching the queſtion about the vſe of things indifferent: but *Pareus* better ioyneth both together: for ſpeaking againſt chambring and wantonnes, c.13. he ſeemeth to haue relation to the inordinate life of *Nero* then beeing Emperor, and of others among the Romanes: and he ſpake beſide ſomewhat roundly to the brethren before: as c.11. *Be not high minded, but feare:* c. 12. *be not wiſe in your ſelues:* c.14. *deſtroy not the worke of God for meats ſake:* and ſuch like.

In part: ἀπὸ μέρους. 1. which *Origen* vnderſtandeth of the things, which Paul wrote of, that he knew much more, then he thought meete to write. 2. the *interlineare gloſſe* thus expoundeth, *ex parte perfectorum*, on the behalfe of thoſe which are perfect. 3. *Lyranus, ex parte. i. breviter, ſuccinctè*, in part, that is, briefly, ſuccinctly. 4. *Gorrhan, ex parte eccleſiæ*, on the behalfe of the Church, not of mine owne. 5. *ex parte, i. minus perfectè*, in part, that is, not perfectly, and yet I was bold in reſpect of mine Apoſtleſhip, *Hugo:* this ſenſe is worſt of all: for the Apoſtles writings proceeding from the ſpirit of God, are in no reſpect imperfect: this *gloſſe* the Romaniſts embrace, who make the Scripture imperfect, which error ſee further confuted among the controverſies, *Contr.9. 6.* Wherefore this, *in part*, muſt be ioyned with the former word, *boldly*, not with ἔγραψα, *I haue written:* and it ſignifieth no more, but *paulo audacius*, as *Chryſoſtome*, and the Syrian interpreter, or *aliquantulum, Eraſmus, Vatablus, aliquatenus, Beza*, ſomewhat boldly.

As one, that putteth you in remembrance] 1. The Apoſtle hauing by a voluntarie conceſſion confeſſed he had boldly and freely written; yet iuſtifieth this his libertie of ſpeach, both by the manner thereof, he did it onely by way of putting them in minde of that which they knew, not as one, which tooke vpon him to teach the ignorant: as alſo by the warrant of his calling, that to this ende he had receiued grace. 2. This commonefaction or putting in minde, *Haymo* referreth to ſome things, which he had written in ſome other epiſtles: *P. Martyr* (miſliking *Ambroſe* ſenſe, *monere dixit, non docere*, he ſaid to put them in minde, not to teach them: for thoſe things one may be put in minde of, which otherwiſe he knoweth, but for the preſent remembreth not) he thinketh, that S. Paul here ſheweth that it was his office, both to admoniſh them, touching their manners, and conuerſation, as alſo as a Paſtor to inſtruct them: but I thinke rather with *Chryſoſtome*, that S. Paul doth by this tearme qualifie his office; as if he ſhould haue ſaid, *modicum quid admonens*, putting you in minde a little: he ſpeaketh vnto them *tanquam amicis & æqualibus*, as to his friends and equalls: as before c.1.12. he thus in humilitie condeſcendeth vnto them, *I long to ſee you, that I might beſtow vpon you ſome ſpirituall gift:* and then he qualifieth this ſpeach, adding, *that I might be comforted together with you, thorough our mutuall faith, &c.* thus alſo *M. Calvin*, he denieth, that he vſurpeth the part of a teacher, but of an admoniſher, which is to put thē in minde of things, which otherwiſe are not vnknowne: ſo *Oſiand. Gualter, Pareus*, with others, and before them, *Lyranus, non vos aliquid ignotum docens*, not teaching you any thing vnknowne, but putting you in minde of that which you knew alreadie in habite.

Thorough the grace. 1. this is the other argument, whereby he qualifieth his boldnes of writing,

writing, from the authoritie of his calling: and thus euerie where the Apoſtles ſpeach ſauoureth of humilitie: he ſaith firſt, *I haue boldly written*, then, *in part*, and, *as putting you in remembrance onely, neq; his contentus*, and not content with this, he addeth further, *thorough the grace, &c.* as if he ſhould haue ſaid, *non ego in vos exurgo*, it is not I that do thus riſe againſt you, God hath commanded me. 2. By *grace* here ſome vnderſtand *gratiam Apoſtolatus*, the grace of his Apoſtleſhip, *Lyranus*: his calling and office, *Tolet*, *Gorrhan*: *Chryſoſtome* referreth it to the manner of his calling, which was *ex gratia*, of grace, *non meis meritis*, not by my merits: *Haymo* vnderſtandeth the excellencie of his gifts, which he receiued more then any of the Apoſtles: but rather, whereas elſwhere, the Apoſtle nameth both grace and Apoſtleſhip, c.1.4. the grace both of his converſion, and to be called an Apoſtle; here by *grace* he expreſſeth both, that he was receiued to mercie and grace in his conuerſion, and then put into Chriſts ſeruice, beeing called to be an Apoſtle, 1.Tim. 1.12. 13. *Gualter* thinketh that it is called a grace, in reſpect of others, to whom it was a grace of God to haue ſuch an Apoſtle ſent vnto them: but I take the former ſenſe, with *Pareus*.

Queſt. 21. *Of S. Pauls deſcription of the Miniſtrie of the Goſpel.*

1. v.16. *That I ſhould be the Miniſter.* The Apoſtle here ſheweth both the authoritie of his Apoſtleſhip, and the execution thereof: in the authoritie he expreſſeth fowre things, the *author*, God, that had giuen him that grace, the *Miniſter*, Paul, *the ende*, to be the Miniſter of Chriſt, and for *whom*, toward the Gentiles: then for the execution, there is ſet forth the thing it ſelfe, the divulgation of the Goſpell, the profit thereof, the oblation of the Gentiles, and the author and efficient thereof, the holy Ghoſt.

2. *The Miniſter.* λειτουργὸς, which ſignifieth a publike Miniſter, and is before giuen vnto the Magiſtrate, c.13.6. but here the Apoſtle ſheweth what manner of Miniſter he is, miniſtring in the Goſpell, as it followeth in the next words: and *Chryſoſtome* well noteth, that the Apoſtleſhip was not conferred vpon the Apoſtle as a place of honour, but of labour and ſeruice, to haue care of others, to bring them vnto God.

3. *Miniſtring the Goſpel.* 1. the vulgar Latine readeth, *ſanctifying the Goſpel*, which they interpret, *ſanctum eſſe oſtendens*, ſhewing it to be holy, and that the Gentiles muſt be ſanctified by it; *Lyran. gloſſ. interlin. Tolet.* 2 but the word is ἱερουργέω, which ſignifieth *operari ſacris*, to miniſter and giue attendance of holy things: which *Chryſoſtomes* interpreter rendreth *ſancte adminiſtrans*, miniſtring in the holy ſeruice of the Goſpell: *Auguſtine* readeth as *Eraſmus* noteth, *conſecrans*, conſecrating the Goſpell: as if he ſhould haue ſaid, *ipſum mihi ſacerdotium eſt prædicare Evangelium*, this is my Prieſthood to preach the Goſpell, *Chryſoſt.* becauſe the Iewes and Gentiles both boaſted of their externall Prieſthood and ſacrifices, the Apoſtle ſheweth, that his miniſtrie was farre more excellent, beeing not occupied in ſacrificing of beaſts, but in offring vp liuing men to be an holy ſacrifice vnto God by their obedience. 3. and this is fitly alleadged, for the Apoſtles purpoſe, that as no man *vitio vertit ſacerdoti, &c.* doth ſeeme to blame the Prieſt, in ſeeking to offer an vndefiled ſacrifice vnto God, ſo they ſhould not thinke much, if by his admonitions he ſought to offer them an holy ſacrifice to God, *machæra mea evangelium*, for the Goſpell was as his knife, whereby he ſlayed and prepared this ſpirituall ſacrifice to offer it vnto God.

4. *That the oblation or offring vp of the Gentiles.* 1. Not, *oblatio, quam offeruut Gentes*, the oblation, which the Gentiles offer vp by faith, ſhould be accepted, as *Lyranus*. 2. but *vt ipſæ gentes offerantur*, that the Gentiles themſelues be offred vp by me: *tanquam manipuli meſſis meæ*, as an handfull of my harueſt, *Hugo: ipſa Gentilitas*, that Gentiliſme it ſelfe may be ſanctified by my miniſterie, *Gorrhan: Calv. Pareus.* 3. *Chryſoſtome* and *Theophylact* doe obſerue, that the Apoſtle doth vſe this as an argument, *ne eum dedignentur habere ſacerdotem*, not to diſdaine to acknowledge him for their ſpirituall Prieſt, to whom all the Gentiles were committed, and conſequently the Romanes.

5. *Sanctified by the holy Ghoſt.* 1. Not by the obſeruation of the law, but by the power of the holy Ghoſt, *Origen, qui ſanctificationis fons eſt*, who is the fountaine of our ſanctification. 2. as the ſacrifices of the law, had their legall and externall purifyings, ſo this oblation hath a ſpirituall ſanctification by the ſpirit, which conſiſteth of the inward operation wrought of the ſpirit, *Calv. & fide etiam donantur*, they are endued with faith, without the which nothing is acceptable vnto God, *Pellic.* 3. this is not added by the Apoſtle, as though we were acceptable vnto God, becauſe of our ſanctitie, but this our ſanctification,

is an oblation acceptable to God thorough Christ.

Quest. 22. *Of the Apostles boasting or reioycing, and the manner thereof.*

v. 17. *I haue therefore wherein to reioyce.* 1. the Apostle hauing before much abased, and as it were cast downe himselfe, now *erigit sermonem, ne contemptibilis videatur*, he doth now erect and advance his stile, least he might seeme contemptible, *Chrysost.* and least he might haue seemed to vsurpe and intrude vpō the Romanes, in writing vnto them, he sheweth how he had to reioyce in respect of his labours and trauailes among other of the Gentiles also, *Martyr:* and because there wanted not some euerie where that depraved the Apostle, and disgraced his ministrie, he now by certaine glorious effects beginneth to extoll his office, and to confirme his authoritie.

To reioyce, or I haue matter of glorie, or reioycing. 1. *Haymo* vnderstandeth it of euerlasting glorie, *habeo gloriam præparatam*, I haue glorie prepared with God. 2. *Lyranus* interpreteth this *glorie*, to be *authoritatem officij*, the authoritie of his office which he had from Christ. 3. the *interlin. gloss. meritum dignum gloria*, his merit worthie of glorie: and whereas that place may be obiected, c. 8. 18. *the afflictions or sufferings of this life, are not (condigna,) condigne or worthy of the glorie which shall be shewed: Gorrhan* thus distinguisheth that they are not, *condigne, secundum equiparantiam*, according to an equalitie, yet they are *digna*, worthie, *quoad sufficientiam meriti*, in respect of the sufficiencie of the merit: But this is an idle distinction, for the Greeke word there vsed is ἀξια, *worthie*, there is no such difference in that word betweene dignitie and condignitie: and there can be no merit, where there is not an equalitie, and like value and proportion betweene the merit and the thing merited: and further this glosse here is contrarie to the Apostle, who ascribeth all vnto Christ, as *Chrysostome* well expoundeth, *glorior non in meipso, sed in gratia Dei*, I doe not boast in my selfe, but in the grace of Christ. 4. The Apostle then sheweth wherein he might reioyce and commend his ministerie, in respect of the glorious effects, and notable successe thereof: but this his reioycing, least he might seeme to commend himselfe, is two wayes qualified: first for the manner, he reioyceth thorough Christ, acknowledging all this to proceede from his grace, *in solo Christo est vera gloriatio apud Deum*, in Christ onely is true glorying, and reioycing with God: and without Christ, to reioyce in God, is as if a man should thinke *se habere gloriam apud Deum sine iustitia, sine sapientia, &c.* that he could haue glorie with God without iustice, wisedome, truth: all which Christ is vnto vs: secondly, for the *matter*, he saith, *in those things which pertaine to God*, that is, not in riches, honour, the wisedome of the world, as *Origen* expoundeth, but in matters concerning religion and worship of God, wherein his ministrie and office consisted: as the Apostle describeth the office of a Priest, *He is appointed for men in things pertaining vnto God, Hebr.* 5. 1.

Quest. 23. Of the meaning of these words, *I dare not speake of any thing, &c.* v. 18.

I dare not speake. 1. *Ambrose* giueth this sense, as though the Apostle should say, he could not rehearse any thing belonging vnto the preaching of the Gospel which Christ had not wrought in him: *indigere non habet aliquid diuinæ virtutis, quod sibi non sit præstitum à Deo*, he stood not in neede of the diuine helpe in any thing which was not abundantly supplyed by God: this sense followeth *Beza*, and interpreteth *non sustinuerim, &c.* I cannot endure to speake of any thing, which Christ hath not wrought, &c. that is, Christ hath wrought so abundantly euery way by me, that I can speake nothing els: and he giueth this reason, because, if it be translated, *I dare not:* it should signifie, that he had a will to speake of other things, but not power: But 1. the Apostles intendment is not to shewe, that he had no lacke in any thing of the diuine assistance, which notwithstanding was true, but only to prooue that which he said before, that he had wherein to reioyce in Christ: so that the *emphasis* or force of his speach lyeth not in these words, *I dare not speake*, but in these, *which Christ hath not wrought by me.* 2. and the Greeke text is, τὶ ὧν, *any of those things, which, &c.* not τὶ ὅ, *any thing which, as M. Beza* would haue it: and so as *Erasmus* obserueth, the originall text will not beare *Ambrose* exposition. 3. and this word, *I dare not*, is vsed by the Apostle in the same sense elsewhere, as 2. Cor. 10. 12. *we dare not make our selues of those which praise themselues:* which sheweth not a will in him wanting power: but *se religione prohiberi*, he made a religion and conscience of it, *Gualter:* he neither would, nor could speake otherwise.

2. *Ly-*

2. *Lyranus* thinketh that here is an oppoſition againſt the falſe Apoſtles, that S. Pauls preaching was not as theirs, in word onely, and not in power: but the Apoſtles purpoſe is to prooue that, which he had propounded, that he would glorie onely in Chriſt.

3. Some thinke that S. Paul preventeth an obiection, *ne quis exiſtimaret*, leaſt any ſhould thinke, that he did glorie, *plus quam veritas facti exigebat*, more then the truth of the thing required: the Apoſtle ſheweth that what he glorieth in, was truely effected, *Tolet:* but the force lieth not in the word *wrought*, as ſhall be ſhewed afterward.

4. *Origen* placeth the force in this word *by me*, as it hath relation vnto others, *quæ loquor, non ſunt alieni operis verba*, what I ſpeake are not the reports of other mens labours: and this ſenſe *Eraſmus* approoueth as beſt agreeable to that which followeth, v. 20. that he did not build vpon an others foundation: but ſtill this fitteth not the Apoſtles purpoſe here, who intendeth onely to ſhew, how he had whereln to glorie in Chriſt, not comparing himſelfe to others.

5. *Chryſoſtome* in an other ſenſe interpreteth theſe words *by me*, of his owne workes, *omnia Dei eſſe oſtendit, nihil ſuipſius*, he ſheweth that all was of God, and nothing of himſelfe: ſo *Pet. Martyr, nolle de ſuis rebus gloriari*, he will not boaſt of his owne doings: *nequid de ſeipſo dicere auſit*, that he dare not ſpeake any thing of himſelfe, whereof Chriſt was not author.

6. *Theophylact* putteth both theſe laſt ſenſes together, *non inſolens prædico quod ipſe non geſſerim, quin potius nil ipſe confeci*, I doe not inſolently publiſh, that which I haue not done my ſelfe, or rather, it is not I that haue done it, but God vſing me as the inſtrument.

7. As this laſt ſenſe is not much to be miſliked: yet the greateſt *emphaſis* lieth in *Chriſt*, what *Chriſt hath not wrought by me:* for the Apoſtles purpoſe is not ſo much to ſhewe by what inſtrument Chriſt wrought, as by him, not by others, by him aſſiſted by grace, not working of himſelfe: as who it was that wrought all things in him, namely Chriſt.

So then as in the former verſe he ſhewed in whom he gloried, namely in Chriſt, and in what, or for what, things belonging to God: ſo now he proceedeth to prooue both theſe: firſt who it was that wrought in him, Chriſt, and then what things he wrought by him, as it followeth in the next verſe, *Pareus.*

Queſt. 24. *Of the things which Chriſt wrought by S. Paul, as ſignes, wonders, how they differ, v. 19.*

In word and deede, &c. Theſe words muſt not be ioyned, with the *obedience of the Gentiles*, but with the former words, *which Chriſt hath not wrought by me, &c. in word, and deede.* 1. the latter *Chryſoſtome* vnderſtandeth of S. Pauls conuerſation, that both by his doctrine and life he converted the Gentiles. 2. the moſt by deeds, vnderſtand his miracles, as *Origen, opere ſignorum*, by the worke of ſignes: *Haymo, factis miraculorum*, by the deeds of miracles: ſo alſo *Lyranus, Tolet*, and of our writers, *Martyr, Oſiander, Hyperius*, with others: but the Apoſtle ſpeaketh of ſignes and wonders afterward. 3. *Gualter* vnderſtandeth, *by deed, indefeſſam induſtriam, aſſiduos labores*, his neuer wearied induſtrie, his continuall labours, his trauailes, impriſonment, and other afflictions, for the preaching of the Goſpel. 4. *Pareus* better comprehendeth both: as by *word*, are vnderſtood, not onely his publike preachings, but his priuate exhortations alſo, and his epiſtles and writings, ſo by the *deede* or *fact*, both are ſignified, his great labours and trauails, as alſo his example of godly life: *Pet. Martyr* refuſeth this ſenſe, becauſe theſe labours were common to the Apoſtle with others: ſo was alſo his preaching: but theſe notwithſtanding were more excellent in the Apoſtles then in others, and therefore are fitly alleadged by him, as arguments of his Apoſtleſhip.

v. 19. *With the power of ſignes and wonders, &c.* 1. Some take *ſignes* to be the generall word, for all theſe things here rehearſed by the Apoſtle: as the firſt ſigne they make to be his excellent gift of teaching: the ſecond, the holy actions of his life, the third, his miracles, the fourth, the power of the holy Ghoſt, *Hyperius:* but the Apoſtle ioyning ſignes and wonders together, doth euidently diſtinguiſh them from *word and deed*, before mentioned. 2. *Origen* thus diſtinguiſheth ſignes and wonders: the ſignes are, wherein, beſide ſome wondrous thing done, *aliquid futuurm oſtenditur*, ſomewhat to come is ſignified, but *prodigia*, wonders, wherein *mirabile tantum aliquid*, onely ſome wondrous thing is ſhewed: but he confeſſeth that alwayes this diſtinction holdeth not, and that in Scripture ſometime one is taken for an other. 3. *Haymo* ſomewhat differeth here from *Origen*, a ſigne he thinketh to con-

containe both *quiddam mirabile, & quiddam futuri*, some strange thing, and it sheweth also somewhat to come: but a wonder he taketh to be that, wherein onely something is shewed, that is to come: and therefore he thinketh they are called *prodigia*, as if one should say, *porrodigia*, or *porrodicentia*, telling things a farre off: *Hugo Cardinal* giueth an other notation of the word, as if it should be said, *procul à digito*, farre off from the finger, such a thing as was neuer seene. 4. *Lyranus, gloss. interlin. Gorrhan* vnderstand *signes*, to be *minima miracula*, the lesse miracles, and wonders to be *maiora*, the greater, and so to differ only in degree. 5. *Tolet* taketh those to be signes, which though they are supernaturally done, yet may be done also in some sort by naturall meanes, as the healing of sickenesses and infirmities: but wonders doe altogether exceede the power and worke of nature, as is the raising of the dead, the healing of them that are borne blind: so also *Faius*. 6. But howsoeuer there may be some difference in other places betweene signes and wonders, yet here they are taken for one and the same, namely the great works, which were done by the Apostles: as *Haymo* confesseth: for all the miracles which the Apostles wrought, were signes, *quibus veritas praedicationis probabatur*, whereby the truth of their preaching was confirmed, *Martyr:* they were also wonders, for the strangenes of the worke, which drewe men into admiration.

By the power of the spirit of God, &c. 1. which is added, to shewe a difference between true and false miracles, which as they differ in the end, the one beeing to confirme the truth, the other to deceiue, so they haue diuerse beginnings: for the true miracles are wrought by the spirit of God, the false by the working of Sathan, 2. Thess. 2.9. 2. *Origen* also obserueth an excellencie betweene the miracles of S. Paul, and the other Apostles, who converted many nations vnto God, and the miracles of Moses and Aaron, who did convert thereby verie few of the Egyptians. 3. and whereas these things are said here to be done by the power of the spirit, which elswhere are ascribed vnto God, Heb. 2.4. *God bearing witnes by signes:* and Mark. 16.17. *in my name (saith Christ) they shall cast out deuils*, therein manifestly is prooued the diuinitie of Christ, and the holy Ghost, and the vnitie of essence of the Blessed Trinitie. 4. the word δύναμις *power, vertue*, is taken here two waies, in the first place, *with the power of signes*, it signifieth the efficacie of the signes, which they wrought in the heart of those which were converted, in the latter, *by the power of the spirit*, is signified, the efficient cause of this efficacie, namely the power of the spirit, *Beza*.

Quest. 25. *Of S. Pauls labours in preaching the gospel from Ierusalem vnto Illyricum.*

1. v. 19. *So that from Ierusalem.* 1. S. Paul setteth forth the effects of his ministerie and Apostleship, first *extensive*, shewing the extent thereof, from *Ierusalem* to *Illyricum*, then *intensive*, intensiuely, he preached, where none other had preached before, ver. 20. *Lyranus.*

2. *Bucer* whom *Tolet* traceth steppe by step, (though he conceale his name) doth here diligently set forth the places of S. Pauls peregrination, and trauell in preaching the Gospel: Paul beeing conuerted going from Ierusalem to Damascus, from thence went to Arabia, and after three yeares, returned to Damascus, and from thence to Ierusalem, Galat. 1. 17. 18. from Ierusalem he went to Cesarea, and so to Tarsus, Act. 29. 30. from Tarsus, Barnabas brought Paul to Antioch, Act. 11. and from thence to Ierusalem, to carie releefe to the Iewes, Act. 11. 30. from Ierusalem, they returned to Antioch, Act. 12. 25. c. 13. 1. from Antioch he and Barnabas were sent forth by the Church by the direction of the spirit, and went to Seleucia, then to Cyprus, and to some cities of Pamphylia, and so to an other Antioch in Pisidia, Act. 13. and thorough certaine parts of Lycaonia, and then returned to Antioch, from whence they had beene commended by the Church, Act. 14. 26. from Antioch they were sent to Ierusalem about the question of circumcision, and returned to Antioch with the Apostles decree, Act. 15. 30. thence he returned and went thorough Syria, and Cilicia, visiting the Churches: then he went through Phrygia, Galatia, and Mysia, then to Troas, wherein he was by a vision, leauing Asia, called into Macedonia, and so came into the parts of Europe: first to Philippi in Macedonia, Act. 16. then to Thessalonica, and from thence to Athens, Act. 17. and then to Corinth: thence to Ephesus, and going to visit the Church in Galatia and Phrygia, Act. 18. 23. he returned to *Ephesus*, Act. 14. from Ephesus he returned into Macedonia, and Grecia, Act. 20. 1. 2. and from Philippi in Macedonia to Troas, and Miletum, Act. 20. and thence by Tyrus and Cesarea, and other cities, he

he came to Ieruſalem, where he was taken and put in bonds, Act. 21. And thus S. Paul preached as he ſaith from Ieruſalem, in all the regions round about Attica, Beotia, Achaia, Epirus, euen vnto Illyricum.

2. *And round about*, καὶ κύκλῳ, *and in a circuite.* 1. which *Chryſoſtome* vnderſtandeth backeward and forward, not onely the cities on this ſide Ieruſalem, *ſed quæ retro ſunt colligés*, but thou ſhalt gather alſo the cities behind, as the Saracens, Perſians, Armenians, and other Barbarians. 2. ſome do vnderſtand it, that the Apoſtle went not on preaching *rectâ linea*, by a right and ſtraight line, which beeing extended from Ieruſalem, to *Stridon* a towne in Illyricum, where *Hierome* was borne, would containe 350. Germane miles, (which make thrice ſo many Engliſh miles, more then a thouſand,) but he viſited the coaſtes of the regions in *Aſia minor*, as he went and ſo fetcht a compaſſe by Cilicia, Cappadocia, Pyſidia, Bithinia, Pontus, Myſia, Macedonia, *Pareus.* 3. and this circuite alſo may ſignifie, that he went in and out, going and returning vnto the ſame cities, as he viſited Ieruſalem, Antioch, Philippi, Epheſus, diuerſe times, as is ſhewed before in the particular deſcription.

3. *Vnto Illyricum.* 1. Which countrey *Haymo* ſaith, is *finis Aſiæ, principium Europæ*, the ende of Aſia, and beginning of Europe: *Lyranus* ſaith, it is *in fine Græciæ*; in the end and vtmoſt part of Greece, bordering vpon the Sea, whereupon it is called *Illyricum mare*, the Illyrian Sea: the Greeke ſcholiaſt, and *Theophylact*, ſay it was the ſame countrey that is called *Bulgaria: Oſiander* taketh ti for the lower *Pannonia* where is the riuer *Danubius: Pareus* thinketh it is the countrey now called *Sclavonia*, bordering vpon *Hungaria*, *Pellican.* 2. But we muſt not ſuppoſe that S. Pauls labours here ended, for he returned backe againe from thoſe parts neare vnto Illyricum, and tooke infinite paines and trauaile beſide in preaching the Goſpel. 3. and whereas he maketh theſe two, Ieruſalem and Illyricum the bounds and limits of his trauaile, we muſt not thinke that he preached no further, then as it were from the riuer Iordane to Danubius, for he preached alſo beyond Ieruſalem in the parts of Syria and Arabia; ſome thinke that he beginneth at Ieruſalem, becauſe he went from thence firſt to Damaſcus, *Paius:* but at ſuch time as he went firſt from Ieruſalem, he was not then conuerted: but he nameth Ieruſalem, whether he returned from theſe remote parts, and becauſe from thence beganne after his returne, and ſo went forward preaching in the regions of Aſia the leſſe, and Europe.

4. *I haue repleniſhed the Goſpel.* 1. That is, *plene prædicauerim*, I haue perfectly and fully preached the Goſpel, *gloſſ. interlin. Gorrhan: non perfunctorie prædicavit*, he preached not ſlightly, *Mart. perfectè tradidit omnia*, he perfectly deliuered all points of doctrine, *Gualter:* but he ſheweth here onely the largenes and extent of his preaching, not the perfection of his doctrine. 2. *Beza* doth vnderſtand it of fulfilling his office in preaching the Goſpel; but to make vp this ſenſe many words muſt be ſupplyed. 3. There are in this ſpeach three figures vſed, the firſt a *Synedoche*, he taketh Ieruſalem and Illyricum the countrey for the people, the ſubiect for the adiunct, by a *ſynecdoche*, *Pareus:* then, in that he ſaith he hath repleniſhed the Goſpel, there is a figure called *hypallage*, which is the putting of one word in an others caſe, as to ſay, *I haue filled the Goſpel with them*, for, I haue filled them with the Goſpel, *Iun. annot.* as when it is ſaid, *trade rati ventos, giue the winds to the ſhippe*, for, *giue the ſhip to the windes:* the third figure is a metaphor, taken from the nets and fiſhing: that as when the nets are filled with fiſh, ſo the Apoſtle had filled the preaching of the Goſpel, which was as the net with the aboundance of beleeuing Gentiles, *Tolet annot.* 11.

5. So thus the Apoſtle abridgeth his infinite labours and trauailes in the Goſpell: as in the former part of this verſe, *acervus miraculorum percurrit*, he ranne ouer an heape of miracles, ſaying, *in the power of ſignes and wonders*, ſo here he comprehendeth *infinitas vrbes*, an infinite companie of cities, and people where he had preached: and this *propter ipſos loquitur*, he ſpeaketh for their cauſe, to commend his Apoſtleſhip vnto the Romanes, that he might haue ſome fruite among them, as among other of the Gentiles, as he ſaith, c. 1. 13. *Chryſoſt.*

Queſt. 26. *Why the Apoſtle would not build vpon an others foundation, v. 20. that is, preach where Chriſt had been preached alreadie.*

1. *Origen* maketh this the cauſe, *ne alieni operis gloriam ſurripere conaretur*, leaſt he ſhould goe about to ſteale away the glorie of an others worke: But this is not all the reaſon: for then he ſhould neuer haue preached in any place, where an other had preached before,

and

and so neither in Iudea. 2. *Chrysostome* giueth this reason, least that he might seeme to haue challenged the reward of other mens labours, *merces laborum, qui ab alijs desudati sunt aliena erat à Paulo*, the reward of the labours, wherein others had sweat, did not belong vnto Paul: But there was no feare, that S. Paul entring into other mens labours, should take away their reward: for God knoweth how to recompence both vnto the first and second labourer, vnto each man his due reward. 3. *Ambrose*, whom the *ordinar. glosse* followeth, thinketh the Apostle did preach, where Christ had not beene heard of, to prevent the false Apostles, and so he would not build vpon their foundation, which was not rightly laid: but it is euident, that S. Paul speaketh of the true preaching, where Christ was named. 4. some thinke the Apostle did it, *ne videretur laborem fugere*, least he should seeme to shun labour and seeke his owne ease, if he had preached onely where Christ had beene preached before, *Osiander:* but this is not all. 5. neither doth the Apostle commend his Apostleship onely by the difficultie of the worke: because it was an harder enterprise, first to plant the Gospel, where nothing raigned but idolatrie, as at Athens, and Ephesus: Thus *Pareus, Tolet.* 6. And others doe thinke, the Apostle thus speaketh, to shewe his zeale and holy ambition, in seeking to propagate the Gospel of Christ, where he was not yet knowne, *Bucer.* 7. But the Apostle herein doth prooue his Apostleship, to whom this was peculiar, not to succeede in other mens labours: that the Romanes might hereby vnderstand, *illustrem esse propria nota Apostolatu*, that he was commended by the proper and peculiar note of the Apostleship, *Martyr:* and so in effect S. Paul vseth this argument: it is peculiar and proper to the Apostles to preach vnto them, where Christ is not knowne: but that haue I done, therefore you are not to make any doubt of mine Apostleshippe, *Gualter:* so then, the Apostle alleadgeth three reasons in all, why he preached vnto those which had not yet heard of Christ. 1. because therein consisted the office of an Apostle properly. 2. and least he might seeme to arrogate vnto himselfe, that should belong vnto an other, to put his sickle as it were into an others haruest. 3. and to fulfill the prophesie of Isay, which he citeth in the next verse, that they should see Christ, to whom he had not beene spoken of: which place is taken out of the 52. of Isay v. 14. where the Prophet euidently speaketh of the calling of the Gentiles, *Kings shall shut their mouthes at him*, that is, shall not gainesay the preaching of the Gospell, but willingly receiue it: then follow these words here rehearsed by the Apostle, *That which had not beene told them, shall they see, and that which they had not heard, shall they vnderstand.*

Quest. 27. *Whether this place of the Prophet be fitly alleadged by the Apostle.*

There can be no doubt made hereof. 1. the argument there handled by the Prophet concerning the preaching of Christ vnto the Gentiles, how that Christ *should sprinkle many nations*, agreeth with the Apostles purpose here: onely that which is generally propounded by the Prophet, the Apostle in particular applyeth to himselfe, not as the *sole*, but as a principall instrument of this preaching of the Gospel to the Gentiles.

2. The Apostle addeth (*of him,*) *to whom it was not spoken of him*, which words the Prophet hath not, both because he sheweth this Prophecie to be accomplished in the preaching of Christ: and he abridgeth compendiously that prophesie, which foretelleth two things, who should be preached, namely Christ, and to whom, to the Gentiles, who had not heard of him before, both which the Apostle here ioyneth together: and this is the cause of this small alteration, that whereas the Prophet speaketh of the thing, *that which had not beene told them, shall they see*, the Apostle turneth to the person, *to whom it was told concerning him: Iunius* in his parallels.

3. Further it must be obserued, that the Apostle for breuitie sake leaueth the contrarie part to be supplyed, he preached, *not where Christ was named, but where he was not named*, which must be vnderstood, as may be gathered by the allegation of this prophesie: the like see before, v. 3.

4. They are said to see him, who was not spoken of, that is, to see Christ in the preaching of the Gospel, whom they had not seene in the flesh, as the Iewes had: for in the liuely preaching of the Gospell Christ is described, as though with their eyes they had seene him crucified, as S. Paul speaketh Galat. 4.1. *and they which heard not shall vnderstand*, that is, which had not the law nor the Prophets, they shal now heare the preaching of the Apostles, and vnderstand, that is, beleeue.

Quest. 28.

Queſt. 28. *How Saint Paul is not contrarie to Chriſt, which ſaith of his Apoſtles, that they entred into others labours*, Ioh. 4. 38.

1. The Apoſtle denying, that he had built vpon an others foundation, is not therein contrarie to Chriſt, Ioh. 4. 38. *I haue ſent you to reape that, wherein you beſtowed no labour, other men laboured, and yee are entred into their labours*: for the Apoſtle denieth not, that he builded vpon the foundation of the Prophets but acknowledgeth and confeſſeth it, Eph. 2. 20. of whom our Sauiour ſpeaketh in this place: that the Prophets laid the firſt foundation, and ſowed the firſt ſeed of that doctrine, which afterward was more fully preached by the Apoſtles: but he compareth himſelfe with the reſt of the Apoſtles, that they had not preached firſt in thoſe places, where he planted the Goſpel.

2. And whereas it will be obiected, that Saint Paul did write vnto the Hebrewes, that were conuerted before, and here to the Romans, that were alreadie inſtructed in the waies of Chriſt: the anſwer is: 1. that there is difference betweene the writing of Epiſtles and preaching: S. Paul might by his holy Epiſtles water that which an other had planted, and yet preach onely, and thereby lay the firſt foundations, where Chriſt had not beene heard of. 2. neither muſt the Apoſtle be vnderſtood to ſpeake ſo generally, as though he had preached in no other places, but where Chriſt had not beene preached before, but cheefely and for the moſt part.

Queſt. 29. *Of the Apoſtles let, and of his purpoſe to viſite the Romans.*

As hetherto Saint Paul in his peroration beginning in the 14. v. excuſeth his boldnes in writing: ſo here he excuſeth his not comming, ſhewing his great deſire thereunto.

v. 22. *I haue beene oft letted.* 1. The Apoſtle had diuerſe lettes and impediments to hinder him from preaching, where he intended: ſometimes he was forbidden by the Spirit, as Act. 16. 17. ſometime he was letted by Sathan and his miniſters, as by the aduerſaries the Iewes. 2. Theſſ. 2. 16. 17. *Ambroſe* addeth a third reaſon, he ſtaied ſometime, *vt excluderet falſa commenta pſeudapoſtolorum*, to exclude and remooue the vaine fictions of the falſe Apoſtles: but here the Apoſtle ſheweth an other cauſe beſide all theſe, *fundandi eccleſias occupatione detentus*, he was deteined by the imploiment in founding of Churches, *Origen:* and ſo as *Chryſoſtome* noteth, he expreſſeth the cauſe of his ſtay, which he concealed before, in the beginning of the epiſtle, Rom. 1. 13. 2. the word τὰ πολλὰ, ſome vnderſtand as well of the many impediments, as of the many times, wherein he was hindred, *Faius:* but the latter is more agreeable, as *Chryſoſtome* expoundeth, and ſo he ſaid c. 1. 13. that πολλάκις, oftentimes he had beene purpoſed to come, *but was letted hetherto.*

v. 23. *But now ſeeing I haue no more place:* he by theſe two reaſons putteth them in mind of his ſpeedie comming: 1. becauſe he had now no occaſion to ſtay in thoſe partes, to plant new Churches: for though all were not conuerted, yet he had ordained Paſtors in euery Citie to build further vpon his foundation: *Lyran.* 2. where he ſaith in thoſe quarters, κλίμασι, climates, it is not taken ſtrictly, according to the Aſtronomical account, which maketh a climate, to be a ſpace of the earth betweene two parellels extended from the *æquator* to the pole, in which ſpace the day is lengthened by halfe an houre, which climates *Ptolome* numbreth to be 15. the new Aſtronomers make 24. for in this ſenſe the Apoſtle had gone ouer onely two climates preaching the Goſpel: but it is here taken in a larger ſenſe, for theſe regions: *Origen* reſtraineth it to *Achaia*, where *Corinthus* was, from whence he thinketh this epiſtle was dated. 3. The other reaſon is his auncient and long deſire many yeares of comming vnto them: which deſire, it ſeemeth the Apoſtle had at the leaſt 10. yeares before: for he wrote this epiſtle about the 20. yeare of his conuerſion, and the 55. of Chriſt: and long before that the Romans had receiued the faith, about the 3. yeare of Claudius, when the ſecond perſecution was begunne by Herod, at ſuch time, as Iames was killed, and Peter impriſoned, which was in the 10. yeare of the Apoſtles conuerſion, and the 45. of Chriſt: *Pareus:* But long before this the Romans had receiued the faith, for *Andronicus* and *Iunia*, whom S. Paul ſaluteth Rom. 16. 7. were in Chriſt before Paul was conuerted, which was in the 2. yeare after the paſſion of Chriſt, and the 10. of *Tiberius* raigne, about tenne yeares before the 3. of Claudius: ſo that if Paul had this deſire, to go to Rome ſo ſoone, as he heard of their faith, he had it aboue tenne yeares, nearer twentie: ſee qu. 29. vpon the 1. Chapter.

Queſt. 30. *Whether Saint Paul in perſon preached in Spaine, as here he intendeth, v.* 24.

There are here two famous opinions, the one varying from the other. 1. Many of the auncient Fathers doe thinke, that as Saint Paul at this time purpoſed, ſo he went and preached in Spaine: as *Dorotheus in ſynopſ. patriarch. & Apoſtolor.* Paul beginning his preaching at Ieruſalem, &c. *vſq; ad Italiam & Hiſpaniam prædicando progreſſus eſt*, went forward in preaching, euen vnto Italie and Spaine: *Cyrill. catecheſ.* 17. *in Hiſpaniam vſq; promptitudinem prædicationis extendit*, he extended the readines of his preaching euen vnto Spaine: *Chryſoſt. homil.* 76. *in Matth. videas eam ab Hyeroſolymis vſq; ad Hiſpanias currentem*, thou maieſt ſee him comming forth from Ieruſalem euen vnto Spaine: ſo alſo in ſome places *Hierome*, as in 11. c. of *Iſay: ad Italiam & Hiſpanias alienigenorum portatus eſt nauibus*, he was carried into Italie and Spaine, in ſtraungers ſhippes: ſo alſo *Theodoret* in c. 4. 2. epiſt. *ad Timoth.* Paul vpon his appeale, beeing ſent by Feſtus to Rome, his defenſe beeing heard was ſet free, *& in Hiſpaniam profectus eſt*, and went into Spaine, *Grego. lib.* 32. c. 22. affirmeth the ſame, that Paul went into Spaine, *Paulus cum nunc Iudæam, nunc Corinthum, nunc Hiſpanias peteret, quid ſe aliud, quàm aquilam eſſe demonſtrabat*, Paul ſometime going to Iudea, and to Corinthus, ſometime to Spaine, what did he elſe ſhew himſelfe to be, then an eagle? ſo alſo *Anſelme* vpon the 16. chapter of this Epiſtle, *nec falſum loquitur Paulus, qui ſe in Hiſpaniam profecturum pollicetur*, neither did Saint Paul ſpeake falſe, when he promiſed to goe into Spaine, &c. *imitans ſolis curſum ab Oriente ad Occidentem*, imitating the courſe of the Sunne from the Eaſt to the Weſt.

Tolet, beſide the teſtimonie of theſe Fathers, vſeth two reaſons, to ſhew that it was very probable, that Paul according to his purpoſe here viſited Spaine, 1. Firſt becauſe beeing deliuered from his impriſonment in Rome, where he continued two yeares in cuſtodie, he beeing ſet at libertie, in the 6. yeare of Nero, in thoſe eight yeares ſpace, before his martyrdome at Rome, which was in the 14. yeare of Nero, might performe his promiſe here made, of going into Spaine. 2. the Apoſtle, *veluti ſpiritu prophetica, &c.* as with a propheticall ſpirit foretelleth his iourneying into Spaine, it was then vndoubtedly fulfilled: *Tolet ann.* 15.

Contra. 1. It is verie probable, that S. Paul was deliuered after his firſt impriſonment, as hath beene ſhewed before, 12. *generall queſt.* vpon this whole Epiſtle: but then he returned to viſite the Eaſt Churches, as he oftentimes promiſed in his Epiſtles ſent vnto them from Rome, as to the Philipp. 2. 24. *I truſt in the Lord, that I my ſelfe alſo ſhall come ſhortly: to Philemon, v.* 23. *prepare mee lodging, for I truſt through your prayers to be giuen vnto you, &c.* 2. neither doth S. Paul here make an abſolute promiſe, or ſpeake prophetically: but ſaith onely, *when I ſhall take my iourney into Spaine, I will come to you:* and *Eraſmus* thinketh, that the words here vſed ὡς ἐὰν, may be tranſlated; *vt ſi, that if, or*, as the Eccleſiaſticall expoſitor, *ſiquando*, if at any time I goe into Spaine, &c. And that this was no propheticall ſpeach, appeareth further, becauſe he ſaith, *I truſt to ſee you, and to be brought on my way thitherward by you:* but this was not done, when Saint Paul came to Rome, for there beeing deteined in hold for two yeares together, he could not be ſo accompanied by them, hauing not his libertie, for he purpoſed then not to ſtay at Rome, but onely to ſee them in his paſſage, *after that I haue beene ſomewhat filled with your companie:* This his purpoſe then fayling in ſome part, was not propheticall, for then it ſhould haue been performed in euery point: and fayling in one part, might alſo in the reſt, ſo that Saint Paul thus ſpake, *humana tantum ratione & coniectura, non impulſu ſpiritus*, by humane coniecture and reaſon, not by the impulſion and mouing of the ſpirit: *Martyr.*

2. The other opinion is, which I hold more probable, that Saint Paul was hindred of his purpoſe, and did not viſite Spaine at all.

1. *Hierome* ſpeaketh hereof vncertainely, as writing againſt *Helvidius* he ſaith, that it cannot be concluded that Paul went into Spaine, becauſe he ſo purpoſed, *cum variis de cauſis impediri potuerit*, ſeeing he might by diuerſe cauſes and meanes be hindered: and vpon the 3. to the *Epheſians* he ſaith, *Paulus vel ad Hiſpanias perrexit, vel ire diſpoſuit*, Paul either went into Spaine, or diſpoſed to goe.

2. But *Gelaſius*, as he is cited by *Gratian, Cauſ.* 22. *qu.* 2. *c.* 5. affirmeth directly that Paul performed not, what he promiſed concerning his going into Spaine; *Cum ad Hiſpaniam ſe promiſiſſet iturum, diſpoſitione divina maioribus occupatus ex cauſis implere non potuit,*

tuit, quod promiſit: when he had promiſed to goe into Spaine, beeing occupied in greater affaires, God ſo diſpoſing, he would not fulfill, what he promiſed: *Pererius diſput. 2. num.* 5. would thus ſhift off *Gelaſius* authoritie: 1. that he ſaith not, that Paul neuer went into Spaine, but not at that time, when he purpoſed. 2. and this was no decree belonging to the faith, but onely the ſentence of the Pope, *tanquam particularis Doctoris*, as of ſome particular Doctor.

Contra. 1. He ſaith ſimply that Paul did not performe what he had promiſed, he ſpeaketh not of any time: neither did Saint Paul ſet any time, when he would come. 2. the ſentence of one of their Popes, though but as a priuate and particular Doctor (howſoeuer we doe eſteeme it) in their valuation ſhould counteruaile the priuate opinion of any Doctor beſide: but this was not the Popes priuate ſentence, it is inſerted into the decrees, and ſo a rule of their Canon law. 3. and not onely *Gelaſius*, but *Innocentius ad Decentium*, an other of their Popes is in the ſame mind, *neminem excepto Petro Hiſpanos, &c.* that no man except Peter onely did teach Spaine, or other Provinces of the Weſt.

Pererius anſweareth, that Paul did not teach in Spaine in ſuch ſort, as that by him the nation was conuerted, Churches planted, Paſtors and Biſhops conſtituted: for in thoſe things they receiued direction from Peter at Rome: neither did S. Paul continue there ſo long a time, to doe theſe things, beeing either called thence by other waightie affaires of the Church, or not finding that ſucceſſe of his labours, which he expected, he would not ſpend his labour in vaine: yet this followeth not, but that Paul was in Spaine, though he continued not there ſo long, for the foreſaid purpoſes.

Contra. 1. Although we produce not this teſtimonie, as approouing euery part thereof: for it is more vnlike, that Peter preached in Spaine beeing the Apoſtle of the circumciſion, then Paul, to whome the Apoſtleſhip ouer the vncircumciſion was committed: yet it may ſerue to prooue that which is intended, that Paul is denied to haue beene in Spaine. 2. *Innocentius* words are generall; that none beſide Peter, taught in Spaine: if Paul taught not there, he was not there: for he went, if at all, to teach. 3. and how is it like, that S. Paul ſhould preach there, and none converted, no Church planted, no Paſtors elected: would S. Paul take ſo long a iourney, to the vtmoſt coaſts of the Weſt, to doe nothing? and is it like, that he going thither by the direction of the Spirit, went to no purpoſe? And how commeth it to paſſe, that their beſt Catholikes beeing now in Spaine, he will lay ſuch an imputation vpon it, that it was then worſe, then all other countries, and more hardly ſubdued to the faith: theſe are but weake and ſimple coniectures. Other anſwers *Pererius* hath beſide, but not worth the while to anſwer, ſpecially in a matter of no greater moment. 4. Beſide theſe teſtimonies, *Thomas Aquine* in his commentarie here, is of the ſame minde, that Paul was not in Spaine: and *Dominicus Sotus* himſelfe a Spaniard, yet thinketh, that Paul preached not there: though it had beene a great honour to that nation, to haue ſo noble a founder, yet he is not partiall in ſeeking the credit of his countrey by a thing vnlikely and improbable: *Sotus* reaſons, I confeſſe are but weake: that S. Paul was two yeares in cuſtodie at Rome, and then he could not be permitted to viſit Spaine, and in the ende of thoſe two yeares, he was put to death vnder Nero: and becauſe no mention is made of S. Pauls iourney into Spaine in the Acts of the Apoſtles: for after thoſe two yeares of imprisonment at Rome, Paul was ſet at libertie, and ſuffered not till 8. yeares after in the 14. yeare of Nero. Neither doth S. Luke ſet downe all the Acts of S. Paul, but onely ſuch, as he did before he was brought to Rome vpon his appeale. 5. Now other probable coniectures ſhall be alleadged of this opinion, that S. Paul neuer was in Spaine.

1. I omit *Pet. Martyrs* reaſon, that S. Paul hoped alſo, *ſe vinculis liberandum, &c.* that he ſhould be deliuered from his bonds at Rome, but it did not ſo fall out: and beeing there in captiuitie ſtill, he could not viſit Spaine: for it is more probable, that S. Paul was deliuered out of his firſt captiuitie at Rome, as hath beene ſhewed before, qu. 12. generall.

2. *Gualters* coniecture alſo hath no great certentie, *toties prepeditus prater animi voluntatem, &c.* that Paul beeing ſo often hindred beſide his will and purpoſe, might be hindred now alſo.

3. I rather thus reaſon with M. *Calvin*, the beſt euidence for S. Pauls beeing in Spaine is out of this place: for els where I find no ſuch purpoſe of the Apoſtle: but this text prooueth it not: *de ſpe enim tantum loquitur*, for he ſpeaketh onely of his hope, wherein he might be deceiued, as other faithfull men often are in their hopes.

But the best reason, against S. *Pauls* going into Spaine is this: if euer he were there, then either at his first comming to Rome, or at his second: but in neither: if in his first, then either at his arriuall there, after he had seene and visited the brethren: but that was not, for he was kept two yeares in bonds vnder the custodie of a souldier, Act. 28. or after the two years expired, when he was set at libertie: but then he returned to visit the East Churches, as he signified he would in diuers of his Epistles written from Rome: and it is not like, that he went first into Spaine, and then backe againe into Grecia and Asia, for these are East from Rome, Spaine lieth toward the West. Neither at his second comming to Rome is it like he went into Spaine, for then he was againe apprehended by Nero, and there suffered his glorious martyrdome: it is very probable, that in his second comming to Rome he intended to fulfill this his promise, and to be accompanied by the brethren of Rome thitherward, but that he was intercepted at Rome, and so the Lord thought good to crowne him with the glorie of martyrdome. But about this matter, beeing no point of faith, it is needlesse to contend much.

31. Quest. *Of the meaning of the 24. verse.*

v. 24. *When I shall take my iourney.* The Greeke words ὡς ἐὰν, some translate *quandocunq;*, *whensoeuer*, as *Origens* and *Chrysostomes* translator, and the Greeke Scholiast: the Ecclesiasticall expositor, *si quando*, if at any time: *Pareus, quod si*, but if: *Erasmus, vt si*, that if: in all these readings, S. Paul should speake vncertenly, and doubtfully of his comming into Spaine: the Latin interpreter readeth, *cum*, when, so *Beza, quando*, when, and so ὡς ἂν, is taken 1. Cor. 11. 34. *Other things will I set in order, when I come.*

Into Spaine. 1. *Erasmus* thinketh, that the Grecians following S. Paul, *fraudant Hispaniam prima syllaba*, doe curtall the first syllable, calling it σπανιὰν, for *Hispania:* but other nations beside so vse to call it, as the Germanes, *Spanien*, the Italians *Spagnia*, and so in English we call it Spaine. 2. The reason, why he purposeth to goe into Spaine, 1. *Gorrhan* thinketh to be this, because it was tributarie to the Romans, 1. Machab. 8. 3. and therefore it would be acceptable to them, *Tolet.* 2. *Ambrose, quia pseudapostolos præoccupare festinat*, he would make hast, to forestall the false-apostles, that euery where attempted to creepe in. 3. but *Lyranus* better toucheth the cause, that as S. Paul had preached in the East, *ita desiderabat hoc facere in occidente*, so he desireth to doe the like in the West where Spaine was: *& nihil adhuc in Hispanos collatum est*, and it should seeme, that nothing yet had bin bestowed vpon the Spanyards, *Mart.* the gospel had not yet bin preached vnto thē.

I will come to you, &c. 1. *Lyranus* thinketh, that S. Paul had such an earnest desire to see Rome, *quia erat ciuitas capitanea*, because it was the captaine or chiefe citie of the whole world. 2. but the reason was, because of the report of their great faith, published ouer the world, that he might be mutually comforted with them, Rom. 1. 12. 3. and he tooke this to be a fit occasion to visit them, when he went into Spaine, for that his iourney could not be conueniently vndertaken by land, for then he was to goe a great circuit about thorough Dalmatia, Hungaria, Germanie, France: but the speediest and neerest passage was by sea, and so he might visit Rome by the way.

I trust: he is not sure, but hopeth well: thus he writeth for two reasons. 1. in respect of the diuine prouidence, which ordereth and directeth all things; because all times are in Gods hand: *ex me nihil possum*, I can doe nothing of my selfe. 2. and the other reason was in respect of the second causes; because he knew not how his navigation should fall out, whether he might be carried by a streight cut, by the Ionian and African Sea directly vnto Gades in Spaine, or to strike vp, fetching a bought or compasse by the Sicilian and Tyrrhene Sea to Rome.

To see you in my iourney, &c. 1. He saith he will see them in the way, *ne istud eos inflaret*, least this might puffe them vp, that he had expressed his great desire to see them, *observa quomodo illos constringat*, obserue how he doth hold them in, saying, *when I goe into Spaine:* so he both is willing to shew his loue and desire vnto them, as also to stay them, *ne nimium glorientur*, that they glorie not therein too much, *Chrysost.* 2. *Origen* further noteth, least that the Romanes might thinke, that he would see them onely *in transitu*, as he passed by, intending his iourney to an other place, and visiting them onely by the way, he addeth; *after I haue beene somewhat filled with you:* that vntill such time, as they were mutually filled and satisfied one with an other, he intended not to leaue them. 3. *Lyranus* thinketh that Paul intended not to stay long in Rome, but to visit them in the way; because Peter with his disciples

diſciples was at this time in Rome, *& ſic non erat eius prædicatio ibi tam neceſſaria, &c.* and ſo his preaching ſhould not be there ſo neceſſarie, as in Spaine. But *Peter* was not at this time in Rome, for then it is not like that S. Paul would haue left him out in his ſalutation, c. 16. 4. *Haymo* obſerueth, following *Origen*, that S. Paul *moderatius præſentiam ſuam pollicitus*, doth more ſparingly promiſe his preſence: becauſe we doe with greater deſire receiue thoſe things, *quæ cito metuimus auferenda*, which we are afraid will be ſoone taken from vs, and we vſe to neglect ſuch things, *quæ nos diutius retenturos credimus*, which we hope to hold longer.

And to be brought in my way thitherward by you, &c. 1. *Chryſoſtome* noteth, that hereby the Apoſtle excuſeth his former ſpeach, that he intended onely to ſee them in his paſſage: for they ſhould be his witneſſes, that not by any contempt or neglect of them, *ſed ipſe neceſſitate tractus tranſcurram*, but that beeing ſo drawne by neceſſitie I paſſe thorough. 2. S. Paul requeſteth this of them, as the fitteſt guides for him in his iourney, for the Romanes were well knowne in thoſe cities and places, by the which he ſhould paſſe into Spaine, (*as beeing Lords of that countrey, Lyran.*) *& ſic aditus facilior pateret*, and ſo a better way ſhould be made for his preaching, *Martyr.* 3. And heteby the Apoſtle ſignifieth, *quantum ſibi de illis promittat*, how much he doth promiſe himſelfe of them, to inſinuate himſelfe the better into their loue: for the more truſt one ſeeth to be repoſed in him, the more he taketh himſelfe to be bound, *Calvin.* 4. he deſireth not to be lead by them in any pompous manner, but that they by the way might receiue ſome profit by S. Pauls companie, and thereby the better edifie themſelues, and others at their returne, *Par.* 5. neither doth the Apoſtle herein ſeeme to arrogate any thing to himſelfe, in requiring this dutie; ſeeing he brought vnto them, *omnium ſpiritualium bonorum fructum*, the fruit of all ſpirituall good things: and this might be eaſily performed by them, and that to their ſingular profit.

After I haue beene in part filled with you. 1. *parentis hoc potius eſt, quàm præceptoris*, this indulgent affection is of a father, rather then a teacher, *Oecumen.* 2. to be filled *in part*, ſome vnderſtand, *ex parte veſtri*, in that part of you, which was at variance, but is now reconciled, *Hugo:* ſome referre it to the time, *ex parte temporis*, a little time, *gloſſe interlin. Chryſoſtome* thinketh it is ſo ſaid, becauſe he could neuer be fully ſatisfied with their companie: but it ſignifieth no more, then *aliquantulum*, to be ſomewhat filled, according to the ſhortnes of the time of his aboad, as it is taken before, v. 15. *Par.* 3. and thus *morationem ſuam in ipſorum arbitrio collocat*, the time of his ſtay he permitteth to their iudgement: not to depart till they be mutually ſatisfied, *Origen.*

33. Queſt. *Of Pauls iourney to Ieruſalem, wherefore he taketh it in hand, v. 25.*

1. Becauſe the Apoſtle had before ſignified his great deſire, which he had to ſee the Romanes, and now there was no let in thoſe parts, becauſe he had preached the Goſpel to all thoſe countries, *ne putaretur veluti irridere eos, &c.* leaſt he might ſeeme to mocke them, becauſe he came not yet vnto them: he ſheweth the cauſe of his ſtay, which was to carrie to the Saints at Ieruſalem certaine collections from the Gentiles, *Chryſoſt.* and the Apoſtle vſeth a participle of the preſent tenſe, διακονῶν, *miniſtring*, to ſhew that this buſines ſhould not ſtay him long, it was euen now in hand, *Eraſmus.*

2. But it will be obiected, that the Apoſtle ſhould not haue preferred the miniſtration of almes before the preaching of the Goſpel, which he intended in Spaine: as the Apoſtles themſelues reſolued, that it was not meete, that they ſhould leaue the word, and miniſter vnto tables, Act. 6. To this obiection it is diuerſely anſweared. 1. generally it is not fit to leaue the preaching of the word to diſtribute almes, but *in caſu, & ad tempus*, in ſome caſe, and for a time, *Gorrhan.* 2. *duo commoda ſunt anteferenda, &c.* two commodities together are to be preferred before one: now the Apoſtle went to Ieruſalem to diſtribute almes, yet withall he purpoſed to preach vnto the brethren, and to confirme their faith. 3. and beſide the Churches of the Grecians who were mooued by S. Paul vnto this contribution, committed the ſame to his fidelitie, ſo that this office was as it were impoſed vpon him by them, *Par.* 4. adde hereunto, that it was a part of his Apoſtolike office: for when the Apoſtles appointed him to preach to the vncircumciſion, they charged him to remẽber the pore, Gal. 2. 10. S. Paul therefore was carefull to execute this charge committed vnto him, *Mart.*

3. *To miniſter.* 1. The word διακονῶν, *miniſtring*, though generally it ſignifie any office of the miniſtrie, yet here it is taken more ſpecially, for that function, which was peculiar to

the Deacons in distributing of almes, *Beza.* 2. *Origen* inferreth hereupon, that this epistle to the Romanes was written after the first and second to the Corinthians, because the almes and collection, whereunto he mooueth the Corinthians, 2. Cor. 9.4. by the example of the Macedonians, was now readie.

4. *To the Saints.* 1. *Ambrose* thinketh, that these were they, which had renounced all wordly things, *& totus se dederunt obsequijs divinis*, and gaue themselues wholly to the seruice of God, to giue an example of perfection vnto other beleeuers: so also *Lyranus.* 2. *Haymo* thinketh, they were such as had impoverished themselues, by laying their goods at the Apostles feete, and bringing all in common: as we read Act. 4. 3. but these Saints rather at Ierusalem, were in great necessitie for these two causes especially; both in regard of the great famine, which was ouer all the world vnder Claudius *Cæsar*, but cheefely in Iudea, which was a drie countrie, specially that part which was toward *Arabia Petræa*, and beside they were in the time of persecution spoiled and stripped of their goods: as the Apostle saith, Heb. 10.34. *Yee suffered with ioy the spoiling of your goods:* according as Isay propheſied 59.15. *he that refrayneth from euill, maketh himselfe a pray.* 4. those Saints haue a double commendation, as *Chrysostome* noteth, *à virtute & paupertate*, from their vertue, *they are Saints*, and from their povertie, they are called in the next verse, *the poore Saints.* 5. *Origen* obserueth well, that they are called Saints, not because they were at Ierusalem, but *quos non locus, sed conversatio sancta, & fidei perfectio*, such whom not the place, but the perfection of faith and their holy conuersation made spirituall. 6. *Haymo* saith, that some Doctors deliuered this, that Saint Paul gat such liberall contributions from the Gentiles, for the poore Saints at Ierusalem, that sometime he sent them, *tres, aut quinq; modios argenti*, three or fiue bushels of silver: but whence he hath that report, he sheweth not.

Quest. 34. *Of the collection gathered among the Gentiles for the Iewes, and the reasons thereof.*

1. *It hath pleased them of Macedonia, &c. Origen* here obserueth, *subtiliter & verecundè dum Corinthios laudat, hortatur Romanos*, modestly and cunningly, while he praiseth the Corinthians, he exhorteth the Romans, that they should contribute likewise: and *Chrysostome* addeth, that the Apostle doth not directly stirre them vp by the example of the Macedonians and Corinthians, *putassent id contumeliosè fieri*, the Romans would haue scorned it, beeing the Lords of the world: as he prouoketh the Corinthians by the forwardnes of the Macedonians, 2. Cor. 8. yet he wisely insinuateth as much.

2. In that it is said, *it pleased them*, their alacritie and cheerefulnes is expressed: he extorted it not from them, but they willingly conferred it: as he writeth to the 2. Corinth. 9. *that God loueth a cheerefull giuer:* the vulgar latine readeth, *probaverunt*, they allowed or approoued this collection, *tanquam rem honestum*, as an honest thing: not onely their will was vnto it, but their iudgement and approbation, the word is εὐδόκησαν, *they pleased*, or it seemed good vnto them.

3. *To make some distribution:* the word is κοινωνίαν, *communication.* 1. *Origen* noteth this difference, that *in spiritualibus communionem posuit, in carnalibus ministerium*, he placeth communication in spirituall things, and ministerie in carnall: for spirituall things, *non tam debentur, quàm commodantur*, are not so much owing, as lent, but carnall *ex debito exiguntur*, are exacted of due debt: but this difference is not perpetuall: for here a *communication* is said to be in carnall things. 2. *Theophylact* giueth this reason, why it is called a *communication: quia in communem vtilitatem cedit tam præbentis, quàm accipientis*, it is to the common benefit both of the giuer, and receiuer. 3. Mr. *Calvin* thinketh it conteineth a reason of this collection, *quia propter corporis vnitatem, &c.* because there ought to be one common and mutuall regard, in respect of the vnitie of the bodie, which is all one in Christ. 4. some thinke that it is the same, with συλλογὴ, a collection, which word Saint Paul vseth, 1. Cor. 16. when euery one did *viritim in commune conferre*, did contribute something in common: *Pareus, Gorrhan, Faius.* 5. but I preferre the reason rendred by the Greeke scholiast, why it is called a communication, because of the mutuall exchange and entercourse betweene them, *ipsi pecunias, sancti intercessionem apud Deum contribuerunt*, they contributed mony, and the Saints their prayers and intercession vnto God: so it is called a communication, because it was mutuall, the one gaue carnall, the other spirituall things, as is shewed in the verse following: so the Apostle calleth it, *a communicating concerning the matter of giuing and receiuing*, Phil. 4. 15. 6. *Chrysostome* further noteth that the Apostle saith not,

almes,

almes, but *communication*, somewhat to extenuate it, in respect of the Saints, to whom it was a kind of debt: and he saith, *a certaine, or some communication*, in respect of the Romans, *ne videatur Romanis avaritiam exprobrare*, least he should seeme to vpbraide the Romans with couetousnesse. *Theophylact.*

Quest. 35. *How the Gentiles are said to be debters to the Iewes.*

1. *Their debters are they, &c.* 1. not the poore are debters to the rich, *quia tenentur pro iis orare*, because they are bound to pray for them: *Hugo.* 2. nor debters onely in respect of God, *à quo misecordiam petant*, of whom they looke for mercie, *gloss. interl.* 3. nor yet onely in generall, because the rich *debent vsum necessariorum*, do owe the vse of necessarie things vnto the poore: as the wise man saith, Prov. 3. 27. *withhold not good from the owners thereof.* 4. but the Gentiles are said to be debters, because they had receiued spirituall things from the Iewes; as the Apostle expoundeth afterward.

2. There are two kind of debts, one is *ex debito necessitatis*, by a debt of necessitie, and so the people are bound to giue of their temporalls vnto their Pastors and Ministers; and there is *debitum honestatis*, a debt of honesty, and so the rich are bound to giue vnto the poore, *Hugo Card.* but this distinction rather is to be receiued: there is *debitum ciuile*, a ciuill debt, and so the people pay carnall things for spirituall, and *debitum naturale*, a natural debt or equitie, and so for a benefit receiued euerie one is bound to shewe the like againe, *Gorrhan, Par.*

3. *If the Gentiles be made partakers of their spirituall things, &c.* 1. The spirituall things of the Iewes are these, as *Chrysostome* obserueth, *ex ipsis est Christus, ex ipsis sunt Apostoli, Prophetæ, &c.* of them was Christ, of them came the Apostles, and Prophets: from them came the Gospel. 2. *Origen* hath here an excursion, running out to a mysticall and allegoricall sense: by the Saints at Ierusalem, he vnderstandeth those which are spirituall, by the Gentiles, those which are yet imperfect: in whom, the flesh must *spiritualibus ministrare præceptis*, minister and be obedient vnto the spirituall precepts: and not *lasciuire in carnalibus*, waxe wanton still in carnall things: but this is farre from the Apostles meaning.

4. *Chrysostome* obserueth an *emphasis* in euerie word, as he saith the *Gentiles ought to minister*, as they, *qui regibus tributa persolvunt*, which vse to pay tribute vnto kings; the word λειτουργῆσαι, signifieth properly to execute some publike ministerie: and it is sometimes referred to spirituall offices: it is here vsed to signifie, that this office of the Gentiles in communicating to the necessities of the Saints, was both *publicum & sacrum*, publike and sacred, it was as a sacrifice vnto God, *Calv. Beza:* And whereas the Apostle saith, *their spirituall things, but not their carnall: Chrysostome* sheweth the reason of this difference, because *carnalia sunt omnium communia*, things carnall are common to all.

Quest. 36. *In what manner almes ought to be given.*

Diuerse necessarie considerations touching the distribution of almes may be obserued out of the 28. and 27. verses. 1. whereas they of Macedonia and Achaia, did minister vnto the necessitie of the Saints of Ierusalem, which was farre distant and remote from those countreys of Grecia: therein we haue an example, not onely to stretch forth our hand, to the needie, that are among our selues, but to extend our liberalitie to other churches abroad, that are in want and necessitie. 2. whereas it seemed good vnto them, therein appeareth their chearefulnes and willingnes, that they gaue of a willing and readie minde, as S. Paul exhorteth the Corinthians, 2. epist. c. 9. 3. 3. they did communicate vnto the Saints: for though we must doe good to all, yet specially we are bound to doe it to the household of faith. 4. and in that the Apostle saith, *yee are debters*, he shewеth that they were bound hereunto, by the common bond of charitie, and Christianitie: that although in respect of any ciuill bond, they were free, and their almes was an offering of their freewill and franke mind: yet in charitie before God, they were bound thereunto.

Quest. 37. *What the Apostle meaneth, by sealing of the fruite, v.* 28.

When I haue sealed vnto them. 1. the vulgar Larine readeth, *haue assigned*, so *Lyran. Haymo*, but the Greeke word σφραγισάμενος, signifieth rather, *consignans vel obsignans*, sealing, confirming, then assigning, and setting ouer. 2. *Origen* vnderstandeth it of that seale *quo imago Dei exprimitur*, whereby the image of God is expressed, that he which giueth, giue in simplicitie of heart, seeking no praise of men: for then, *opus suum signaculo diuinæ*

imaginis ſignat, he doth ſeale his worke with the ſigne of the diuine image. 3. ſome take it literally, *cum ſub ſigillo cuiuſq; eccleſiæ oſtendero*, &c. when I haue ſhewed vnder the ſeale of euerie Church, how much euerie one hath ſent, *glaſſ interlin. Hugo.* 4. *Eraſmus* referreth it to the Macedonians, it ſhould be vnto them, *tanquam theſaurus in tuto reconditus*, as a treaſure ſurely laid vp: ſo alſo before him *Chryſoſtome* and *Theophylact*, *in erarium regium condam*, I will lay it vp as in the kings treaſurie, 5. the Greeke ſcholiaſt thus, *in cœlis repoſiturus*, he will lay it vp as it were in heauen. 6. But the Apoſtle vſeth onely a metaphoricall ſpeech, taken from thoſe which vſe to ſeale the treaſure, or letters committed vnto them: the Apoſtle ſaith no more but this, after I haue faithfully deliuered vnto them, this collection committed vnto me: ſo *Calvin*, *Mart. Pareus*, with others.

This fruit. Almes and other workes of mercie, are called a fruit in three reſpects. 1. in regard of the efficient cauſe, which is firſt the ſpirit, as good workes are called the fruits of the ſpirit, Galat. 5. 22. then of faith and charitie, they are the fruites. 2. in reſpect of the obiect, vpon whom ſuch workes of mercie are ſhewed and exerciſed; they are *fructus pietatis*, a fruit of their pietie, when God ſtirreth vp the hearts of others to ſupply their neceſſities, which depend vpon God. 3. in reſpect of the giuer and worker, they are fruits, as *Chryſoſtome* obſerueth, *lucrum acquirere contributores*, that the giuers of almes do purchaſe gaine vnto themſelues, for God will reward them, and recompence their benignitie.

Queſt. 38. *What the Apoſtle meaneth by the aboundance of the bleſſing of the Goſpel of Chriſt*, v. 29.

1. Some by this *benediction* or bleſſing vnderſtand, the plentifull almes and contribution which the Apoſtle ſhould finde among the Romanes: for ſo he calleth their beneficence, εὐλογίαν, bleſſing, 2. Cor. 9. 5. *Eraſmus.* 2. *Chryſoſtome* and *Theophylact* miſlike not this ſenſe, *poteris pro benedictione eleemoſynam intelligere*, you may vnderſtand for bleſſing, almes, &c. but they adde further, this aboundance of bleſſing to be, *vniuerſa bona*, all good things, *digna benedictione. i. laude*, worthie of bleſſing, that is, praiſe: ſo they vnderſtand *bleſſing*, of the praiſe and commendation, which their vertues were worthie of, not *actiuely*, of the bleſſing which the Apoſtle ſhould conferre vpon them: ſo alſo the Greeke ſcholiaſt: I ſhall finde you *omnibus bonis ornatos*, furniſhed with all good things. *M. Calvin* alſo followeth this ſenſe, that the Apoſtle at his comming ſhould reioyce, *quod ſpiritualibus Euangelij diuitijs affluerent*, that they abounded in all ſpirituall riches of the Goſpel: But it is euident by the text it ſelfe, that the Apoſtle, ſaying, *I ſhall come in the aboundance of bleſſing*, that it ſheweth rather what the Apoſtle ſhall bring with him, then what he ſhould there finde.

3. Some referring it to S. Paul, doe vnderſtand this aboundance of bleſſing, of the gift and power of miracles, whereby the Apoſtle ſhould come furniſhed, to confirme the Goſpel among them: *Ambroſe*: ſo alſo *Hugo*, *miracula multa mihi dabit facere inter vos*, God ſhall giue me power to worke many miracles among you: but in this ſenſe, this *bleſſing*, ſhould be too much reſtrained.

4. *Theodoret* applyeth it to the many troubles and afflictions, out of the which the Lord had deliuered Paul, and ſo aboundantly bleſſed them: but he ſpeaketh of ſuch bleſſing as he ſhould receiue to beſtow vpon them: as *Origen* well ſaith, *& venientis gratia, & ſuſcipientium merita pariter deſignantur*, both the great grace of the commer, and the worthines of the receiuer is expreſſed.

5. So then, the Apoſtles meaning is, that he ſhould ſo come, *vt benedictione Euangelij impleam*, that I ſhall fill you with the bleſſing of the Goſpel, *Oecum.* that he ſhould come *in abundantia bonorum ſpiritualium*, in the aboundance of ſpirituall grace, *Lyran.* he ſhould *afferre copiam ſpiritualium bonorum*, bring then aboundance of ſpirituall things, *Martyr*: he hopeth *aduentum ſuum fore frugiferum*, that his comming vnto them ſhall be fruitfull: *Beza* and *Haymo* well expound it by that place, c. 1. 11. *I long to ſee you, that I might beſtowe vpon you ſome ſpirituall gift.*

6. *Origen* here further obſerueth, that the Apoſtle ſpake thus by the ſpirit, and by the gift of propheſie, *ſupra hominem namq; eſt hæc ſcire de futuris*, for it is aboue mans reach to knowe concerning things to come, that he ſhould not onely come vnto them, but come in the aboundance of bleſſing: And indeede, the Apoſtles going to Rome, was reuealed by the ſpirit; as S. Luke teſtifieth, Act. 19. 20. that he purpoſed by the ſpirit, after he had bin at Ieruſalem, to ſee Rome alſo: but his other purpoſe of going into Spaine was not by diuine reuelation, but humane diſpoſition: and therefore it is probable he failed in the one, as hath beene

beene ſhewed before, though not in the other.

Queſt. 39. *Of the Apoſtles requeſt, that they would ioyne in prayer with him.*

v. 30. *I beſeech you by our Lord Ieſus, &c.* 1. It appeareth how much the Apoſtle was troubled in ſpirit, vſing this vehement obteſtation, as to entreate them by the Lord Ieſus, and by the holy ſpirit: not that the Apoſtle was ſo careſull for his life, but becauſe *Eccleſiæ periculum in eo agi ſciebat*, he knewe nothing could happen vnto him, without great danger of the Church. 2. the force of this obteſtation lieth herein, that if they did not pray for him, it would redound much to the diſhonour of Chriſt, and of the holy Ghoſt: for to entreat one by a thing, is to inſinuate, that the thing which is moſt deare vnto them, will thereby receiue hurt, or be wronged, if he prevaile not in his requeſt, *Pareus:* or he entreateth them by the ende, which he propounded, it was the cauſe of Chriſt, which they ought to further by their praiers, and the by *efficacie* of charitie, whereby they were bound to performe this dutie toward him, *Tolet:* and in effect, he chargeth them by the loue of Chriſt, wrought in them by the holy Ghoſt, to ioyne in prayer with him: as if he ſhould haue ſaid, *ſi in eum creditis, if ye beleeue in him*, if there be in you any charitie, *gloſſ. interlin.* as the Apoſtle, Phillip. 2. 1. more at large vſeth the like obteſtation, *if there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirit, if any compaſſion and mercie, fulfill my ioy:* ſo that he preſſeth and vrgeth them three wayes by this vehement obteſtation: both in reſpect of their loue vnto Chriſt, whom they ſhould ſeeme to neglect, in reſpect of the Apoſtle, to whom they were bound in charitie, and in regard of themſelues, who ſhould be found, not to haue thoſe graces of the ſpirit in truth, not bringing forth the fruit of them.

2. *For the loue of the ſpirit.* 1. *Chryſoſtome* obſerueth, that the Apoſtle naming Chriſt, and the ſpirit, and not the father, doth inſinuate, that we ſhould not be troubled when in like manner, he nameth the Father and the Sonne without the ſpirit, or the father alone: becauſe *non ſemper eodem modo ponit ſanctam Trinitatem*, he doth not alwaies in one and the ſame manner ſet downe the Trinitie. 2. *Chryſoſtome*, further taketh the loue of the ſpirit *actiuely*, for the loue whereby the ſpirit hath loued vs: for as the Father and the Sonne loued the world, ſo likewiſe the holy Ghoſt: but rather that loue and coniunction is here ſignified, which is wrought by the holy Ghoſt in the members of Chriſt: *Martyr* will haue the *loue of the ſpirit*, to be taken, for the *ſpirit of loue*, as c. 9. 31. *the law of righteouſnes*, is put for the *righteouſneſſe of the lawe:* but this inverſion of the words is not here neceſſarie.

3. *To ſtriue with me by prayers.* 1. *certamen vocat ferventem orationem*, he calleth a feruent prayer a ſtrife, he would haue them pray for him earneſtly. 2. and they muſt pray with feeling and compaſſion, for they which pray, *eorum in ſe recipiunt perſonam, &c.* doe as it were take their perſon vpon them, for whom they pray, *Calvin:* and make their caſe their owne. 3. and hereby is ſignified, that *maximum præſidium fidelis oratio*, that a faithfull prayer is the cheifeſt defenſe againſt the ſpirituall adverſaries, *Bucer.* 4. *Origen* obſerueth further, that the Apoſtle vſeth this word *of ſtriuing together in prayer*, becauſe of the reſiſtance of the ſpirituall adverſarie, *obſiſtunt enim dæmones in oratione, &c.* for the euill ſpirits doe reſiſt in prayer, firſt that one be not found, ſuch as the Apoſtle ſpeaketh, *to lift vp pure hands without wrath:* and if one doe obtaine ſo much as to pray without wrath, *vix eſt vt effugiat eſſe ſine diſceptatione, 1. ſine ſuperfluis cogitationibus*, yet that will hardly ſcape him, to pray without doubting, that is, without vaine and idle cogitations: for you ſhall hardly finde one, *cui oranti aliquid inanis cogitationis non occurrat, &c.* who in his prayer thinketh not of ſome vaine thing.

Queſt. 40. *Of the things which S. Paul would haue them pray for.*

He willeth them to pray for theſe two reaſons, firſt that he may be deliuered from the vnbeleeuers in Iudea. 1. S. Paul did knowe by the reuelation of the ſpirit, that many troubles ſhould be raiſed againſt him in Iudea, by the adverſaries of the Goſpel, as he ſaith, Act. 20. 23. *The holy Ghoſt witneſſeth that in euerie citie bonds and afflictions abide me:* and although they perſecuted all the Apoſtles, yet they had a ſpeciall ſpite at Paul, as being the moſt earneſt impugner of the ceremonies of the law: and like as they ſerued Chriſt his maſter, who after he had done all good to the Iewes, was put to death at Ieruſalem, ſo he looked to be ſerued: hereby he ſheweth how neceſſarie it was, that they ſhould make requeſt for his deliue-

liuerance, seeing he was to goe among so many wolues, *magis feras rabidas quàm homines*, rather so many savage beasts then men. 2. he saith not, pray *vt hos impugnem, & superem*, that I may vanquish and ouercome them, but onely be deliuered from them, not be hindered by them in his course, *Theophyl.* 3. and this he prayeth, *non quod pati metuat*, not that he was afraide to suffer, but that his course might not be hindered, in performing that seruice to the Saints, and in accomplishing his desire to see the Romanes, *Origen:* for otherwise S. Paul was readie in himselfe, *not onely to be bound, but to die at Ierusalem*, Act.21.13. 4. Neither was S. Paul heard altogether in this desire: for though he escaped death at Ierusalem, which was conspired by the Iewes, yet he was not deliuered out of bonds: so God heareth the requests of his Saints in temporall things, so farre forth, as it shall be for his glorie, *Pareus.*

And that my service may be accepted of the Saints: this is the second thing that he would haue them pray for. 1. As S. Paul feared the practises of the incredulous Iews, so he doubted the sinister suspitions which might be conceiued of him euen among the brethren, which were zealous of the lawe, least his seruice herein should not be acceptable vnto them. 2. Some vnderstand it otherwise, that it may be acceptable, that is, *sufficiens*, sufficient to releeue their necessities, *Gorrhan:* some, that my seruice *acceptabile fiat apud Deum*, may be acceptable vnto God, *Greek. scholiast. Lyran.* but the first sense is the fittest, that his seruice be not preiudiced by the sinister opinions which might be conceiued of him: as Iames saith vnto him, Act.21.21. *Thou seest brother, how many Iewes there are which beleeue, and they are all zealous of the lawe, and they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles to forsake Moses:* vnto such the Apostle prayeth, that his seruice might be welcome and accepted.

Quest. 41. *Of the fruites of the prayer of the Romanes for S. Paul.*

Here followe two effects of their prayer: The first in respect of themselues, *that I may come vnto you with ioy.* 1. *Chrysostome* here noteth, that as the Apostle begunne his epistle, wishing that he might haue a prosperous iourney to come vnto them, c.1.11. so he concludeth. 2. it was for their profit, that he should come vnto them, an effect of the first part of their prayer, that he might be deliuered, and that he might come vnto them with ioy, a fruit of the other part, that his seruice might be accepted of the Saints, for otherwise he should come with heauie cheare. 3. he addeth, *by the will of God*, which condition he inserteth, c. 1.11. both to free himselfe from the suspition of inconstancie, if it should fall out otherwise, and to this ende, that if Gods will were otherwise that he should not come with such ioy, as indeede he did not, (in respect of his outward bonds) they might more patiently beare it.

The other effect and fruit is common to the Apostle with them, *that I may be refreshed with you.* 1. where *Chrysostome* noteth the modestie of S. Paul, he saith not to teach and instruct you, but to be comforted. 2. *Haymo* obserueth in the word *to be refreshed*, that he desireth *refrigerium*, refreshing, *qui calore solis vritur*, who is burnt with the heate of the Sunne, as they which striue or fight: so the Apostle had laboured in fighting against the profane Philosophers, vnbeleeuing Iewes, gainsaying heretickes, and now he desireth ease and refreshing: some referre it to the griefe and vexation, which the Apostle had by reason of the mutuall conflicts and contentions among the Romanes, as he saith elsewhere, *Who is offended and I burne not:* from the which he should finde ease and refreshing in their mutuall concord, *Gorrhan:* but *Theophylact* better vnderstandeth it, of the generall comfort, which they should haue one by an other: you in me *ob doctrinam*, for the spirituall doctrine which you shall receiue, and I in you, *ob auctam fidem*, for your faith encreased: *Origen* addeth, *non corporalem requiem quærit Paulus*, Paul seeketh not corporall rest, but the spirituall comfort and rest in God.

Quest. 42. *Of the Apostles salutation, The God of peace, &c.*

1. As the Apostle beganne his epistle with the salutation of peace, so he endeth the same, as his manner is, *consuevit auditoribus bene precari*, he is accustomed to wish well vnto his auditors after he hath instructed them.

2. He saith, *the God of peace*, giuing such titles vnto God as best fit the present argument: as he said before, v.5. the God of patience and consolation: and v. 13. *the God of hope:*

hope: so now, the *God of peace:* he meaneth Christ Iesus, whom he calleth the *Lord of peace*, 2. Thess. 3. 16. who hath left the inheritance of peace vnto his Church.

3. And he is called *the God of peace*, both *passively*, that they may finde peace with God, and haue God at peace with them, and *actiuely*, that God would preserue them in peace and vnitie among themselues.

4. He simply wisheth not vnto them peace, but true peace, euen the peace of God, *qui pax est vera*, who is the true peace: that till he come, or whether he come or not, the God of peace may be with them.

5. And he wisheth vnto them peace, both in generall, that they may be repleniſhed with all spirituall benediction, and in particular, in respect of those diuisions and dissentions which were among them.

4. *Places of Doctrine.*

Doct. 1. *That Christs holy example must be imitated of Christians.*

v. 3. *For Christ also would not please himselfe, &c.* As here the Apostle propoundeth the most holy example of our Blessed Sauiour herein to be followed, that we should one seeke the good of an other: so euery where the Apostles doe presse the example of their and our Master to be imitated in all other holy duties: as thereby we are exhorted to *beneficence*, 2. Cor. 8. 9. to mutuall *forgiuing* one an other, Ephes. 4. 32. to *loue*, Ephes. 5. 23. *to humilitie and modestie*, Philip. 2. 5. *to constancie in our profession*, 1. Tim. 6. 13. 2. Tim. 2. 8. *to faithfulnesse in our calling*, Heb. 3. 7. to *patience vnder the crosse*, Heb. 12. 2. to *meekenes*, 1. Pet. 2. 21. & 3. 18. so that we finde that saying to be most true, *omnis Christi actio, nostra instructio*, euery action of Christ is our instruction.

Doct. 2. *Of the manifold vse and profit of the Scriptures.*

v. 4. *That we through patience and consolation of the Scriptures might haue hope, &c.* Like vnto this place is that, 2. Tim 3. 16. where the Apostle maketh a fourefold vse of the Scriptures, *it is profitable to teach, to improoue, to correct, and instruct in righteousnesse*: the first two concerne doctrine, the teaching of the truth, and the conuincing of error, the other two belong vnto manners, the correcting of vice, and the instruction and edifying vnto holines, so here the Apostle expresseth fowre benefits that come by the Scriptures, doctrine, patience, consolation, hope: so *Tertullian* speaking of the manifold vse of the Scriptures, *coimus ad literarum diuinarum commentorationem, &c.* we runne together to the rehearsing of the diuine Scriptures, as the condition of the present times doth giue vs occasion to remember them, *certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum inculcationibus densamus*, truely we doe nourish our faith with holy sayings, erect our hope, fasten our trust, strengthen discipline by inculcating the precepts.

Doct. 3. *The promises made vnto the Fathers in the old Testament were spirituall.*

v. 8. *Christ was the Minister of circumcision, &c. to confirme the promises made to the Fathers:* Then were not these promises onely or chiefely of temporall things, but vnder them were shadowed spirituall: for Christ did not by his comming restore vnto the Iewes any outward temporall blessings: for at his comming they had other Lords to rule them, the Romanes were their gouernours: and immediately after our Blessed Sauiours death, their countrey, commonwealth, and citie were destroyed: The promises then made to the fathers as to Abraham, concerning his seed, and to Dauid, for the continuance of the kingdome in his line, and the rest, were spirituall, and by the Messiah spiritually to be performed: and so, *all the promises of God in him, were yea, and Amen:* as S. Paul saith, 2. Cor. 2. 20. This may be obserued against those, which thinke the bookes of the old Testament to be superfluous and vnnecessarie, as containing nothing but terrene and temporall promises.

Doct. 4. *Of the diuine nature and power of Christ.*

v. 12. *He shall rise to raigne ouer the Gentiles, and in him shall the Gentiles trust, &c.* The Prophet in these words ascribeth diuine power vnto Christ: for he is not visible in the world, and yet he shall raigne among the nations: yea they shall trust in him: then he consequently must

must be able both to heare and helpe them: God onely must be trusted in, and be beleeued vpon: as our Sauiour himselfe saith, Ioh.14.1. *Ye beleeue in God, beleeue also in me.*

Doct. 5. *That Christians in this life are kept vnder hope, they haue not full fruition of that which they hope for.*

In him shall the Gentiles hope or trust: We then in this world liue onely by hope: as the Apostle saith, Rom. 8. 24. *We are saued by hope: hope that is seene, is not hope: non ergo in præsenti seculo felicitatas nostra quari debet*, our happines thē is not to be sought in this life, *Gualter:* but we hope for things which are not seene: which hope of ours is supported by faith, and our faith preserued and vpheld by the spirit, who is the earnest of our saluation.

Doct. 6. *The holy Ghost prooued to be God.*

v. 13. *That ye may abound in hope thorough the power of the holy Ghost:* In that God is said to fill them with ioy, thorough the power of the holy Ghost: it followeth euidently that the holy Ghost is God: for the God of hope worketh hope in the power of the spirit: not that the holy Ghost is the organe or instrument of God, but that there is one and the same power of God the father, and of the holy spirit: for *the spirit distributeth to euerie one as he will*, 1. Cor. 12. 11. but this is a diuine power, to giue vnto euery one as he will: so then in that God is said to worke in and through the power of the spirit, it sheweth a diuersitie of person, but not a difference of power.

Doct. 7. *Of the dutie of Ministers in preaching the Gospel.*

v. 16. *Ministring the Gospel of God.* The word is ἱερουργοῦντα, which signifieth propetly labouring in holy things: whereby is set forth, what the speciall dutie of the ministers of the word is, to labour in the word and doctrine: it is not to sacrifice in the Masse, as Popish Priests: nor to meddle in worldly affaires, leauing the preaching of the Gospel, as many Pastors of the Church doe: but their calling is to minister in the Gospel: *Gualter* here noteth well, *Nec pro fidis Christi ministris haberi possunt, qui post habita verbi præditatione circa alia negotia occupantur, &c.* they are not to be counted for the faithfull ministers of Christ, which leaving the preaching of the word, are occupied about other affaires, which doe not edifie the Church, and doe call them from their dutie, &c. Ministers then as Gods souldiers should not entangle themselues, with the affaires of this life, 2. Tim. 2.4.

Doct. 8. *What the Ministers conversation ought to be.*

Origen vpon these words, *ministring the Gospel, &c.* obserueth well, that as the Priests in the law did prouide, that the sacrifice which they offered was without blemish, that it might be accepted: so they which preach the word, must haue care, *ne quod in docendo vitium, ne quæ in ministerio culpa nascatur, sed sua primum vitia iugulet, vt non solum doctrina, sed & vitæ exemplo discipulorum salutem, oblationem suam acceptam faciat Deo*, that there be no fault committed in teaching, nor any offence in his Ministrie, but that he first doe slay and mortifie his owne sinnes, that not onely by doctrine, but by example of life, he may make his oblation, the saluation of his disciples acceptable vnto God, &c. for Ministers are like a citie set vpon an hill, that cannot be hid, Matth. 5.14.

Doct. 9. *That the course of the Gospel cannot be hindered.*

v. 19. *From Ierusalem round about to Illyricum I haue caused to abound, &c.* Herein appeareth the singular power of God, who by the preaching of S. Paul conuerted so many idolatrous nations to the knowledge of Christ: which worke Satan by all his malice could not hinder: as our Blessed Sauiour said, when he had sent forth his disciples to preach, that he saw Sathan fall from heauen like lightening, Luk. 10. herein appeareth also the mercie of God, in calling the barbarous nations to the knowledge of his truth: and withall his iustice and seueritie is manifested toward these nations, that are for their vnthankfulnes now depriued of the Gospel of Christ: for where the Gospel was sometime preached and professed, now the Turkish Alcaron is taught.

Doct. 10. *Of the difference betweene the calling of the Apostles and ordinarie Pastors, v.* 19.

The Apostles charge was to be witnesses of Christ, vnto the ende of the world, and to the

the vtmoſt parts of the earth, Act.1.9. which commiſſion was giuen vnto them vpon *neceſſitie* for the planting of Churches,and converting of nations: and in regard of the *excellencie* of their gifts, who were furniſhed alſo with the power of miracles to confirme their doctrine,and for getting more *authoritie* vnto the doctrine of the Goſpel, it beeing preached firſt by them which had ſeene,and heard Chriſt, and had their calling immediatly from him: But other ordinarie Paſtors are tied to their charges, and vnto them belongeth that exhortation of S. Paul to the Paſtors of Epheſus, Act.20.28.*Take heede vnto your ſelues,and to the flocke, ouer the which the holy Ghoſt hath made you ouerſeers:* Paſtors then, which are ſet ouer their ſpeciall flocks, muſt not, *hinc inde diſcurrere*, runne vp and downe without the ſpeciall calling of the ſpirit : as *Chryſoſtome* well reprooued *Epiphanius* the Biſhop of *Cyprus*, for buſying himſelfe out of his owne charge, and entermedling in Church-affaires at *Conſtantinople.*

11. Doct. *That the Paſtors and Miniſters of the Goſpel ought to be ſufficiently maintained.*

v.27. *Their debters are they, for if the Gentiles be made partakers of their ſpirituall things, their dutie is alſo to miniſter vnto them carnall, &c.* The ſame reaſon the Apoſtle vrgeth for the maintenance of the Miniſters of the Goſpel, 1. Cor.9.12. ſo our Sauiour ſaith, The labourer is worthie of his hire,Matth.10.10. yea and many great promiſes are made to them, which performe this dutie, that they ſhall receiue the reward of a Prophet, of a righteous man,of a diſciple, Matth. 10.42. and contrariwiſe many iudgements doe fall vpon the people,for the neglect of this dutie ; as Hagg.1.9.becauſe they ſuffered Gods houſe to be waſt, *prohibiti ſunt cœli, ne darent rorem,& prohibita eſt terra,ne daret gramen*, the heauens were reſtrained from yeelding raine,rnd the earth was reſtrained from yeelding graſſe.And where there is not ſufficient maintenance for the Miniſters, theſe two miſchiefes doe follow, that both for the preſent, the people want inſtruction, and the meanes of proviſion is cut off for future times alſo,that learning and religion will decay:*ea res minatur interitum vniverſæ religionis*,which thing threatneth the ruine of all religion: to this purpoſe *Melanchon* grauely by occaſion of theſe words.

12. Doct. *That the meanes working vnder Gods prouidence are not to be neglected.*

v. 30. *That you would ſtriue with me, by praier, &c. Origen* well obſerueth here, that though the Apoſtle were aſſured he ſhould come to the Romanes with abundance of bleſſing, *nihilominus tamen in his, quæ manifeſte futura cognouerat, ſciebat orationem eſſe neceſſariam*, yet he knew praier to be neceſſarie, euen in thoſe things,which he knew would certenly come to paſſe,&c. the meanes then muſt be vſed: for as it is a carnall confidence to relie vpon the meanes altogether, leauing Gods providence, ſo it is preſumption and a tempting of God,to reſt immediatly vpon his prouidence without the means: S. Paul knew when he ſuffered ſhipwrack,that all ſhould be ſaued, yet he ſaith, *Vnleſſe theſe ſtay in the ſhippe, ye can not be ſaued*, Act. 27. 30. ſo the fruits of the earth are Gods bleſſing, yet the husbandman muſt labour: God is the author of all good gifts, yet are they obtained by praier.

13. Doct. *The faithfull haue their infirmities.*

v.31. *That my ſeruice may be accepted of the Saints.* S. Paul calleth them Saints, and yet he feareth,leaſt his ſeruice in bringing them almes from the Gentiles, by reaſon of ſome ſuſpitions conceiued,and ſiniſter rumors raiſed of him, ſhould not be accepted : for euen the godly are many times deceiued in humane matters, by reaſon either of want of iudgement in themſelues,or that they are ſeduced by others : euen the moſt holy men in Scripture, are ſet forth with infirmities ; as we read of Moſes doubtfulnes at the waters of ſtrife, of Elias impatience,when he wiſhed to die ; of Paul and Barnabas falling out : We ſhould not then condemne Chriſtians,and cenſure them as carnall men, and hypocrites, for ſome ſmall infirmities.

14. Doct. *The faithfull haue their paſſions and affections.*

v.32. *That I may come vnto you with ioy.* S. Paul beeing an holy and ſanctified man, yet had his paſſions ſometime of griefe , ſometime of ioy : for theſe affections are naturall, and are not euill in themſelues: nay often, they are the inſtruments of vertuous actions : the holy Prophets and Patriarks had their affections : nay, our bleſſed Sauiour had his

affections of anger, griefe, ioy. The opinion then of the Stoikes is wide, who would haue a wiſe man like a ſtone, without any paſſions at all: for *Cato Vticenſis* a profeſſed Stoike in his life, that ſeemed to be mooued with nothing, yet was ſo faint hearted at his death, that attempting to kill himſelfe, leaſt he ſhould fall into the hands of Ceſar, he could not enter his ſword deepe to make a deadly wound: and then ſtruggling and wraſtling, his bodie falling from his bedde ouerthrew a great preſſe or cupboard ſtanding in the way.

5. *Places of controverſie.*

1. Controv. *Whether Saint Peter were iuſtly reprehended of Saint Paul for refuſing to eate with the Gentiles,* Gal.2.14.

This queſtion ariſeth, becauſe S.Peter there might ſeeme to haue reſpect to the infirmitie of the Iewes, according to the rule here giuen by S. Paul, v. 1. *We which are ſtrong, ought to beare the infirmities of the weake:* and if it were ſo, S. Paul ſhould ſeeme to haue reproued Peter cauſles, for doing that, which S.Paul himſelfe here aduiſeth to be done.

This queſtion was long ſince controverted, and notably handled betweene *Hierome* and *Auguſtine: Hierome* was of opinion, that either S. Pauls reprehenſion was onely in ſhew, and as it were by agreement betweene them, or els not iuſt: *Auguſtine* maintaineth the contrarie, that it was in truth, and moſt iuſt. *Hieromes* arguments for his opinion are theſe.

1. It is ſaid in the text, that Paul reprehended Peter κατὰ πρόσωπον, not *to the face*, but *in ſpeciem*, in ſhew: for ſo alſo the word ſignifieth: it was as agreed betweene them, that S. Paul ſhould rebuke Peter for withdrawing himſelfe from eating with the Gentiles, and that Peter ſhould ſeeme to beare it patiently, to content both the Gentiles and the Iewes, that neither of them ſhould thinke any meates to be vncleane.

Anſ. But this phraſe κατὰ πρόσωπον, is not taken in that ſenſe in Scripture, but it ſignifieth *to the face*; as Luk. 2. 31. *Mine eyes haue ſeene thy ſaluation, which thou haſt prepared* [*before the face*] *of all people:* ſo alſo Act.3.13. Act.25.16. and in diuers other places.

2. *Argum.* Peter offended not againſt Pauls rule, for before the Iewes came, he did eate with the Gentiles of all meate, according to the libertie of the Goſpel, but after the Iewes came, he withdrew himſelfe, therein condeſcending to their infirmitie.

Anſ. S. Peter did auoid the ſcandale of the Iewes, *ſed maiore ſcandalo Gentium*, with a greater ſcandale of the Gentiles: for he by his example, did conſtraine them to doe like the Iewes, as S.Paul ſaith, Gal. 2. 14. and therein was his error.

3. *Arg.* Peter beeing an Apoſtle inſpired with the ſpirit, could not erre in a point of doctrine concerning the difference of meates, eſpecially ſeeing he had beene ſpecially admoniſhed and inſtructed herein by an oracle from heauen, Act. 10. and therefore it is not like that he erred herein.

Anſ. The *antecedent* is true, that S. Peter erred not in a point of doctrine, hauing therein the ſufficient direction of the ſpirit: but it followeth not, that therefore he erred not in the practiſe of that doctrine: Peter did not here deliuer any point of doctrine for the which he was reproued, but he erred in his example and practiſe: as S.Paul likewiſe, that euery where exhorteth vnto charitie, and to take heede of ſtrife and contention, yet fayled in his practiſe, when he fell out with Barnabas, Act. 15.39. neither were the infirmities of the Apoſtles any diſparagement to their doctrine, as wicked *Porphyrie* obiected: as it derogateth not to the hauenly treaſure, to be carried in earthly veſſels, 2.Cor.4.7.

4. *Argum.* If Paul had verily and in deede reprehended Peter, he had beene the author of a great ſcandale, in reprooving ſo great an Apoſtle, for therein he ſhould not haue condeſcended to the infirmitie of the Iewes, and the Gentiles by this meanes might haue ſuſpected Peters doctrine.

Anſ. 1. It is no ſcandale to reproue a great doctor of the Church, it beeing done by authoritie, as Paul was an Apoſtle as well as Peter, and vpon neceſſarie cauſe, as here there was daunger leaſt by Peters example, others ſhould haue beene brought into the ſame diſſimulation to be like the Iewes. 2. S.Paul condeſcended ſo farre and ſo long to the infirmitie of the Iewes, that they were not thereby confirmed in their error, which was feared here. 3. neither doth Paul reproue Peter for his doctrine, but for his practiſe: therefore that was a needeleſſe feare of ſuſpecting his doctrine by this occaſion.

5. *Arg.* Peter here doth none other thing, then Paul did, to condeſcend to the infirmitie of

of the Iewes, as when he caused Timothie to be circumcised.

Ans. Paul did neuer constraine the Gentiles to Iudaize, as though the obseruation of the ceremonies, were necessarie to saluation: for as he circumcised Timothie least he should offend the Iewes, so he refused at an other time to circumcise Titus, least he should confirme them in their error: but Peter by his example, did constraine the Gentiles to Iudaize: thus *Augustine, Paulus non ideo Petrum emendavit*, Paul did not amend or correct Peter, because he obserued the ceremonies of the Fathers, *sed quoniam Gentes cogebat Iudaizare, tanquam ea saluti necessaria forent:* but because he constrained the Gentiles to Iudaize, as though those things were necessarie to saluation: *itaq; & Petrus vere correctus, &c.* therefore both Peter was truely reproued, and Paul *vera narravit*, reporteth a truth.

6. *Hierome* obiecteth the authoritie of *Dydimus, Origen, Eusebius*, and others which were of his opinion.

Answ. Augustine setteth against these, *Cyprian* and *Ambrose*, to whom may be added *Tertullian*, who likewise held, that Peter was in truth, and iustly reprehended of Paul: *imo supra hos omnes Paulus ipse occurrit*, but aboue all these I esteeme S. Paul, that affirmeth it to be so.

Contra. Now on the contrarie *Augustine* produceth these reasons, to shew that S. Paul did in earnest and iustly reproue S. Peter.

1. The text is euident, v. 11. Saint Paul saith, *I resisted him to his face, for hee was to be blamed:* hee that Paul saith was too blame, and worthie to be reprooued, was so indeede.

2. Dissimulation in matters concerning the iudgement of the necessitie and lawfulnes of a thing, is an error worthie of reproofe: but so did Peter dissemble, making as though it were necessarie to hold a difference of meats, as the Iewes did.

3. Beside he by his example constrained the Gentiles to doe like the Iewes, as though the obseruation of the ceremonies were necessarie.

4. And further he did confirme the Iewes in their error, of the necessarie obseruing and keeping the ceremonies, in so much that Barnabas, and other Iewes were brought into the same dissimulation.

5. S. Paul saith further of Peter and the rest, *that they went not the right way to the truth of the Gospell:* and so *Augustine* concludeth, *si hoc fecit Petrus quod facere debuit, mentitus est Paulus, &c.* if Peter did that which he ought to doe, then Paul lyed, in saying, *that he saw they went not with a right foote to the truth of the Gospel: Augustin. epist.* 8. 9. 12. 15. 19.

Controv. 2. *That Christ is not set forth onely as an example for vs to imitate, but as our Sauiour to redeeme vs.*

v. 3. *For Christ also would not please himselfe:* impious *Socinus* that most blasphemous heretike against the efficacie of Christs most holy passiō, whereby he wrought our redemption, will haue our Blessed Sauiour onely an exemplarie instructor by his doctrine and life, not a saving Redeemer hy his death: whose wicked heresie see confuted before c. 5. Con. 6.

Now least this wicked dogmatist and his sectaries might take occasion, here to confirme their error, it must be considered, that Christ is not here onely set forth vnto vs as an example to follow both for his patience in bearing the rebukes of the wicked, and of his zeale, in taking the reproches and blasphemies against God his Father, as vttered against himselfe: but he is to be looked vpon, as our Redeemer, who hath taken vpon him our infirmities, and satisfied for our sins committed against God: which is the true meaning of these words, v. 3. *the rebukes of them, which rebuke thee, fell on mee:* as hath beene shewed before at large, qu. 8.

And this to be so, that Christ is not onely an example vnto vs of godlines, but our Redeemer and iustifier from our sinnes, by dying, and in his death satisfying for them, to omit other places of Scripture, which are infinite, the Prophet Isay is a plentifull witnesse, who in one short chapter the 53. prophecying of this our redemption by Christ, in ten seuerall places, by most effectuall words doth describe the same in this manner: v. 4. *he hath borne our infirmities:* and againe, *he hath caried our sorrowes:* v. 5. *he was wounded for our transgressions:* and it followeth, *he was broken for our iniquities:* and againe, *the chastisement of our peace was vpon him, and with his stripes are wee healed:* verse 6. *the Lord hath laid vpon him the iniquities of vs all:* verse 8. *for the transgression of my people was he*

plagued. v.10. *he shall make his soule an offering for sinne.* v.11. *he shall beare their iniquities.* v.12. *he bare the sinnes of many, and praied for the transgressors:* what could be more euidently expressed, or how in more full and effectuall tearmes could the force and efficacie of Christs death redeeming and iustifying vs from our sinnes, be described?

3. Controv. *Against the enemies and aduersaries to the Scriptures, the Marcionites, Libertines, with others.*

v. 4. *Whatsoeuer is written, &c.* Those heretikes which impugne the Scriptures, doe either condemne them as vnnecessarie, or of no vse, or reiect them as superfluous for such as are perfect, or hold them as defectiue and imperfect, and such as haue neede of other helps, and supplies: the first are the Manichees and Marcionites, which condemne the bookes of Moses, and the old Testament: the second the Libertines, which doe cleaue vnto their fantasticall dreames, which they call revelations, and say the Scriptures are onely for such as are weake: the third are the Romanists, which doe beside the Scriptures receiue many traditions, which they call *verbum Dei non scriptum*, the word of God not written, which they make of equall authoritie with the Scriptures.

1. Against the first, *Origen* in his commentarie here sheweth, how the things written aforetime in the old Testament, were written for our learning: and giueth instance of these places; *Thou shalt not muzle the mouth of the oxe, &c.* which S. Paul applieth to the Ministers of the Gospel, 1. Cor. 9. and that allegorie of Abrahams two sonnes, the one by a free woman, the other by a bond, which S. Paul expoundeth of the two testaments, Gal. 4. and that of *Manna*, and the *rocke*, which signified Christ, 1. Cor. 10. by this induction *Origen* confuteth those heretikes which refused the old Testament.

2. The Libertines also and Anabaptists are confuted, which thinke the Scriptures serue onely for the weake, seeing the Apostle, who counteth himselfe among the strong, v.1. here saith, *whatsoeuer is written, is written for [our] learning:* the Apostle confesseth, that he among the rest receiued instruction and learning from the Scriptures. Those then are impudent, and shamelesse creatures, which doe take themselues to be more perfect then S. Paul, as needing not the helpe of the Scriptures.

3. Our aduersaries the Papists are here in an other extreame: for as the Libertines allow the Scriptures onely for the vse of the simple; so they contrariwise denie them to the simple and vnlearned, and challenge a propertie in them onely to themselues, that are professed among them of the Clergie, and to such other, to whome they shall permit the reading of the Scriptures. But S. Paul here writing to the whole Church of the beleeuing Romans, both learned, and vnlearned, both Pastors and people, saith generally, *they are written for our learning:* and so our blessed Sauiour, speaking vnto the people of the Iewes, saith, *Search the Scriptures*, Ioh. 5.39.

And as for that other part of Pharisaicall leauen, in adding vnwritten traditions beside the Scriptures, it is also reiected by warrant of the Apostles words here; *whatsoeuer things are written, are written for our learning:* things then not written, are not for our learning, as hauing no certentie, nor foundation. And S. Paul els where setting forth the manifold vse and profit of the Scriptures, addeth, *That the man of God may be absolute, and made perfect, &c.* 1. Tim. 3.17. if perfection of knowledge, and to euery good worke may be attained vnto out of the Scriptures, all other additions are superfluous. See further hereof, *Synops. Centur.* 1. *err.* 12.

4. Controv. *Of the authoritie of the Scriptures, that it dependeth not vpon the approbation or allowance of the Church.*

Whatsoeuer is written, &c. From hence also may be confuted an other point of Popish doctrine, that the Scriptures receiue their authoritie and allowance from the Church: for the word of God in the Scriptures is sufficient of it selfe: and we doe beleeue the Scriptures because we are perswaded by the Spirit of God speaking in the Scriptures, that they are the word of God.

1. For if the Scriptures should receiue their authoritie from the Church, then it would follow, that God must submit himselfe to the iudgement and approbation of men: and the Prophet Dauid saith, Euery man is a lyer: can they then which are *natura mendaces*, lyers by nature, giue approbation and authoritie to the truth? and further, seeing faith commeth by hearing of the word of God, Rom. 10. 17. and the faithfull are begotten by the immortall seede of Gods word, as the holy Apostle Saint Peter saith, how can they that

that are begotten, beget credite and authoritie vnto that, which first begat them.

2. We graunt that there are certaine motiues and externall inducements to *prepare* vs to this perswasion of the Scriptures, that they are the word of God: as 1. That they were written by Prophets which were stirred vp of God, and inspired with his spirit: for how otherwise could plaine and simple men, as Amos, that was a keeper of cattel, the Apostles that were fisher men, be made able to such great workes. 2. they were confirmed by miracles. 3. the predictions of the Prophets, as of Daniel and the rest, were fulfilled in their time and place: but God onely can foretell and foreshew things to come. 4. Beside the Scriptures haue beene miraculously preserued, as the bookes of the Law in the time of the captiuitie, and vnder the tyrannie of *Antiochus*, that committed them to the fire; so since both the old and new Testament, haue beene by impious Tyrants, as Iulian, the Gothes, and Vandales, sought for, to be vtterly extinguished, but yet God hath preserued them: whereas many humane writings of Philosophers, Historiographers, and others, haue perished by fire, as when Ptolomes librarie was burned at Alexandria; and by other casualities. 5. adde hereunto the consent of all nations, that haue receiued the Christian faith, who with one consent, haue acknowledged the Scriptures for the word of God. All these and such other motiues, may be inducements vnto vs at the first to receiue the Scriptures: but the full perswasion is wrought in vs by the spirit of God, in the reading and learning of the Scriptures themselues: that we may say, touching these motiues, as the Samaritanes did vnto the woman, that called them to see Christ, that they beleeued him, not so much vpon her report, as for that they had heard him themselues, Ioh. 4.

3. But that saying of *Augustine* will be obiected: *Euangelio non crederem, nisi Ecclesiæ Catholicæ me commoverit authoritas*, I had not beleeued the Gospel, if the authoritie of the Catholike Church had not mooued mee: I answer, that *Augustine* was then a Manichee: and we denie not but by this, and the like meanes, one may be at the first mooued and induced, but the firme beleefe of this point, is a worke of the spirit: See further *Synops. Centur.* 1. *err.* 5.

Controv. 5. *Against the invocation of Saints.*

v. 13. *Now the God of hope fill you, &c.* The Apostle teacheth vs onely to put our trust in God, in calling him, *the God of hope*, and so the Prophet Ieremie saith, c. 17. 5. *Cursed is the man, that trusteth in man, and maketh flesh his arme:* and in that he wisheth, *God to fill them with ioy*, we also learne onely to direct our prayers to God, who is the author of all grace: hence then is refelled the Popish invocation of Saints: which both doth derogate from the honour of God, who biddeth vs to call vpon him in the daie of trouble, Psal. 50. 15. and it deceiueth them with vaine hope, that place any confidence in such prayers: for Saints cannot helpe vs, nor furnish vs with graces necessarie: as here, ioy, peace, faith, hope, are ascribed vnto God, as his peculiar gifts: it is then in vaine to pray, O Saint Paul, or Saint Peter helpe mee, and haue mercie vpon mee, as Papists vse to pray: See further of this point, *Synops. Centur.* 2. *err.* 30.

Controv. 6. *Of the certaintie of saluation, against the Popish diffidence and doubtfulnesse.*

v. 13. *That yee may abound in hope, &c.* This word περισσεύειν, to abound, sheweth a fulnes and certaintie of hope: which is nothing else but beeing armed with a constant and assured hope, to continue vnto the end; and out of this place we haue three speciall arguments for this certaintie of hope, and assurance of saluation. 1. The Apostle saith, *the God of hope fill you with all ioy:* but where is doubtfulnesse of mind, and perplexitie of conscience, there is no assured hope, but such vncertaintie rather bringeth anxietie, feare, and greefe: so *Origen* saith, he which beleeueth, and is armed by the vertue of the spirit, *certum est, quod plenitudinem gaudij semper habet*, it is certaine, that he hath alwaies fulnes of ioy: where then there is fulnes of ioy, there is abounding also in hope: but by faith we haue fulnes of ioy, therefore also fulnes of hope. 2. the word here vsed, *to abound in hope*, sheweth a certaintie of hope: as *Haymo* well interpreteth, *that by the vertue of the holy Ghost, plenam habeatis spem æternæ remunerationis*, yee may haue full hope of the eternall reward; so also the ordinarie *glosse*, which *Gorrhan* followeth, *vt per ista habita certiores sitis de æterna beatitudine*, that by these things beeing once had, yee may be certaine of eternall

happines. 3. the prayers of the faithfull cannot be in vaine, but are effectuall to obtaine things appertaining to ſaluation: but the Apoſtle here prayeth for abundance of hope, and perſeuerance to the end, therefore the faithfull are ſure ſo to abound, and to perſeuere: ſee further alſo hereof *Synopſ. Pap. Centur.* 4. *err.* 25.

Controv. 7. *Againſt the power of free will, in ſpirituall things.*

v. 13. *The God of peace, &c.* in that the Apoſtle prayeth vnto God, to fill them with ioy and peace in beleeuing, an argument may be framed againſt that old Pelagian hereſie, touching the power of mans free-will in things belonging to eternall life: which argument is much vrged by *Auguſtine* againſt the Pelagians: for if it were in mans power to attaine vnto theſe graces, as faith, hope, then it were ſuperfluous, *aſſiduis precibus à Deo emendicare*, to begge them of God by continuall prayer: *Martyr:* See further hereof *Synopſ. Cen.* 4. *err.* 43.

Controv. 8. *Whether the Apoſtles excuſing of himſelfe doe derogate from the authoritie of this epiſtle.*

v. 16. *I haue ſomewhat boldly after a ſort written:* this may ſeeme to extenuate the authoritie of this Epiſtle, for he which excuſeth himſelfe, confeſſeth a fault; but in the Canonicall writings no fault or error at all is to be admitted: And yet if this excuſe made by the Apoſtle doe not extenuate the authoritie of this Epiſtle, no more can that excuſe of the author of the booke of Macchabees preiudice the authoritie thereof: 2. Maccha. 15. 39. where the Author ſaith thus: *If I haue done well, and as the ſtorie required, it is the thing that I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could:* what doth this our Author ſay more then Saint Paul: 2. Cor. 11. 6. *If I be rude in ſpeach, yet am I not rude in knowledge*, to this purpoſe *Bellarm. lib.* 1. *de verb. c.* 15.

Contra. 1. Euery one which vſeth excuſe, doth not acknowledge a fault, but he that ſo excuſeth, as that he craueth pardon for his fault: But ſo doth not Paul here: he maketh an excuſe, to preuent an obiection: as if he ſhould haue ſaid, it may ſeeme vnto you, that I haue written ſomewhat boldly: but indeed I haue not, I haue onely vſed that boldnes, which became mine office, according to the grace giuen vnto mee: he therefore doth not crane pardon of a fault, but defendeth and iuſtifieth that, which might ſeeme to haue beene a fault.

2. But the author of the bookes of the Macchabees doth excuſe himſelfe farre otherwiſe: for he doubteth, whether he haue well written or not, as he ought, and he craueth pardon if he faile, ſaying, *it is that I could*, as if he ſhould ſay, he were worthie to be pardoned, becauſe he did it as well as he could: this ſheweth, that he writ not by a diuine ſpirit: for the ſpirit of God vſeth not to craue pardon of any thing done amiſſe.

3. And beſide other arguments there are, which doe make againſt the authoritie of this booke, as 1. becauſe all the Canonicall Scriptures were written by Prophets, but in the Macchabees time there was no Prophet. 2. *Euſebius*, and *Hierome* thinke, that Ioſephus was the writer of thoſe bookes, but his writings are not canonicall. 3. the author ſaith, that he did epitomiſe the worke of *Iaſon* the Cyrenian: but the ſpirit of God vſeth not the help of others writings. 4. this booke was not receiued into the Canon, of the Iewes, to whom all the oracles of God were committed. 5. and it containeth diuerſe things contrarie to the Canonicall Scriptures: as is ſhewed elſe where: *Synopſ. Centur.* 1. *p.* 15.

4. S. Paul in that place to the Corinthians, excuſeth not the ſlendernes of his writing, as though he had written otherwiſe then he ſhould: but he iuſtifieth the ſimplicitie of his ſtile, as his aduerſaries did take it, becauſe he would not by humane eloquence obſcure the vertue of the croſſe of Chriſt, which conſiſted not in the vaine ſhew of words, but in the power and euidence of the ſpirit: 1. Cor. 2. 4.

Controv. 9. *That the Scriptures are perfect and abſolute, conteining whatſoeuer is neceſſarie to ſaluation, both touching doctrine and manners.*

v. 15. *I haue written to you after a ſort to put you in remembrance:* Hence the Romaniſts inferre. 1. That the Scriptures are not perfect, as not conteining all neceſſarie points of doctrine, but onely certaine partes, not all, as the Apoſtle ſaith: *he hath written in part*, *Stapleton: antid. p.* 804. 2. whereas the Apoſtle ſaith, to put you in remembrance, *Bellarmine* concludeth, that the Scriptures were not appointed to be a rule of faith and doctrine;

ctrine, but onely *commentarium quoddam*, a certaine remembrance to preſerue the doctrine receiued by preaching: his reaſons are theſe. 1. the Apoſtle here ſaith, *he did write to put them in remembrance.* 2. If the Scriptures were a rule of faith, they ſhould containe onely thoſe things which are neceſſarie vnto faith, but now there are many things in the Scripture as the hiſtories of the old Teſtament, which are not ſo neceſſarie, beeing not written to that ende to be beleeued, but therefore to be beleeued, becauſe they are written. 3. If it were a rule of faith, it ſhould be *totalis*, a totall rule, whereas it is onely *partialis*, a rule in part, not containing all neceſſarie points of doctrine.

Contra. 1. Theſe words *in part*, are not to be ioyned with the former word *written*, but with the other *boldly:* ſo the Syrian interpreter, doth well put them together, *paulo audacius ſcripſi*, I haue written ſomewhat boldly: therefore it is a meere cauill to apply it to the imperfection of Scripture: See before qu. 20. vpon this chapter.

2. And *Bellarmines* collection is as ſophiſticall. 1. it doth not follow, the Scripture ſerueth to admoniſh or put in remembrance, therefore it is not a rule of faith, for it is both; and that it ſerueth more then onely to put vs in remembrance, the Apoſtle ſhewed before, v. 4. that by the Scriptures we attaine vnto doctrine, patience, conſolation, hope: and elſewhere, 2. Tim. 3. 16. the Apoſtle ſaith, the Scripture is profitable *to teach, to improoue, to correct, and inſtruct in righteouſnes*, it is not then profitable onely to put vs in remembrance. 2. neither doth it followe, that the Scripture ſhould be no rule of faith, if it ſhould containe other things, which are not neceſſarie vnto faith: for although other matter ſhould be there found, not ſimply neceſſarie vnto faith: yet may it containe all things neceſſarie vnto faith; nay the contrarie would followe better, it containeth more then is requiſite to faith, *Ergo*, whatſoeuer is neceſſarie to faith: but we rather denie the antecedent, that nothing is expreſſed in Scripture, which is not in ſome ſort neceſſarie vnto faith, doctrine, or manners, though euerie thing is not in the ſame degree and meaſure ſo neceſſarie; for the Apoſtle had ſaid before, v. 4. *that whatſoeuer is written, is written for our learning*, he ſpeaketh of all the Scripture excluding no part thereof, no not thoſe hiſtoricall bookes. 3. And we denie that the Scripture is a *partiall rule*, for if it were not *totall*, it were no rule at all: neither is there any doctrine neceſſary vnto faith, and ſaluation which is not deliuered in the Scriptures: See more hereof, *Pareus, dub.* 6. and *Synopſ. Centur.* 1. *err.* 12.

Controv. 10. *Againſt the Popiſh ſacrifice of the Maſſe, which the Papiſts make the peculiar act of their Prieſthoode.*

v. 16, *Miniſtring the Goſpell of God. Pet. Martyr, M. Calvin, Oſiander, Pareus*, doe fitly apply this text againſt the Popiſh ſacrificing prieſthood, and their ſacrifice of the Maſſe: Paul maketh himſelfe a ſacrificing Prieſt of the Goſpel, for ſo the word ἱερουργέω, ſignifieth to conſecrate, to ſacrifice: this was Pauls ſacrifice, to offer vp the obedience of the Gentiles a ſpirituall ſacrifice vnto God: as *Chryſoſtome* here ſaith, *ipſum mihi ſacerdotium eſt prædicare & Evangelizari*, this is my prieſthood to preach the Goſpel, *machæra mea Euangelij*, my ſword is the Goſpell, ſo *Origen* alſo *ſanctificale opus eſſe prædicare Euangelium*, this is the ſanctified and (prieſtly) worke to preach the Goſpel. The Papiſts will haue an externall ſacrifice of the Maſſe beſide, wherein the bodie of Chriſt is offered vp in ſacrifice: if this had beene the principall act of S. Pauls Prieſthood, he had occaſion to ſpeake of it here, when he ſetteth forth the dignitie and excellencie of his miniſterie: and further, the principall act of his prieſthood, was to winne the Gentiles to the obedience of the Goſpel: but this is not performed by the Maſſe, men are not thereby taught, to mortifie their fleſh, by faith in Chriſt, *Oſiand.* and this oblation of S. Paul, and the other of Popiſh Prieſts is farre vnlike, he offreth vp the Gentiles, but they preſume to offer vp Chriſt in ſacrifice: ſo they are not, *miniſtri Chriſti, ſed mactatores*, not the Miniſters of Chriſt, but the manſlayers, not the imitators of Paul, but of Iudas rather, that deliuered vp Chriſt to be ſlaine, *Pareus:* See further hereof, *Synopſ. Papiſ. Centur.*

Controv. 11. *Againſt the ſuperſtitious orders of Monkes and Friers.*

v. 18. *For the obedience of the Gentiles:* S. Paul by his preaching laboured to bring the Gentiles to the obedience of faith: his end was not to bring them to the obedience of men, and to make ſects in religion: as ſome among the Papiſts hold of Frauncis, ſome of Dominike, ſome of Bernard, and other ſuch patrones they haue, this diuiſion of ſects S. Paul di-

rectly condemned among the Corinthians: one saith I am Pauls, an other Apollos, an other of Cephas, *is Christ devided, was Paul crucified for you, either were you baptised into the name of Paul?* 1. Cor. 1. 13. If Paul would not arrogate this honour to himselfe, to haue any called by his name, *Paulians*, or *Peter*, *Petrians*, how much more vncomely is it, for them to be called *Franciscans*, *Dominicans*, *Bernardines*, and such like? And all these are sworne to the obedience of their orders, vnder which colour and pretense, they maintaine their superstitions: but it was obedience to Christ and his Gospel, whereunto S. Paul perswaded, not to the obseruance of the precepts of men: S. Paul saith, 1. Cor 7. 23. *Ye are bought with a price, be not the seruants of men:* See further *Synops.*

Controv. 12. *That miracles are not now necessarie in the Church.*

v. 19. *With the power of signes and wonders.* Though it pleased God, that for the better confirmation of his truth, to furnish his Apostles with the gift and power of miracles, yet it is not necessarie now. 1. Miracles were then necessarie when as the Scriptures were beleeued and receiued of fewe, and the doctrine of the Gospel was accused of noueltie: but now he is not worthy the name of a Christian, which beleeueth not the Scriptures and embraceth the Christian faith: signes are not for them which beleeue, but for them which beleeue not, 1. Cor. 14. 22. 2. it were as a part of infidelitie now to require miracles, so also a part of curiositie: for like as the Iewes required a signe of our blessed Sauiour, when he wrought nothing else but signes and wonders among them, so is it with them, who heare out of the Scriptures of the great signes and wonders wrought by our Sauiour, and his Apostles, and yet require now signes still. 3. *Augustine* giueth these two reasons, why it pleased not God that the power of miracles should continue still, *ne animus semper visibilia quæreret*, least the minde should alwayes seeke and looke after visible things, *& eorum consuetudine frigesceret genus humanum, quorum novitate flagravit*, and least that those things by continuall custome and vse should growe cold, which by their strangenes at the first enflamed mankind: *de ver. religion. c.* 25. 4. But it will be obiected, that the gift of miracles is yet to be seene in the Popish Church: I answer with *Augustine*, that the miracles which they boast to be done at the tombes, reliques, and images of their Saints, are either *portenta mendacium spirituum, vel mendacia falacium hominum*, prodigious workes of lying spirits, or the fables and lies of deceitfull men: they are either cousening and deceitfull trickes, or wrought by the operation of Sathan, as the Apostle describeth Antichrist, 2. Thess. 2. 9. *whose comming is by the working of Sathan, with all powers, and signes, and lying wonders:* And such wonders as are wrought for the confirmation of a false worship, as to maintaine idolatrie, we are not to regard, Deut. 13. 2. 3.

Controv. 13. *Against the vaine pompe of the Popish Pontificall ornaments.*

v. 19. *With the power of signes and wonders, &c. Chrysostome* hereupon well obserueth, *sacerdotij mei symbola ostendere possum, non tunicas talares, mitram, cidarim, &c.* I can shewe the signes of my preisthood, not long garments, a miter, a priestly bonet, such as the Priests of the Lawe were adorned with, but signes and wonders, and the power of the spirit in word and deede, both in life and doctrine, &c. like as then the Priests of the Iewes had no other signes, but their Priestly garments, their miters, phylacteries, and such like, but knowledge they had none, nor sanctitie of life: so the Popish prelacie, is descerned at this day, by their palles, crozier staues, miters, rings, and such like, but to preach the word, and to adorne the same with holy, religious, and pious acts, is a rare thing in that Pontificall order.

Controv. 14. *Of the idle boastings, and vaine glorious excursions of the Iesuites.*

v. 20. *I enforced my selfe to preach the Gospel, not where Christ was named, &c.* As S. Paul beeing called to be an Apostle, preached the Gospel where it had not beene so much as heard of: so the Popish Iesuites (or rather Iudasites) doe boast of their conuersion of the Indians, and preaching vnto people that neuer heard before of Christ: but there is great difference betweene S. Pauls preaching and theirs. 1. he was an Apostle sent to preach the Gospel with the rest to the whole world, they are no Apostles. 2. he was sent by Christ, they came from Antichrist. 3. S. Paul preached the truth of the Gospell, they publish their owne doctrines and superstitious errors. 4. the Apostles conuerted nations, and made them

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the seruants of God: but they make their conuerts, by their superstitious doctrines, the children of hell more then before, as the Pharisies did their Proselytes, Matth. 23.

Controv. 15. *Against the pompous processions, and Persian like traine of the Popes Legates and Cardinals.*

v. 24. *And to be brought on my way thitherward by you:* *Pet. Martyr* here by the way toucheth the vaine pompe and ostentation of the Cardinals in their viages, and embassages: much vnlike the companie, which S. Paul here required of the Romanes. 1. he desireth no pompous traine, with haukes, hounds, or sumpture horse, and such like, but such companions as he might conferre with in the way touching spirituall matters: but the other ride rather like Princes, then spirituall Pastors: and the ende of their embassage is not to plant the faith, but rather to supplant it, and to stirre vp to warre, and set one Prince against another. 2. S. Paul went to Ierusalem to carrie almes and releefe, but the Popes Legates come to pill and poll. 3. S. Paul preached in his embassage, but the Popes Legates and Cardinalls preach not. 4. he converted many to the knowledge of Christ, but they pervert many and drawe them from Christ.

Controv. 16. *Against the Anabaptisticall communitie.*

v. 27. *Their debters are they.* S. Paul sheweth what great equitie there was that the Gentiles should communicate vnto the beleeuing Iewes of their carnall things, seeing they were made partakers of their spirituall: so by the same reason, the poore members of Christ, which enioy the same spirituall things with vs, should also haue their part with vs in our temporall possessions: but this maketh not at all for the confused communitie, which the Anabaptists would bring in, there is great difference betweene the propertie and possession, and the fruit and vse thereof: the propertie may be seuerall, and yet the vse common as occasion shall serue and neede require. The tribes of Israel had their proper and peculiar possessions, yet they were to extend the vse of their goods vnto their poore brethren: And if the right and interest in lands and goods should be common, it would breede an horrible confusion and disorder: But God is not the author of confusion, 1. Cor. 14. 33. and he would haue all things done in order, v. 20.

Controv. 17. *Against the invocation of Saints.*

v. 30. *That you would striue with me by prayer, &c.* The Romanists hence would picke out an argument for the invocation of Saints: If S. Paul doth invocate and call vpon the Romanes to pray for him, much more may we call vpon, and vnto Saints to pray for vs: But there is great difference betweene S. Pauls request made here to the Romanes, and the superstitious invocation of Saints. 1. he doth not with any religious devotion or adoration entreat this, but onely with a charitable affection, as one Christian may mooue an other. 2. he speaketh not to the dead, but to the living. 3. he doth not cast himselfe wholly vpon their prayers, but desireth them onely to ioyne with him in prayer: but the Papists will not say, that they ioyne with the Saints in prayer, whom they make their mediators. 4. this mutuall prayer of one for an other, is agreeable to the will and commandement of God, but the invocation of the dead is against it, as the Prophet Isay saith, 8. 19. *should not a people enquire of their God, should they for the liuing, consult with the dead?*

Controv. 18. *Against the merit of prayers.*

v. 30. *That you would striue with me by prayers, &c.* *Origen* noteth, that the Apostle entreateth the Romanes to pray for him, *qui erant inferiores meritis*, which were farre inferiour in merit: whereupon *Pet. Martyr* inferreth well, *vim precum non constare meritis*, that the force of prayers depend not vpon mens merits; for S. Paul was, as *Origen* saith, *apostolocis præditus meritis*, endued with Apostolike merits: that is, with Apostolike graces, and yet he desireth to be holpen by their prayers: *Ambrose* giueth two reasons, why S. Paul did this, *ordinem seruat, vt ab ecclesia pro rectore suo fiat oratio*, he obserueth order, that by the Church intercession may be made for their Rector: and againe, *multi minimi, dum congregantur vnanimes, fiunt magni*, many little ones, while they are gathered together with one accord, are become great, the prayer of the congregation is effectuall: all this being, admitted yet this followeth well, that seeing Paul craveth the assistance of the Romanes in their prayers, who were farre inferiour vnto him, that the efficacie of prayer dependeth not vpon the worthines of the person.

6. *Morall*

6. Morall obseruations.

Observ. 1. *How we ought to reade the Scriptures.*

v. 4. *Whatsoeuer things are written, are written for our learning, &c.* Thus ought euerie one to reade the Scriptures, that he may edifie himselfe thereby: either informe his iudgement, correct some error of life, be stirred vp to some holy dutie or other: as Dan.c.9. by reading the prophesie of Ieremie receiued some comfort concerning the deliuerance of Gods people out of captiuitie: If euerie one that taketh Gods booke into his hand, did make this the ende of his reading and hearing, the Scriptures should not be turned ouer in vaine, as now they are of many: Some will not consult with Gods booke at all: some looke into it but of curiositie to encrease their knowledge: some of a corrupt minde to wrest the Scripture to confirme their errors: but the true reading of Scripture, is thereby to be edified.

Observ. 2. *Praiers to be ioyned with preaching the word and reading of Scripture.*

v. 5. *Now the God of patience and consolation, &c.* S. Paul vnto his exhortation addeth prayer, shewing the right kinde of preaching, to ioyne vnto the interpretation of Scripture prayer, as Ezra.9.4. the Israelites in that their solemne feast, did reade in the booke of the lawe fowre times a day, and as often did they pray, and confesse their sinnes: so they which reade the Scriptures should with prayer make a way, that God would open their vnderstanding, and make their reading profitable vnto them.

Observ. 3. *What an excellent thing it is to be of one minde.*

v. 6. *That ye with one minde and one mouth, &c. Origen* here taketh occasion to set forth what an excellent thing *vnanimitatis gratia*, the grace of vnanimitie is, to be of one mind: as Matth.18. our blessed Sauiour promiseth, that when two or three are gathered together in his name, he will be present in the middes among them: whereof see a president, Act.2.1. where the Apostles beeing with one heart assembled together in prayer, receiued the holy Ghost. *Origen* alleadgeth an other example taken out of the old Testament, how in the diuision of Corah, Dathan, and Abiram, whom the earth for their rebellion swallowed vp quicke, the three sonnes of Core, Assir, Elkanah, and Ebiasaph, with one heart and consent did sequester themselues from that conspiracie, and died not with their father: see Numb. 26.11. and 1.Chron.6.23. where these sonnes of Core are named as surviuers to their father: And for this cause he thinketh that S. Paul ioyneth with himselfe in his epistles sometime *Sosthenes*, sometime Syluanus and Timothie in the salutations, to shew their consent of minde and vnanimitie, vnto the which they exhorted others.

Observ. 4. *How we ought to entertaine one an other with louing affection, euen those which hate vs.*

v. 17. *Receiue ye one an other, &c. Chrysostome* hath here an excellent morall, that though one be averse from vs, we shonld not be averse in affection from him: say not, if he loue me, I will loue him. 1. this is as if thou shouldest say, *si me dexter oculus non dilexerit, effodiam illum*, if my right eye doe not loue me, I will pull it out: if one of the parts of thy bodie be in danger, to be cut off from the rest, *nihil non molimur quo illud vniamus itrenm*, we vse all meanes to vnite it againe: so must we seeke by all meanes to winne those vnto vs by our loue, that are alienated in minde from vs. 2. *maior expectanda tibi merces, &c.* thou art to expect a greater reward, if thou louest him, that loueth not thee: for he that loueth thee againe hath recompenced thee, but he that being loued, loueth thee not againe, *Deum tibi pro seipso debitorem constituit*, doth make God thy debter for him. 3. *eo magis te imitatorem esse Christi declarabis*, thou shalt so much the more make thy selfe an imitator of Christ, who prayed for his enemies. 4. by this meanes, *nullam non animam emollies*, thou shalt mollifie any heart, though neuer so hard, for if one loue him, of whō he is loued, much more shall they win loue, that loue where they are hated. 5. Dost thou not see *turpes amatores alapas ferre, &c.* that filthie louers do suffer blowes, checks, taunts, at the hands of their paramours: shall not the loue of God as much preuaile with vs, as that diabolicall loue? 6. *Moses aversari non potuit illos qui illum toties aversati*, Moses could not be averse to those, which had beene averse to him, but wisheth rather to be blotted out of Gods booke, then they should not be spared. 7. *aversaris hominem fidelem, quem Christus cum adhuc infidelis*

lis eſſet, non eſt averſatus, doſt thou turne away from a faithfull man, whom Chriſt diſdained not, beeing yet an infidel, but vouchſafed to die for him?

Obſerv. 5. *How God is to be praiſed, not with the mouth onely but the heart.*

v. 6. *That ye with one minde and one mouth may praiſe God, &c.* *Chryſoſtome* alſo well ſheweth, how we ſhould ſing vnto God. 1. *Cythara Davidica nobis opus eſt*, we haue need of Dauids harpe: for the deuill goeth about to ſtraogle vs as he did Saul, *ſtrangulat nos malis artibus*, he doth ſtrangle vs with wicked workes: he that ſingeth with his mouth, and halteth in his life, is like vnto Saul, who was more inflamed at Dauids playing: *pſallenti malis operibus repugnat*, he with euill workes reſiſteth and ſpurneth againſt the ſinger. 2. when we are about to heare or ſing Dauids Pſalmes, *timet malus ille dæmon, &c.* the wicked ſpirit feareth, leaſt after we haue heard, we ſhould frame our life thereafter: but when he ſeeth vs to continue the ſame which we were before, nothing reformed, *iſto protinus timore exuitur*, he is ridde of this feare. 3. *pſallamus itaq; operum cantionem, &c.* let vs then ſing a ſong of good life and workes, and ſo caſt out ſinne worſe then the deuill: for the deuill oftentimes *prodeſt vigilanti*, profiteth him that is watchfull and vigilant, but ſinne is altogether vnprofitable: the deuill doth aſſault a man againſt his will, *voluntarius dæmon eſt peccatum, & ſpontanea inſania*, ſinne is a voluntarie deuill, and a ſelfewilled madnes: *incantemus igitur anima peccatis obſeſſa ex Scripturis*, let vs therefore enchaunt the ſoule poſſeſſed with ſinne by the Scriptures. 4. howſoeuer let vs vſe to ſing Pſalmes, for this is a thing of no ſmall moment: for if we teach our tongue to ſing, *pſallente illa pudeſiet anima, contraria ab eo quod pſallitur, volens*, for while the tongue ſingeth, the mind will be aſhamed to will things contrarie to that which is ſung.

Obſerv. 6. *That Paſtors and Miniſters ſhould temper their reprehenſions with due commendations.*

v. 14. *I my ſelfe am perſwaded of you brethren, that yee are full of goodnes, &c.* S. Pauls commendable vſe is, as ſometime ſharpely to rebuke, ſo alſo to commend the good things, which he ſawe in them, to whom he writeth; as writing to the Corinthians, he calleth them carnall, 1. ep. 3. 1. yet before he ſaid of them, *that they were made rich in all kind of ſpeach, and in all knowledge:* ſo the Galatians he calleth fooliſh, Gal. 3. 1. and yet he commendeth them for their zeale toward him, that *they would haue plucked out their eyes to haue giuen him*, *Galat.* 4. 15. by this example of the Apoſtle, Miniſters muſt learne diſcreetly and wiſely to mixe their commendations and rebukes together: this the Poet could ſee, *laudata aq; virtus creſcit, & immenſum gloria calcar habet*, vertue praiſed doth encreaſe, and glorie is as a ſpurre to doe well: as the Poet ſaith of the horſe,

Acer & ad palmæ per ſe curſurus honores, though horſe be quicke to runne his race,
ſi tamen horteris fortior ibit equus, yet runneth he better with thy praiſe:

for if the Miniſter ſhall alwayes be chiding and rebuking, it will diſcourage the people: whereas their due praiſe and commendation will encourage them.

Obſerv. 7. *What things are required in them, that ſhould admoniſh others.*

v. 14. *That ye are full of all goodnes and knowledge, and are able one to admoniſh an other.* He which ſhould inſtruct an other, muſt both be furniſhed with knowledge, that he be not ignorant how, and wherein to inſtruct an other: he muſt alſo haue goodnes, that he be not culpable in that, wherof he doth admoniſh an other: for if he want the one he is as an vnwiſe builder, that knoweth not how to lay a good foundation, & if he want the other he is as one which pulleth downe that by example of life, which before he ſeemed to build vp: *Socrates* required three things in a teacher, ἐπιστήμην, knowledge, εὐνοιαν, παῤῥησίαν, good will, and boldnes: both theſe latter may be referred to ἀγαθωσύνη, goodnes: that as he muſt haue knowledge, ſo muſt he be readie and willing to vſe it to an others good: and boldnes to reprooue, that he himſelfe be not touched with that which he reproueth in an other.

Obſerv. 8. *How God is delighted in the conuerſion of a ſinner.*

v. 16. *That the offring vp of the Gentiles might be acceptable:* he calleth the calling and converſion of the Gentiles vnto God, an offring: ſignifying therby, that god is ſo deſirous of the ſaluatiõ of men, *vt ſit inſtar acceptiſſimæ victimæ*, that it is as a moſt acceptable ſacrifice: yea the Apoſtle ſaith, 2. Cor. 5. 20. *As though God did beſeech you thorough vs, we pray you*

in

in Christs stead to be reconciled vnto God, &c. God doth as it were pray and beseech vs to haue care of our owne soules, and to be reconciled vnto him, that we may be saued: Then how senseleſſe is man, that hath no care of his owne saluation, which Christ so thirsteth after and longeth for.

Observ. 9. *Of the loue which ought to be betweene the Pastor and his people.*

v. 24. *After I haue beene somewhat filled with your companie, &c. Chrysostome* by occasion of these words, sheweth what ardent affection the Apostle did beare toward the Romanes, that he could neuer be fully satisfied with their companie: whereupon he further declareth how necessarie a thing it is in a Pastor, to loue his sheepe. 1. he beginneth with the example of Peter, to whom Christ said, *if thou loueſt me, feede my sheepe:* for he that loueth Christ, loueth his flocke: so God appointed Moses to be the captaine of his people, after he had shewed his loue to his brethren, Exod. 2. and Dauid first shewed an experiment of his loue to the people of God, in killing Goliah, before he was inaugurated to the kingdome: So Dauid, when the land was smitten with the plague, offered himselfe for his sheepe: and therefore he made choice of the plague, rather then famine, or the sword, whereby he hoped other might be safe, *se vero ante reliquos omnes è medio tollendum*, and that he might be taken away first: which when he saw not to be done, then he lamentably cryeth out, *in me sit manus tua*, let thy hand be against me, and if that be not enough, against my fathers house. 2. he propoundeth also the example of Abraham, which had such great respect and care of those, *qui non erant sibi concrediti*, which were not committed to his care and trust, that he offred himselfe to many dangers for them, as when he pursued after the armie of the Persians to rescue not onely Lot, but the Sodomites also, for whom he earnestly besought God at the time of their destruction: how much more carefull should the Pastor be for the people committed to his charge. 3. he maketh mention of the sheepeheards of Cappadocia, which in keeping of their sheepe, *vniversum triduum nive adobruti perdurant*, doe endure three dayes covered with snowe: and in *Lybia* the sheepheards for loue of their sheepe, *integros menses difficilem illam solitudinem, &c. circument*, whole moneths doe goe vp and downe in that vast desert full of wild beast? what excuse then shall idle and careles Pastors haue, *cui rationales animæ concreditæ sunt*, to whom reasonable soules are committed to keepe? 4. dost thou not know the dignitie of this flocke, for the which Christ did so many things, yea *sanguinem suum fudit, & tu requiem quæris*, he shed his blood for it, and art thou careles, and seekest thine ease, *quid poterit peius esse pastoribus istis*, what can be worse, thē such sheepheards? 5. consider also the danger of the flocke, that it is beset with many rauenous wolues: seest thou not, how the gouernours of the people beeing to consult of temporall affaires, beeing not content with the day, doe watch all night, and we which striue for heauen, *ipsa quoq; die dormimus*, doe sleepe in the day: *quis ab eo nos supplicio eripiet, quod istis debetur*, who shall deliuer vs from the punishment which is due vnto such sheepheards? let euerie one consider with what minde then he take vpon him this office: and seeing the danger is such, *numquid ad hoc munus, tanquam ad nundinas currendum erit*, shall men run vnto this function, as vnto a faire. 6. Then *Chrysostome* turneth himselfe to the people, that they should loue their Pastors also: *hæc audiant oves, vt alacriores faciant Pastores*, let the sheepe also heare this to make their Pastors more chearefull: for a good sheepheard, such an one as Christ would haue, *innumeris certat martyrijs*, doth put himselfe vpon many martyrdomes: Christ died for him once, *hic millies propter gregem singulis diebus mori potest*, but he a thousand times, yea euery day is in danger to die for his flocke: wherefore knowing our labour, *dilectione vestra nos iuvate, & vos nostra*, helpe vs with your loue, as we doe you with ours: then he concludeth, with this modest insinuation, these things be spoken, *de optimis Pastoribus, non de meipso & mei similibus*, of the best sheepheards, not of such as I am, and others like vnto me. 6. Lastly, he saith vnto the people, and they which are vnder their Pastors, euen euery one also must, *pro parte pastorem agere, domus suæ, vxoris, liberorum, domesticorum*, play the part of a pastor, ouer his house, wife, and children, and household seruants: Thus excellently *Chrysostome*, according to his manner doth followe this morall, which I haue abridged.

CHAP.

CHAP. XVI.

1. *The text with the diuerſe readings.*

v. 1: I commend vnto you Phebe our ſiſter, which is a miniſter (*a ſeruant, B.G.*) of the Church of Cenchris, (*Cenchrea, B.G. but the word is in the plurall.*)

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye aſſiſt her in whatſoeuer buſines ſhee hath neede of you: (*needeth your ayde, G.*) for ſhee hath beene helpefull (*ſuccoured, B. giuen hoſpitalitie, G. beene aſſiſtant, προστάτις, Gr.*) to many, and to me alſo.

3 Greete Priſcilla and Aquila my fellow helpers (*helpers, L.B.V: but the word is συνέργους,*) in Chriſt Ieſus.

4 Which haue for my life laid downe their owne necke: vnto whome not I onely giue thanks, but alſo all the Churches of the Gentiles.

5 Likewiſe *greete* the Church that is in their houſe. Salute my beloued Epenetus, which is the firſt fruits of Achaia (*the firſt of Aſia, L.ad.*) in Chriſt.

6 Greete Marie, which beſtowed much labour (*laboured much, Gr.*) on vs. (*on you, L.S.*)

7 Salute Andronicus and Iunia my couſins and fellow priſoners, which are notable (*noble, L. well taken, B. ἐπίσημοι, Gr.*) among the Apoſtles.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Chriſt, and Stachys my welbeloued.

10 Salute Apelles approoued in Chriſt. Salute them which are of Ariſtobulus *houſhold. L.V.B.S.* (*friends, B.G. the firſt rather may be ſupplied out of the* 5. v.)

11 Salute Herodian my kinſman. Greete them which are of *the houſhold* (*of the friends, B.G.*) of Narciſſus, which are in the Lord.

12 Salute Tryphena, and Tryphoſa, which *women* labour in the Lord. Salute the beloued Perſis, which *woman* hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother, and mine.

14 Salute Aſyncritus, Plegon, Hermas, Patrobas, Hermes, *L.V.* (*Mercurius, B.G. but if he had beene called Mercurius, it is like the ſame name ſhould haue beene retained in Greeke, as the name Rufus, v.* 13.) and the brethren which are with them.

15 Salute Phylologus, and Iulia, Nereus, (*Nereas, G.*) and his ſiſter, and Olympa, (*Lympa, S. Olympas, B.G.*) and the Saints which are with them.

16 Salute one an other with an holy kiſſe. The Churches (*all the Churches, L. ad.*) of Chriſt ſalute you.

17 ¶Now I beſeech you brethren, marke them (*or obſerue*) which cauſe (*make, Gr.*) diviſion and offences, (*ſcandals, Gr.*) contrarie to the doctrine which ye haue learned, and auoid them.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies, and with faire ſpeech and flattering (*bleſſing, Gr.*) deceiue the hearts of the ſimple. (*innocents, B. men not euill, S. Gr.*)

19 For your obedience is gone abroad among all: I am glad therefore of you: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.

20 The God of peace ſhall tread (*cruſh, tread, B.G.L.S. in the imperative*) Satan vnder your feete ſhortly. (*quickly, L.S.*) The grace of our Lord Ieſus Chriſt be with you.

21 Timotheus my workfellow, (*helper, G.*) and Lucius, and Iaſon, and Soſipater my kinſmen, ſalute you.

22 I Tertius, which wrote out this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole Church ſaluteth you. Eraſtus the ſteward (*chamberlaine, B. treaſurer, V. cofferer, L. οἰκονόμος, the ſteward, Gr.*) of the citie ſaluteth you, and Quartus a brother.

24 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

25 To him now, that is of power to eſtabliſh you according to my Goſpel and preaching of Ieſus Chriſt, by the reuelation of the myſterie, a long time (*ſince the beginning of the*

*world,B.G. from euerlasting time,G.)*kept secret:*(in silence,Gr.)*

26 (But now is opened,and by the Scriptures of the Prophets,at the commandement of the euerlasting God for the obedience of faith, published*(made knowne)*among all nations)

27 To God, *I say*,onely wise, be glorie thorough Iesus Christ,for euer:Amen.

2. *The Argument, methode, and parts.*

IN this chapter the Apostle concludeth the whole Epistle, with familiar salutations, and celebrating the praise of God: there are fiue parts.

1. He commendeth *Phebe*, whome he sent vnto them, v. 1. shewing what he would haue done vnto her,and why.

2. He sendeth greeting to certaine of speciall note among the Romanes for their singular vertues,whose catalogue is set downe,v.3.to v.18.

3. He exhorteth to take heede of schismatikes, v.17. which he enforceth by three reasons. 1. one taken from the euill condition and effects of such persons, v.18. 2. an other from the person of the Romanes, that they should ioyne wisdome, with their simplicitie, v. 19. 3. the third from the hope of victorie on Gods behalfe,v.20.

4. The Apostle setteth downe the salutations of others, which he sendeth to v.25.

5. Then the *doxologie* followeth: wherein he setteth forth, 1. the power of God,what he is able to doe toward the Romanes. 2. his goodnes toward all people in reuealing the Gospel, a long time kept secret, v.25. the causes whereof he sheweth,the author and efficient, the commandement of God, the instrument, the Scriptures of the Prophets,and the ende,for obedience of faith, v.26. 3. his wisdome. 4. his glorie,which he desireth to be ascribed vnto God.

3. *The questions and doubts discussed.*

1. Quest. *Of the diuers salutations sent by the Apostle in generall.*

1. As hetherto from the beginning of the 12.c.the Apostle hath deliuered diuers morall precepts and exhortations, so now he propoundeth diuers examples of worthie and imitable persons among them.

2. Which examples may be thus sorted out. 1. he saluteth such speciall persons, as were more familiarly knowne vnto him, to v. 12. 1. either for some temporall benefit, either generally bestowed vpon him together with other, such an one was *Phebe*, v.2. or specially shewed toward the Apostle, such were *Priscilla* and *Aquila*, which had laid downe their necks for his life, v. 4. 2. or for some spirituall benefit, such were *Epenetus* the first fruits of Achaia, v.5. *Andronicus* and *Iunia*, v.7. 3. or by reason of his familiar acquaintance with them,as *Amplias* with the rest, vnto v.14.

2. Then he saluteth other persons by name, neither so well knowne vnto him, nor of such speciall note.

3. And lastly,he concludeth with a generall salutation to them all, v.16.

3. Wherein appeareth the singular memorie, and thankfull remembrance of the Apostle, that beeing occupied in the affaires of so many Churches, yet tooke such speciall notice of so many singular persons among the Romans, especially seeing he had not yet seene them in the flesh.

2. Quest. *Of Phebe, commended here by S. Paul, what place shee had in the Church,and wherefore commended.*

1. *I commend*: To commend signifieth two things, both to praise one, and set forth the good parts, which are in them; and to entreat fauour for one, commending and committing the same to the faith and trust of an other,to be helped,or any way pleasured.

2. *Phebe. Tolet annot.*1. confuteth their opinion, that take this *Phebe* to haue beene S. Pauls wife: which he would confute by this argument, that S. Paul was neuer married: and whereas *Clemens Alex.lib.3.stromat.* thinketh that S.Paul was married, and prooueth it by that

that place 1. Cor. 9. 5. that he had power to lead about a sister a wife, as well as the rest of the Apostles; he confuteth that opinion, shewing, that the place must be thus read rather, *a sister a woman*, then *a sister a wife*. *Contr.* 1. I agree with *Tolet*, that *Phebe* could not be S. Pauls wife, because shee was a minister of the Cenchrean Church: but shee should haue ministred vnto S. Paul, if shee had beene his wife. 2. I also consent, that the place giuen in instance, 1. Cor. 9. 5. prooueth not directly, that S. Paul was maried, but that he had libertie and power to take a wife, as well as the other Apostles: but whether he were maried or not, it is vncertaine: it is as like he was, as otherwise: there are of the Fathers, of both opinions; some thinke he was a virgin, as *Hierome*, *Ambrose*, *Epiphanius*, some that he had a wife, as *Ignatius epist.* 9. and *Clemens* before alleadged: but it is not greatly materiall whether he had a wife or not: it is sufficient, that some other of the Apostles were maried, as Peter by name, and Saint Paul might haue vsed the same libertie, if it had pleased him: yet *Tolets* exposition of that place is verie fond, though the rest of his side concurre with him, to read *a sister a woman*, rather then *a sister a wife*: for the word *sister*, includeth a woman: and what women were fitter to follow the Apostles, and to minister vnto them, then their own wiues: See of this question touching S. Pauls mariage more 7. Cont. generall before the 1. c.

3. *Our sister:* The Apostle commendeth this *Phebe:* 1. by her profession, she was a sister, *fide non cognatione*, in faith, not by kindred. 2. by her office, she was a Minister of the Church. 3. by her beneficence and liberalitie: she had giuen hospitalitie to many, and to S. Paul among the rest: where *Origen* obserueth, that as Abraham beeing giuen to hospitalitie receiued Angels among the rest, so *Phebe* while she is obsequious in her hospitalitie to all, was worthie also to entertaine Paul.

4. *A Minister of the Church of Cenchrea:* 1. *Tolet* thinketh she was a deaconesse of that Church, whose office he describeth out of *Clement* to haue consisted in these three things specially: to attend vpon children comming to Baptisme, to make them readie to be baptized: to keepe the doores of certaine women which were for a time sequestred & seperated from their husbands for greater deuotion sake, and to take care of the sicke: such were the widowes, whose office S. Paul describeth, 1. Tim. 5. such an one *Theodoret* thinketh this *Phebe* was, writing on that chapter: and so before him *Origen* saith, she was *in ministerio Ecclesiæ constituta*, setled in the office and ministerie of the Church: so also *Calvin*, *Osiander*, *Gualter*, with other of our new writers: But *Pareus* refuseth this opinion, because the widowes were auncient women of 60. yeare old, and of the poorer sort, which were maintained of the Church; But this was a rich woman, and maintained other, and by reason of her farre trauel, and long iourney, not like to be so old: neither could the widowes of the Church, whose charge was to attend the sicke, be long absent from their office. 2. Wherefore the better opinion is, that she was a rich woman, *Lyranus* thinketh, that *ecclesiam ædificaverat*, she had built a Church at *Cenchrea*: but there were no common Churches then: it is more like that *ecclesiam sustentabat*, that she did releeue the Church, and succoured the poore conuerted to the faith, and specially the Apostles and other ministers, *Gorrhan*, *Hugo*: *subministravit facultates*, she did minister of her substance, *Vatablus*: and beside it is like, that her house was both a common receptacle of straungers, and a place for their holy meetings and assemblies: *Pareus*: *ministrabat nobilissima matrona vestimentum & victum*, she beeing a noble matrone ministred both raiment and foode: *Haymo*: as we read of certaine rich and noble women, as *Ioanna* the wife of *Chuza* Herods steward, and Susanna, which διηκόνουν, ministred vnto our Blessed Sauiour of their substance: there a word is vsed of the same originall and deriuation, with this here.

5. Of *Cenchrea*, or *Cenchus*, because the word in the originall is in the plurall: 1. there was a *kenchus* in Italie, an other in *Troas*, but this was neere vnto Corinth: it was *statio naualis*, the hauen of Corinth, whereof mention is made Act. 18. 18. as *Pyræum* was the port at Athens. 2. It seemeth that the Christians, who could not so safely exercise their religion in the Citie of Corinth, had their recourse, as it were to the suburbes: as Act. 16. they went out of the Citie, and praied by the riuer side. 3. *Tolet* obserueth further, that the Gospel was so propagated by the preaching of Saint Paul, that the faith shined, *non solum in vrbibus, sed etiam in pagis*, not onely in Cities, but in villages.

Quest. 3. *Of Pauls request in the behalfe of Phebe.*

1. *That ye receiue her in the Lord.* The Apostle entreateth three things for her: 1. that they would receiue her, and giue her entertainment in the Lord, that is, as *Chrysostome* in-

terpreteth, *propter Dominum*, for the Lords cause. 2. that they giue her honourable entertainment, as it becommeth Saints, which *Chrysostome* vnderstandeth *passively*, as is fit Saints should be entertained: it may also be taken *actively*, as it is fit for them, which professe themselues Saints, to receiue one an other. 3. the third is, to be helpfull vnto her, and to assist her in her busines.

2. *In whatsoeuer busines.* 1. *Haymo* thinketh that Phebe beeing a rich matrone, might haue some busines in the Emperors Court by occasion of her lands & possessions, or by reasō of some vniust vexation or oppression: for there were some of Cæsars household, that were Christians, Philip. 4. 22. who might stand her in stead. 2. It is thought that S. Paul sent this epistle by *Phebe*, which might make her better welcome, but thereof there is no certentie: *Hierome* thinketh it was sent by *Timothie*: which two opinions *Lyranus* would thus reconcile, that it might be, that *Timothie* and *Phebe* trauailed together, and so the epistle might be sent by them both: or the Apostle might make two copies of this epistle, because of the daunger of the Seas, and send one by Timothie, an other by Phebe: but these are meere coniectures and gesses.

3. *For she hath been helpfull vnto many, &c.* 1. *Beza* interpreteth, she hath giuen hospitalitie, but the Greeke word προστάτις, signifieth more, to be helpfull, or assistant, as the Syrian interpreter, and so the verb, whereof it commeth, is taken before, that *yee assist her.* 2. *Chrysostome* setteth forth the singular commendation of this woman herein, that she had beene assistant and helpfull, not onely vnto others, but to S. Paul *orbis prædicatori*, the Preacher to the whole world.

Quest. 4. *Of Priscilla and Aquila, whom the Apostle saluteth in the second place.*

v. 3. 1. S. Paul nameth the persons, whom he saluteth, and giueth the reasons of this his salutation, which are these fower. 1. because they were his fellow helpers in propagating the Gospel. 2. they had put their owne life in daunger for Paul. 3. all the Churches were therefore for Pauls sake, beholding vnto them. 4. and they had a Christian familie, he saluteth the Church in their house.

Prisca and *Aquila.* 1. she is also called *Priscilla*, Act. 18. 2. they were both Iewes borne, by profession tent makers, and Paul at Corinth remained with them a while beeing of the same craft. 2. here the woman is named before the husband, as likewise Act. 18. 18. 2. Tim. 4. 12. some thinke because she was first called, *Gerrhan:* or more famous, *Lyran.* but the Apostle therein obserueth no order, nor is not therein curious; as Act. 18. 16. *Aquila* is named first, but v. 18. *Priscilla* is set before *Aquila.* 3. hence may appeare, how fillie an argument it is for Peters primacie, vsed and vrged by the Romanists, because he is sometime named first: for by that reason the wife here should be preferred before her husband. 4. and *Chrysostome* noteth, that neither *artificium obscurum, neq; coniugium fuit alicui damno*, their obscure trade, nor their marriage was any impediment vnto them: which may be obserued against the Romanists, which make mariage such an impediment of Orders.

My fellow helpers, &c. 1. An example whereof Saint Luke setteth forth Act. 18. 26. how *Aquila* and *Priscilla* take vnto them Apollos, and instructed him in the way of Christ more perfitely. 2. wherein Saint Pauls modestie appeareth, who disdained not to call them his fellow helpers: euen a woman he acknowledgeth to haue much helped him in the labours of the Gospel: not that *Priscilla* tooke vpon her publikely to preach, but by her priuate exhortations she prepared many. 3. let this be noted, that S. Paul refused not the helpe euen of lay people, whom the Romanists will not admit so much as to the reading of the Scriptures without their licence. 4. some as *Theophylact* noteth, did thinke they are called S. Pauls fellowe helpers, because they wrought together with him in the same trade, but this is excluded by the words following, they were his fellow labourers in Christ, that is, as *Haymo, in prædicatione & alijs operibus*, in preaching and other workes: as *in laboribus & periculis*, in his labours and perrils.

Which haue for my life laid downe their neckes. 1. the interlinearie *glosse*, addeth, *gladio*, to the sword, as though they had beene killed: and *Theophylact* seemeth so to thinke, *perfecti hi martyres extitere*, they were perfect martyrs: but then could not S. Paul haue saluted them here. 2. *Chrysostome* thinketh, that these daungers were vnder *Nero*, when the Iewes were commanded to depart from Rome: but neither had S. Paul bin yet at Rome, they could not

not then there offer themselues to daunger for Paul: and the commaundement giuen for the departure of the Iewes from Rome, was vnder Claudius, not Nero: *Act.* 18. 2. 3. some vnderstand this hazard and adventure of their necks for Paul, of their ministring vnto him, beeing in bonds, *cum periculo vitæ*, with danger of their life, *Gorrh.* 4. some of their daungerous trauell with Paul, for he sailed into Syria with them, *Act.* 18. 18. *Osiand.* 5. *Pareus* thinketh this was done, in the commotion and stirre before *Gallio* at Corinth, *Act.* 18. 12. or in the seditious vproare at *Ephesus*, *Act.* 19. *Pareus.* 6. but I rather allow *Gualters* opinion, that this might happen rather, while Paul soiourned with Aquila and Priscilla in their house, when he had such an hoat combate with the Iewes, that he was constrained to leaue them, and goe vnto the house of one *Iustus*: it seemeth, that they with hazard of their liues protected Paul, while he was in their house: for otherwhere it was an vnlike and vnmeete thing for *Priscilla* beeing a woman, to aduenture her life for Paul.

Vnto whome, not I onely giue thanks, but also all the Churches, &c. 1. *Origen* giueth this reason, *quia hospitales fuerunt erga omnes fratres*, because they had shewed hospitalitie toward all the brethren: and so *Chrysostome*, *omnem suam substantiam communem proposuerunt*, they had made all their substance common: but it is not like, that this couple liuing by making of tents, were of such abilitie, to giue such entertainment to all the faithfull. 2. all the Gentiles then were beholding, because they had preserued the life of S. Paul their Apostle and teacher: thus *Haymo, Lyranus, Martyr, Par. vita Pauli servata in omnium Ecclesiarum vtilitatem redundavit*, the life of Paul beeing preserued, redounded to the profit of all Churches.

And the Church in their house, &c. 1. *Chrysostome* vnderstandeth their Christian familie, for they were so godly, *vt domum suam ecclesiam facerent*, to make their whole house the Church. 2. *Origen de grato & fideli ministerio famulorum*, interpreteth it of the faithfull and readie ministerie of the seruants, in entertaining of the Saints. 3. *Theophylact* thinketh it to be called the Church in their house, *quia hospitio credentes admitteret*, because the faithfull were entertained there. 4. but beside this, it seemeth, that their house was a place for the Saints to assemble in: there the congregation vsed to come together, *Martyr.* and so, els where S. Paul in his salutation of Aquila and Priscilla, remembreth the church in their house, 1. Cor. 16. 19. the like salutation he sendeth to Philemon 2.

5. Quest. *How S. Paul could salute Aquila and Priscilla, as beeing at Rome, seeing they were at Corinth with him*, Act. 18. *whence he wrote this Epistle.*

1. *Origen*, whome *Haymo* followeth, giue this solution, that Aquila and Priscilla were twice at Rome; once, when by the edict of Claudius, they were thence expelled, *Act.* 18. 2. and afterward, *edicti sævitia cessante*, when the cruell edict ceased, they returned to Rome againe, where they were at this time, when S. Paul wrote this epistle. This solution taketh away some part of the doubt, but not all: for Aquila and Priscilla were at Corinth, when S. Paul wrote this epistle.

2. But *Tolet* is much deceiued, who thinketh, that *Aquila* and *Priscilla* might be suffered of fauour to remaine at Rome, when other Iewes by the Emperors generall edict were expelled: for at that time *Aquila* and *Priscilla* departed from Rome with the rest, and by that occasion came to Corinth, *Act.* 18. 2.

3. Wherefore, as for one part of the doubt, we admit *Origens* solution, that *Aquila* and *Priscilla* were twice at Rome: so it must be supposed, that S. Paul was twice at Corinth: the first time he staied there with Aquila and Priscilla, a yeare and sixe moneths, *Act.* 18. 11. but at this time he did not write this Epistle to the Romans: for when he sent this Epistle, he was going with the almes of the Gentiles to Ierusalem, c. 15. 25. but when he was first at Corinth, he had not yet written vnto them his first Epistle, wherein he perswadeth them to make collection for the poore Saints at Ierusalem, 1. Cor. 16. 2, 3. and further, from Corinth S. Paul went to Ephesus, and then to Ierusaleu, but then onely to visit the Church there, *Act.* 18. 21, 22. he caried almes to Ierusalem, afterward, when he went thither againe, *Act.* 24. 17. from Ierusalem S. Paul returneth to Ephesus with Aquila and Priscilla, *Act.* 18. 24. 26. from whence he writeth his first epistle to the Corinthians, sending commendation from *Aquila* and *Priscilla*, 1. Cor. 16. who had their habitation at Ephesus at that time: at *Ephesus* Paul staied two yeares, *Act.* 19. 10. during his aboad there, it is like that *Aquila* and *Priscilla* returned to Rome: and from Ephesus, S. Paul went to Macedonia, and

then to Grecia or Achaia, where he staied three moneths, Act. 20. 3. during which time it is most like he visited Corinth, and then he wrote this Epistle to the Romanes.

4. So then, 1. Aquila and Priscilla from Rome came to Corinth, from thence with S. Paul remooued to Ephesus, then they returned to Rome againe. 2. S. Paul was twice at Corinth, twice at Ephesus, twice at Ierusalem, after he had beene the first time at Corinth, as is shewed before. 3. and betweene Pauls first and second beeing at Corinth, there may be supposed some fiue yeares, (*Parens* thinketh sixe or seuen) to haue come betweene: he might come thither first in the 9. yeare of Claudius raigne, when the Iewes were expelled, as *Orosius* saith, and the second time, in the 14. yeare of Claudius, not in the 7. or 8. yeare of Nero, as *Parens*. See in the ende of the 10. quest. following.

6. Quest. *Why Epenetus is called the first fruits, &c.*

1. *Origen* readeth, the first fruits of Asia, so readeth *Haymo*, the vulgat Latine, *Lyranus*, *Gorrhan:* but the *Syrian* interpreter readeth *Achaia*, so also *Chrysostome*, *Theophylact:* and it is vnlike, that any man should be first called of so many Provinces and countries as are in Asia.

2. *Origen* by the first fruits, vnderstandeth not those, *qui tempore primi sunt, sed virtutibus excellunt*, which are the first called in time, but they which are most excellent in vertues and here he runneth to his vsuall speculations of Angels, how they in their countries, ouer the which they are Presidents, doe offer vnto God the first fruits, that is, the more principall of those, which beleeue: but the Apostle by his preaching, not the Angels by their presidencie, did offer vp the Gentiles an oblation to God, c. 15. 16.

3. *Ambrose* seemeth to vnderstand this *Epenetus* to haue beene a chiefe man in office or by nobilitie: but *Chrysostome* refuseth this, *ne mundanam suspicias gloriam, adiecit in Christo*, least you should imagine any worldly glorie, he addeth, *in Christ.*

4. *Chrysostome* giueth this sense, *quia reliquos omnes credendo prævenerit*, he is called the first fruits, because he prevented others in beleeving: he was the first: so also *Theophylact*, *Lyranus*, *Calvin*, *Gualter.*

5. But because the Apostle nameth the familie of Stephana also to haue beene the first fruits of Achaia, 1. Cor. 16. 15. we must not so take it, that *Epenetus* was himselfe the first that was called, but that he was one of the first: and so was as the first fruits offered vnto God, alluding therein to the ceremonie of the law, where the first ripe fruits were offered to God.

6. And in that he is called the first fruits, therein is noted, 1. his excellent spirit, that made a way, and gaue the first entrance into the faith, despising the opinion of the world. 2. his good example to others. 3. his perseverance and continuance in his first zeale: for otherwise the Apostle would not haue commended him for his good beginnings.

7. Quest. *Of the salutation and commendation of Marie.*

1. *Origen* vnderstandeth this labouring of priuate instruction of women, in teaching them to be sober, obedient to their husbands, careful to bring vp their children: and so *Haymo* restraineth it onely vnto the instructing of women: and so women may labour for the Church of God, as the Apostle saith, shee hath laboured, *in nos*, toward vs.

2. *Chrysostome* reading, *erga vos*, toward you, vnderstandeth it of the office of teaching, not that women were allowed to teach, *præsidentiam in media ecclesia prohibet Apostolus, non doctrinæ verbum*, the Apostle forbidden women, presidencie in the middes of the congregation, not all kind of teaching: for it is lawfull for the woman to teach and instruct her husband and children at home: and he doth not vnderstand it onely of spirituall labour, but of her other trauailes, in iourneying, sustaining, and enduring many perills, in ministring almes.

3. Some referre it to her travell in compounding the dissension among the Romans betweene the Iewes and Gentiles, *à denuntiando Apostolo*, in certifying the Apostle thereof, *Gorrh. Lyran.* but the originall word is, εἰς ἡμᾶς, toward vs, not toward you.

4. Wherefore it is better vnderstood of the labours and seruices which belong vnto hospitalitie, in providing food, rayment, and other necessarie things for entertainment: which *Parens* saith, the Apostle acknowledgeth as done vnto himselfe, because of the communion of the Saints, though he had not yet beene at Rome.

5. But I thinke rather with *Osiander*, that this woman had dwelt before at Ierusalem, or Antioch, or in some other place, where shee had ministred vnto Saint Paul himselfe:

for

for the Apoſtle before made ſome diſtinction betweene the labours beſtowed vpon others, and done to himſelfe, as ver. 2. *ſhe hath giuen hoſpitalitie to many, and to me alſo.*

6. So here three things are ſet forth in Marie, the *act* of her charitie, *ſhe laboured*, *modus*, the manner, *ſhe laboured much*, *fructus*, the fruit of her labour, *ſhe laboured for vs.*

Queſt. 8. *Of the commendation of Andronicus and Iunia.*

1. Theſe two are commended by theſe fowre arguments. 1. by their ſtocke and kinred, he calleth them his couſins. 2. by their conſtancie, his *concaptiues*, and fellowe priſoners. 3. by their name and fame among the Apoſtles. 4. by the antiquitie of their converſion, they were in Chriſt before him.

2. *Andronicus and Iunia.* *Origen* taketh both theſe for men, and *Pareus* thinketh they might be two brethren of the Iewes: *Chryſoſtome* and *Theophylact* thinketh rather this Iunia to haue beene a woman: and *Pet Martyr* taketh her to be the wife of *Andronicus.*

3. *My Couſines*, συγγενεῖς: ſome thinke they were his kinſmen, becauſe Iewes, *Tolet:* but there was *propinquitas ſanguinis*, a neare propinquitie and affinitie in blood, *Theophyl: cognati fuerunt Paulo*, they were the kinſmen of Paul after the fleſh, *Origen: forte ex eadem tribu*, it might be they were of the ſame tribe: *Lyran.*

4. *My priſon fellowes.* 1. *Origen* maketh an allegorie of this, they were *concaptiui in hac mundo*, they were S. Pauls concaptiues in this world: ſo alſo the interlinearie gloſſe, *as long as we are in the bodie, peregrinamur à Domino*, we are ſtrangers from God, and ſo captiues in the bodie. 2. *Chryſoſtome* vnderſtandeth this captiuitie of the many dangers which the Apoſtle was in, whereof theſe were partakers. 3. or *multas ſuſtinuerunt tribulationes ſicut ipſe*, they had ſuſtained many tribulations, as well as he. 4. but it is better vnderſtood literally of S. Pauls impriſonment indeed: which becauſe it happened but once to S. Paul at Philippi, before he was in bonds at Ieruſalem, *Pareus* thinketh, that theſe were his fellowe priſoners there: for there were other priſoners then deliuered beſide *Paul* and *Silas*, Act. 16. 25. 26. or it might be at ſome other time and place, becauſe all S. Pauls troubles for the Goſpell are not expreſſed.

5. *Notable among the Apoſtles.* 1. *Origen* and *Haymo*, ſo alſo *Lyranus* thinke they were of the 72. diſciples of Chriſt, who alſo were called Apoſtles: but the one beeing a woman could not be of that number. 2. *Chryſoſtome* taketh here the name of an Apoſtle generally, that this woman, *digna eſt habita apoſtolica appellatione*, was counted worthie of the Apoſtolike name: and ſo alſo *Calvin* thinketh that they were called Apoſtles in generall, *qui promulgando Evangelio operas impendunt*, which did labour in the promulgation of the Goſpel: ſo *Oſian.* & ſo they thinke the meaning to be this, that they were famous Apoſtles and teachers: but the name of an Apoſtle, I thinke cannot be readily ſhewed in the newe Teſtament to be giuen vnto a woman. 3. *Pareus* thinketh they were principall meſſengers and Legates from the Romanes to S. Paul, for they were alſo called Apoſtles, as Philip. 2. 25. *Epaphroditus*, is called there an Apoſtle, that is, a meſſenger: but that had not bin ſuch a ſingular note of commendation: neither was a woman ſo fit to be a meſſenger of a whole Church. 4. Therefore the literall ſenſe and meaning is beſt, they were famous and well accepted among the Apoſtles of Chriſt: *Origen* miſliketh not this ſenſe: & *Martyr* followeth it, *probe ſunt noti*, they were well knowne to the Apoſtles, and well eſteemed of them: and the rather, becauſe of that which followeth, they were in Chriſt before Paul, and ſo known to the Apoſtles.

6. In that he ſaith, *they were in Chriſt before him.* 1. it is probable that they were conuerted before the paſſion of Chriſt, whereas S. Paul was conuerted not long after his aſcenſion, *Gorrhan.* 2. *Chryſoſtome* noteth the modeſtie of Paul, who ſeeketh not his owne glorie, but preferreth theſe before himſelfe, and beſide, *priorem vitam manifeſtare non detrectat*, he ſpareth not to lay open his former life, to call to mind what he was, before he was yet called. 3. but the rule of the ciuill law here hath no place, *tempore prior, iure potior*, that he which is firſt in time, is chiefe in right: for S. Paul though called after many, yet in labour exceeded them all. 4. further, let the phraſe be conſidered, they are ſaid to be *in Chriſt*, that is, planted into him by faith: faith doth incorporate vs into Chriſt, as the branches into the vine.

Queſt. 9. *Of S. Pauls ſalutation of certaine of his familiar acquaintance*, v. 8, 9.

1. He ſaluteth *Amplias* his beloued. 1. *Origen* obſerueth, that although the Apoſtle

giue no other commendation of this *Amplias*, yet he was worthie of ſalutation, becauſe he was beloued of Paul. 2. *Chryſoſtome* giueth two reaſons thereof: both in reſpect of S. Pauls perſon, ſo great and worthie an Apoſtle, *ſi magnum eſt à rege diligi, &c.* if it be a great thing to be beloued of a king, much more of S. Paul: as alſo becauſe they knewe that S. Paul would not haue loued him, *niſi multam virtutem poſſediſſet*, vnleſſe he had beene endued with many vertues. 3. and leaſt they might thinke that he loued him either for his riches, or for any ſuch thing, he added *in the Lord*, that is, for his faith and pietie ſake. 4. ſo three things are obſerued in the Apoſtles loue, that he was beloued, *tantum*, ſo much, *à tali*, of ſuch an one, and *taliter*, in ſuch manner, *in the Lord*.

2. *Urbanus* is in the next place ſaluted. 1. it ſeemeth by his name that he was an Italian or Romane, and moſt like to be one of their Paſtors, for S. Paul calleth him, συνεργὸν, his fellowe helper, that is, as *Origen* ſaith, *particeps Apoſtolici operis*, a partaker of the Apoſtolike worke and buſines, in ſeeking to propagate the Goſpel among the Romanes. 2. *Chryſoſtome* obſerueth, that though he call him not beloued, yet he giueth him a greater commendation, for this *præcedens complectitur*, doth comprehend the other, beeing his fellow labourer, he was likewiſe beloued.

3. *Stachis:* by the annuntiation of his name, which ſignifieth *ſpica*, an eare of corne, it ſeemeth he was a Grecian, and one of S. Pauls familiar acquaintance in time paſt: though he were not his fellowe helper, yet he was alſo beloued of the Apoſtle for his vertue: where we ſee, that the Apoſtle doth not flatter them, but giueth vnto euery one that commendation which was due.

Queſt. 10. *Of S. Pauls ſaluting of ſome, commended for their faith, though not of ſuch ſpeciall acquaintance*, v. 10. 11.

1. Salute *Apelles*. 1. *Origen* thinketh this might be Apollo mentioned Act. 18. who was inſtructed by Aquila and Priſcilla, but that is vncertaine. 2. he is called approoued in Chriſt: *Haymo* maketh mention of ſome, that ſhould take the word *probus*, or *probatus*, approoued, for a proper name, ſo alſo *Hugo:* but in the originall it is δόκιμον, approoued. 3. *Chryſoſtome* taketh this to be an abſolute commendation: for in ſo ſaying, *omnem virtutem recenſet*, he reckoneth a number of vertues: he was *probatus per tribulationes*, approued by many tentations and tribulations, *Lyran.* and beſide, *iudicio non errabat*, he erred not in iudgment, he was in all points orthodoxall. 4. and hereby the Apoſtle doth incourage him to proceede in his conſtancie, and he propoundeth alſo his example to the Romanes.

2. *Salute them of Ariſtobulus houſhold.* 1. *Lyranus* thinketh that this *Ariſtobulus* had made an houſe, *ad fideles congregandum*, to gather the faithfull together, and is principally vnderſtood in this ſalutation, *tanquam principalis in domo*, as the principall in the houſe: *Hugo* thinketh he was not then at Rome, and therefore is not ſaluted: *Gualter* coniectureth he might be dead: but it is more like he was *à fide Chriſti alienus*, a ſtranger from the faith of Chriſt, and yet no great enemie, becauſe there were ſome faithfulll in his houſe, *Parens*, *Oſiander*. 2. and whereas theſe are not ſaluted by name, *Chryſoſtome* thinketh, *non tales fuiſſe, quales priores*, that they were not ſuch as the former: and becauſe he giueth them no ſuch commendation as the other, that they were beloued, his helpers, or approoued: *Origen* thinketh, *nihil habebant tale in meritis*, they were not of ſuch worthines as the other. 3. theſe the Apoſtle encourageth that they ſhould go on in their Chriſtian profeſſion, though they ſerued an vnbeleeuing Maſter.

3. Salute *Herodian* my kinſman. 1. *natione & religione*, both in nation and religion, *Lyran.* and it ſeemeth, that he was of neerer alliance vnto S. Paul, then by nation onely, as *Andronicus* and *Iunia*, before mentioned, v. 7. 2. *Origen* obſerueth, that whereas he gaue other titles vnto thoſe couſens, that they were his concaptiues and famous among the Apoſtles, that there was great difference in thoſe, whom S. Paul calleth his kinſman.

4. *Greet them which are of the houſe of Narciſſus.* 1. *Ambroſe* thinketh that this *Narciſſus* was a presbiter of Rome, ſo alſo *Hay. Lyranus* addeth, *diſcurrens per civitates*, that he went vp and downe from citie to citie to confirme the faithfull: and that he was not at this time at Rome, but imployed abroad: But if this *Narciſſus* had beene of the Church, S. Paul would not haue omitted him: for of his abſence from Rome, the Apoſtle being ſo far off, was ignorant. 2. *Beza* interpreting of the familiars or friends of Narciſſus, ſeemeth to thinke, that this Narciſſus was conuerted to the faith: otherwiſe his familiars and acquaintance were not like to be Chriſtians. 3. But I thinke rather with *Martyr*, *Calvin*, *Gualter*, *Parens*, that

that this Narciſſus was the ſame, whom *Suetonius* reporteth to haue beene in great fauour with *Claudius* the Emperour: he was exceeding rich, worth tenne millions, that is, an 100. hundred thouſand pounds, in ſo much, that when Cæſar complained of the ſmalnes of his treaſure, the ſaying was, that if two of his ſeruants, *Narciſſus* and *Pollas* would make him their aſſociate, he ſhould of money enough: he was a craftie and wicked fellow, and beeing mightie in the Emperours fauour, he practiſed the death of ſome of the nobilitie, as of *Appius Syllanus*, vpon ſuſpicion of treaſon: at length he had a miſerable ende, beeing murthered by the meanes of *Agrippina*, who firſt cauſed *Claudius* the Emperour to be poiſoned, while *Narciſſus* was at the bath: it ſeemeth that euen in this wicked mans houſe, there were ſome Chriſtians: and as *M. Calvin* ſaith, *domum quaſi inferis ſimilem Chriſti gratia viſitari*, that an houſe like vnto hell was viſited by the grace of Chriſt. 4. But if this were that *Narciſſus*, as *Pareus* thinketh, then was it not ſo long before S. Paul came the ſecond time to Corinth, when he ſhould write this epiſtle to the Romanes, about the 7. or 8. yeare of Nero, as he thinketh: for that *Narciſſus* was ſlaine not long after Claudius the Emperours death: and after he was taken away, it is like his houſhold was diſſolued. See before in the ende of the 5. queſt. 5. *Origen* obſerueth, that whereas it is added, *which are in the Lord*, *non omnes in Domino fuiſſe*, that all of *Narciſſus* familie were not in the Lord, they were not all Chriſtians. 6. *Hugo* noteth, that here the Apoſtle ſaluteth them, as they were diuided into ſundrie congregations, as our Sauiour did feede the people cauſing them to ſit downe by rankes.

Queſt. 11. *Of other ſalutations of the Apoſtle of ſome of ſpeciall note*, v. 12. 13.

1. *Tryphena* and *Tryphoſa* are firſt commended for their labour. 1. ſome thinke this labour was of three ſorts, *in exhortatione, miniſterio ſanctorum, in preſſuris*, in exhortation, miniſtring to the Saints, in afflictions for the Goſpell, *gloſſ. ordinar.* but rather the ſeruices of theſe women are to be vnderſtood, which they beſtowed in the entertainement of the Saints, ſuch as before Marie was commended for, *Pareus: P. Martyr* thinketh they might haue ſuch a miniſterie in the Church, as *Phebe* had, one of the widowes: *Gualter* taketh it for the domeſticall care in houſhold affaires, and in the education of children: but they are commended rather, for their publike and profitable ſeruice to the Church. 2. *Chryſoſtome* thinketh this ſetteth forth their commendation, becauſe they are ſaid, *non ſolum operari, ſed laborare*, not onely to worke but to labour. 3. and *Origen* addeth further, that they are ſaid to labour in the Lord: many doe labour, but not for the Lord. 4. *Chryſoſtome* noteth this, as a part of commendation, that whereas Marie is ſaid to haue laboured, they continue labouring ſtill, *in laudem cedit continenter aliquid factitare*, it is to ones praiſe, to continue in doing a thing, *Theophyl.*

2. *Perſis* is commended beyond the other. 1. becauſe he calleth her beloued, *oſtendens maiorem eſſe*, ſhewing her therein to be greater, *Chryſoſt.* 2. and *de multo labore teſtimonium fert*, he giueth teſtimonie of her much labour, *Chryſoſt. Origen.* 3. and ſomewhat there is in it, that of the other he ſaith, *they labour*, of this, ſhe hath laboured, noting ſome ſpeciall labour and trouble, which ſhe had ſuſtained for the Goſpel.

3. *Rufus elected in the Lord.* 1. *Origen* thinketh he is called ἐκλεκτὸν, elected, in reſpect of his election, he knewe him to be of the number of the elect: but there were other beſide here named, which belonged to Gods election. 2. *Haymo* and *Lyranus*, becauſe he was *promotus ad ſacerdotium*, promoted to the miniſterie or Prieſthood. 3. But he is rather ſo called becauſe he was an excellent and chiefe man in pietie, as *Beza* calleth him ſelected: ſo alſo *Tolet*: and *Theophilact* hath no other meaning, here is a *double* good, *filius & mater reprehenſibilis*, the ſonne and mother are reprehenſible: an elect and choiſe mother, had an elect and choice ſonne. 4. Paul calleth this matrone his mother, and of Rufus, his in affection, the others in nature: as he willeth that the elder women ſhould be reuerenced as mothers, 1. Tim. 5. 2. as he called Phebe his ſiſter, v. 1. 5. *Origen* obſerueth, that Paul and Rufus had one mother in affection, as Ieſus and Iohn had, to whom our Bleſſed Sauiour commended his mother.

Queſt. 12. *Of S. Pauls generall ſalutations, without any ſpeciall note of commendation*, v. 14. 15.

1. *Lyranus* this diſtinguiſheth the perſons here ſaluted by S. Paul, that as v. 10. 11. he commended ſome for their faith in Chriſt, as Apelles with others, and v. 12. 13. others for their

their labour and miniſterie in the Church, as *Thryphena*, and *Tryphoſa*, ſo now he propoundeth, *exempla concordiæ*, certaine examples of concord, ioyning many together of one ſocietie and companie.

2. *Tolet* obſerueth well, that theſe two companies, the one named, v. 14. the other, v. 15. might belong vnto two families, and ſo *Origen* thinketh they dwelled together: *Philologus* and *Iulia* are thought to be the husband and wife.

3. Touching ſome particulars. 1. *Origen* thinketh that *Hermas* was the author of the booke called *paſtor*, which Scripture or writing, he holdeth to haue beene *diuinitus inſpirata*, written by inſpiration: But it was held of others to be an Apochryphal booke: See *Euſeb. l.3.c.2.5.* 2. there is one *Hermas*, and an other called *Hermes*, whom *Beza* tranſlateth *Mercurius*, but the ſame name would haue beene retained in the Greeke, as *Vrbanus* and *Rufus*, which are Latine names. 3. *Philologus* is thought by S. Andrew to haue been made the firſt Biſhop of *Synope*. 4. *Olympas*, not *Olympius*, as the vulgar Latine readeth, is the name here of a man, not of a woman, as *Eraſmus* and *Beza* obſerue.

4. *Origen* thinketh this was the reaſon, why Saint Paul giueth no ſpeciall commendation to theſe, and namely none to *Hermas, quia poſt multa peccata ad pœnitentiam converſus, &c.* becauſe he was converted vnto repentance, after many ſinnes: But I rather allowe here of *Chryſoſtomes* iudgement, that although they are nõt ſet forth by their ſeuerall commendations, as the reſt, yet this is to be conſidered, that theſe beeing inferiour to the reſt, the Apoſtle *ſalutatione ſua non dedignatur*, doth vouchſafe to ſalute them, and he alſo calleth them brethren and Saints.

5. And leaſt any might haue been grieued, that they were not by name ſaluted, *illos commiſcet, &c.* he mingleth them together, *ſalute one another, &c. Chryſoſtome:* ſo the *Greeke ſcholiaſt*, *omnes promiſcue ponit*, he putteth all together, leaſt any ſhould haue beene offended, *cuius nomen expreſſum non fuerit*, whoſe name was not expreſſed.

Queſt. 13. *Of the cuſtome then vſed to kiſſe one an other, v. 16.*

1. *Chryſoſtome* and *Theophylact* here obſerue, becauſe the Apoſtle had giuen diuerſe commendations vnto them, to whom he ſendeth greeting, that the leſſe commended ſhould not envie the greater, nor the greater diſpiſe and contemne the leſſe, *oſculo ſancto permiſcet, & pares facit*, he putteth them together, with an holy kiſſe, and ſo maketh them all alike.

2. This vſe was then taken vp in the Church, for one to kiſſe an other in their holy meetings and aſſemblies, in token of mutuall loue and goodwill, as is euident, both in this place, and 1. Cor 16. 20. 2. Cor. 13. 12. 1. Theſſ. 5. 26. in all theſe places it is called an holy kiſſe, and 1. Pet. 5. 14. the kiſſe of loue: this vſe was frequented in their aſſemblies, as in their generall prayers, as *Tertullian* teſtifieth, *lib. de orat.* and ſpecially in receiuing of the Sacrament: as *Chryſoſt. hom. 77. in Ioan. 16. bene in myſterijs oſculamur, vt vnum efficiamur*, we doe well to kiſſe in the myſteries, that we may become one: for as *Gellius* noteth out of *Plato, lib. 19. c. 11. anima anima coniungitur vſq; ad labia progreſſa per oſculum*, one ſoule is ioyned to an other, by a kiſſe meeting as it were at the lippes: And not onely then, but vpon other occaſions, as when they receiued any epiſtle from the Apoſtle, they vſed to ſalute one an other with a kiſſe, *Hugo*: whereof *Haymo* giueth this reaſon, becauſe I am not preſent to kiſſe you all, ſalute ye one an other with a kiſſe, *mei amoris cauſa*, for my loue ſake.

3. Concerning the originall of this cuſtome. 1. Neither did it take beginning from this and the like places of the Apoſtle, as *Haymo* ſaith, *ex hoc loco aliiſq; ſimilibus mos traditus eſt eccleſiæ*, out of this place and the like was deliuered this cuſtome to the Church: for the Apoſtle did not firſt bring in this cuſtome, it was in vſe before. 2. neither yet was it *mos Romana gentis*, the faſhion of the Romanes ſo to doe, *Oſiander:* but as *Calvin* ſaith, it ſeemeth among them to haue beene *minus vſitatum*, leſſe in vſe, for it was not lawfull for women to kiſſe any but of their owne kinred: and *Tiberius* made a lawe againſt it, *Sueton. in Tiber. c. 39.* 3. It was then an olde cuſtome among the Hebrewes, taken from the Patriarkes, and other holy men and women, which vſed one to ſalute an other with a kiſſe, as we reade, Gen. 27. 26. Gen. 29. 12. and in other places: from them then was this cuſtome deſcended: And among them it was not onely *amoris & benevolentiæ ſed honoris & reverentiæ ſignum*, not onely a ſigne of loue and goodwill, but of honour and reuerence: as it is ſaid, Pſal. 2.

Kiſſe

Kiſſe the ſonne leaſt he be angrie: as where the kiſſing of the Princes hand is vſed, as a ſigne of loyaltie and ſubiection, *Gualter.*

4. It is called an holy kiſſe: to ſhewe, both *vt caſta ſint oſcula, deinde non ſimulata*, that kiſſes giuen in the Church ſhould be chaſt, and then without diſſimulation, not as Iudas kiſſe was, *Origen:* but *Lyranus* more diſtinctly maketh theſe fiue kind of kiſſes: *adulatorium*, a flattering kiſſe, as was Abſaloms, who would take the people to him, and kiſſe them: *ſimulatorium*, a diſſembling kiſſe, as was Ioabs, when he kiſſed and embraced Abner and killed him: *proditorium*, a treacherous and betraying kiſſe, as was that of Iudas giuen to Chriſt: *impudicum*, an vnchaſt kiſſe, ſuch as the harlot giueth to the young man, Prov.7. then there is, *oſculum fidile & ſanctum*, a faithfull and holy kiſſe, whereof the Apoſtle ſpeaketh here.

5. From this cuſtome of kiſſing came that fooliſh and ſuperſtitious ceremonie of kiſſing the *Pax* in the Popiſh Maſſe: whereof *Hugo* taketh vpon him to giue this reaſon: the Prieſt firſt kiſſeth the *Pax* himſelfe, and then giveth it vnto all the people, to ſignifie, that he is *in loco Dei à quo omnis pax*, in the place of God from whom commeth all peace, & that all are reconciled by Chriſt, who then is in the altar: wherein they ſhew great preſumption in the one, for a mortall man to take vpon him to be in Gods place, and great falſhoode in the other, to make the people beleeue, that Chriſts verie bodie is in the altar, which the heauens ſhall containe vntill his comming, Act. 3.21.

6. Wherefore concerning this vſe, it was onely of thoſe times, *referendum eſt ad illius temporis morem*, it muſt be referred to the manner of thoſe times, *Beza:* it is not neceſſarie either to retaine it or any other outward ceremonie or vſage in ſtead of it: S. Paul exacteth not the outward geſture, but the inward affection, and ſo as *Clemens Alexand.* ſaith well, *dilectio non ſenſetur in oſculo, ſed in benevolentia*, loue is not meaſured by the kiſſe, but by the goodwill.

Queſt. 14. How the Apoſtle ſaith, *The Churches ſalute you, &c.* v. 16.

1. *Origen* here mooueth this doubt, reading *all the Churches*, how all of them could ſend ſalutation vnto the Romanes: and he anſweareth, becauſe there was *vnus ſpiritus Paulo & omnibus Eccleſijs*, there was one and the ſame ſpirit in Paul and all the Churches; or by *ſaluting* he vnderſtandeth, *per vnum ſpiritum iungi*, to be ioyned together by one ſpirit: *Hugo* anſweareth, that whereas v. 4. *all the Churches*, muſt be taken *vniverſaliter*, generally, here it muſt be vnderſtood only *diſtributive*, by way of diſtribution, for thoſe churches where he then was: ſo alſo *Gorrhan:* But this doubt is eaſily remooved, becauſe that vniverſall particle *all*, is not in the originall, it is inſerted by the Latine interpreter: by Churches then, the Apoſtle vnderſtandeth the Churches of Achaia and Macedonia, where he then was, of whoſe affection toward the Romanes he was aſſured.

2. And he nameth Churches in the plurall number, meaning the particular Churches which had their denomination from their ſpeciall places, as the Church of Antioch, Hieruſalem, the Romane Church, which all made but one vniuerſall Church, and generall bodie, whereof Chriſt was the head, *Bucer.*

3. *Chryſoſtome* mooueth an other doubt, why the Apoſtle ſaluteth ſo many in this his epiſtle to the Romans, which he doth in no other epiſtle, and hereof he giueth theſe reaſons. 1. not onely for that he had not yet ſeene them, for ſo neither had he ſeene the Coloſſians, c. 2.1. 2. but *Romani erant celebriores alijs*, the Romanes were more famous then others. 3. and beſide many of theſe were knowne vnto S. Paul, and were fledde to Rome, as vnto a more ſafe place, and therefore he ſaluteth them by name. 4. but the greateſt reaſon is, *inter advenas dogebant*, many which were fledde thither liued among ſtrangers, and therefore had neede of the greater commendation, and ſuch was the glorie of Paul, that *per ſolas literas multum haberent prærogativæ*, they had a great prerogatiue that could get to be cõmended onely by his letters. 5. But *Tolets* reaſon is farre fetcht, that S. Paul ſaluteth that citie in the name of the Churches, *quæ omnibus Chriſtianis præſidet*, which is ſet ouer all Churches, for the Romane Church is the head of all Churches, where the vicar of Chriſt the vniverſall Biſhop ſitteth, &c. for if this were the cauſe, how commeth it to paſſe, that Saint Paul leaueth S. Peter vnſaluted, whom the Romaniſts affirme to haue beene at this time Biſhop of Rome, would he write to the chiefe Church, and not ſalute the chiefe Paſtor thereof: But hereupon it is ſtrongly concluded and inferred, that Peter was not Biſhop of Rome, nor at this time there, and whether at all or not is vncertaine: which point ſhall be further handled

handled among the controuersies: But I insist vpon *Chrysostomes* reasons, why S. Paul sendeth such ample salutations to the Romaness, more then to other.

Quest. 15. *Generall obseruations concerning the greeting and salutation sent here by the Apostle.*

1. *Origen* noteth the singular wisedome and discretion of the Apostle, that giueth vnto euerie one a seuerall commendation, *pro merito alius probus, alius charissimus, &c.* one is according to his worthines called *approoued*, an other *welbeloued*, an other *elect*, an other, *labouring* in the Lord.

2. *Chrysostome* sheweth two ends why the Apostle doth thus. 1. *ne invidiam pararet*, least if he should praise some, and not others, it might procure envie. 2. *ne socordiam & confusionem generaret*, least it might engender slouth and confusion, if one should not be commended before an other: so he both maketh them *alacriores*, more cheerefull and willing to goe forward, omitting nothing worthie of commendation in them, and others *diligentiores*, more diligent in stirring them vp to followe their example.

3. *Calvin* obserueth, that none of any great place among the Romanes are here saluted, *nullum ex splendidis illis nominibus audivi*, we heare none of the famous and illustrous names among the Romanes here rehearsed: but they are all obscure men: which sheweth what the state of the Church was in those dayes, that not many noble or great men were called, as the Apostle sheweth, 1. Cor. 11. and the Apostle hereby is freed from all suspition of flatterie that he doth not *venari amicitias potentium*, hunt for the friendship of great men.

4. *Gryneus* addeth, that these salutations, are *species invocationis*, kinds of prayer, shewing, that one ought to pray for an other.

5. And they are *communionis sanctorum religiosa documenta*, religious documents of the communion of Saints, *Gryn.* that their ought to be *amicitiæ commercia*, entercourse of friendship betweene the Churches of Christ, *Gualter.*

Quest. 16. *Of the shunning and avoiding of the authors of dissention.*

1. As hitherto S. Paul had propounded examples to be imitated and followed, so nowe he sheweth, whom they ought to decline and take heede of, *Lyran.* and this admonition he referueth to the last, that it might better be remembred.

2. He prayeth them *to marke diligently, &c.* 1. This charge of the Apostle belongeth vnto the gouernours of the Church, *& ad omnes credentes*, and to all other beleeuers, *Origen:* though specially it concerne the Pastors. 2. and he vseth the word σκοπεῖν, *to marke or obserue*, because it falleth out oftentimes, *socordia & incuria*, by the slouth and carelesnes of Pastors, that such false intruders doe enter, *Melancth.* 3. and in that he would haue them narrowly obserued, he sheweth their craft and subtiltie, *non enim palam conspiciendos se præbent*, they doe not shewe themselues openly, *Oecum.*

3. *Which cause division and offences.* 1. *Origen* vnderstandeth these to be all one, and interpreteth them to be dissentions contrarie to peace. 2. *Lyranus* thinketh that the *diuisions* are *declinationes à fide*, declinings from the faith: and scandals, which are occasion of ruine vnto others. 3. some referre diuisions to faith, and offences to manners. 4. But the first are vnderstood to be they which doe corrupt the doctrine of the Church, such are heretikes, the other they which violate the discipline of the Church, and giue euill example, as schismatikes, *Pareus.* 5. *Chrysostome* thinketh that the Apostle especially meaneth the Iewes, which together with the Christan faith vrged the ceremonies of the lawe, of whom as enemies to the Gospel, the Apostle often complaineth: but all other beside are noted, which were bringers in of corrupt doctrine.

4. *Beside the doctrine.* 1. *Gualter* obserueth well, that the Apostle forbiddeth not all dissentions, but such as are caused by innouation of doctrine: for there are some profitable diuisions, *quibus consensus in superstitione turbatur*, whereby consent in superstition is hindered. 2. and *Faius* noteth well, that παρὰ, here signifieth not onely contrarie, but beside: for that onely is not forbidden which is directly contrarie vnto the doctrine receiued, *sed si quid aliud, vel aliter introducitur*, but if any other thing, or in other manner be brought in, which belongeth to doctrine: which S. Paul calleth, ἑτεροδιδασκαλεῖν, to teach an other doctrine, 1. Timoth. 1. 3. which is not onely when false doctrine apparantly contrarie to the truth is brought in, but when the pure doctrine is by humane inventions adulterated, *Beza annot. 1. Tim. 1. 3.*

5. *The*

5. *The doctrine which ye haue learned.* 1. *Chryſoſtome* noteth, that he ſaith not, which I haue taught, but which ye haue learned, arguing hereby, *permuniendum eſſe in iis, quæ acceperint*, that they ſhould continue in thoſe things, which they had receiued. 2. But *Tolets* note is wide, he would haue them conſtant, *in doctrina fidei à principe Apoſtolorum Petro accepta*, in the doctrine of faith receiued from Peter the Prince of the Apoſtles: both which aſſertions are vntrue: for neither was Peter the Prince of the Apoſtles: he acknowledged Paul to be his equall, when he gaue him δεξιας κοινωνιας, the right hands of fellowſhip: Gal. 2. and in the ſame chapter it is ſhewed, that Paul rebuked Peter to the face, wherein he declared himſelfe no whit inferiour to Peter: And ſeeing Peter was the Apoſtle of the circumciſion it is not like, that he ſhould be the firſt Preacher to the Gentiles at Rome: *Gorrhan* is yet more equall, who doth not reſtraine this to the doctrine deliuered by Saint Peter at Rome, but that which they had learned *à veris Apoſtolis*, from the true Apoſtles: ſee more of this qu. 19. vpon the 1. chapter. 3. here the wiſdome alſo of the Apoſtles appeareth, which ſpeaking of the authors of thoſe factions, yet concealeth their names.

6. *Decline or auoid them.* 1. that is ſuch, *qui ſcientes in id facinus prolabuntur*, which wilfully fall into this miſchiefe: they which are ſeduced thorough ignorance, *reduci in viam poſſunt*, may be reduced into the way, and amended, *Theophyl.* 2. *Chryſoſtome* noteth further, he ſaid not, *aggredimini & manus conſerite*, aſſault him, and trie it by hand ſtrokes, but onely ſhunne him and decline him: for as *Peter Martyr* here inſerteth, the *Church hath no other ſword beſide excommunication:* their crueltie and tyrannie then is taxed, that will by force, ſword, and fire, ſuppreſſe thoſe which they call hereſies, not firſt diſcouering them by the word of God. 3. By *declining* here, 1. is not meant, that no diſputation ſhould be had with ſuch, as *Tolet:* the Apoſtle ſheweth the contrarie by his example, who diſputed at Epheſus with the gainſayers, daylie in the ſchoole of *Tyrannus*, Act. 19. 9. 2. but we muſt decline thence *eorum ſocietatem vitando*, both priuately in auoiding their companie: as Ioh. 2. 10. *If any come, and bring not this doctrine, receiue him not to houſe: Gorrhan:* 3. and publikely he muſt be excommunicate, Tit. 3. 10. *Him that is an heretike reiect after once or twice admonition:* 4. and it is the Magiſtrates part alſo not to ſuffer ſuch within his iuriſdiction, but to caſt them out: *Oſiander.*

Queſt. 17. *How theſe falſe teachers and ſeducers are to be diſcerned, v. 18.*

The Apoſtle ſheweth how ſuch muſt be knowne: 1. by their hypocriſie, which is ſeene by the euent, *they ſerue not the Lord Ieſus.* 2. by the end which they propound, namely to ſerue their bellie. 3. by the manner of their deceiuing, they vſe deceitfull and flattering ſpeach. 4. by the obiect, whereupon they worke, they ſeduce thoſe which are ſimple.

1. *They ſerue not the Lord Ieſus:* 1. whom they ought to ſerue, *ratione poteſtatis* becauſe of his power, he is the Lord, *ratione bonitatis*, becauſe of his goodneſſe he is *Ieſus* our Sauiour: *Gorrhan:* 2. theſe are they which pretend to be the ſeruants of Ieſus, and make as though nothing were more pleaſing vnto them, then the name of Ieſus, which they take vp often in their mouthes, and yet they are enemies vnto Ieſus.

2. *By their owne bellies:* 1. that is, as *Origen*, they teach, *queſtus & cupiditatis cauſa*, for the deſire of gaine: as the Apoſtle ſaith, Tit. 1. 11. *They teach things which they ought not for filthie lucres ſake:* and ſuch make their bellie their god, Philip. 3. 18. 2. who then will not be aſhamed, *ſervos ventris pro doctoribus habere*, to haue them for their teachers, which are ſeruants of their bellie? *Chryſoſt.*

3. *By faire ſpeech and flattering.* 1. The words are χρηστολογία, εὐλογία, which are thus diſtinguiſhed: the firſt ſignifieth a faire ſpeech, which intendeth an others profit, and meaneth nothing leſſe, as Satan inſinuated himſelfe vnto Eve, vnder a pretenſe of wiſhing her good: and in ſuch ſpeach, much is promiſed, and little performed: this is *de rebus*, concerning the things, which they perſwade; the other is *de perſonis*, touching their perſons, whom they flatter, they deceiue by the one, and flatter by the other. 2. by *bleſſing* or *benediction*, 1. *Origen* vnderſtandeth, their flattering of men in their ſinnes, *vel permanere, vel proficere &c.* they exhort them either to continue or goe on in their ſinnes: *Eraſmus* thinketh it is put *pro laudatione*, for flattering praiſe & commendation. 2. they ſpeake things pleaſing vnto men, and apply themſelues to their humors, as Phyſitians, that miniſter things delectable,

but not medecinable to their patientes. 3. and we may vnderstand also, *orationes, quas faciebant, &c.* the prayers which they made and blessings ouer them, of whom they receiued any thing: as Baals prophets wished prosperous successe to Ahab, and the Pharisies vnder colour of long prayer deuoured widowes houses, Matth. 23. *Hugo.* 4. *Haymo* addeth further, that as they flatter some, *sic detrahunt alijs*, so they detract from others, that they may the better insinuate themselues. 5. But yet this forbiddeth not the Ministers of the Gospel, to vse humanitie in their speach, curiositie and bitternesse of words must be auoided, as much as flatterie: *habeant comitatem, sed cum libertate coniunctam:* they must shew gentlenes in speach, but ioyned with libertie, *Calvin.*

4. *The heartes of the simple.* 1. Not the innocent, as the vulgar latine readeth, and *Haymo* interpreteth, that they goe about to seduce them, *vt eorum innocentiam auferant*, to take away their innocencie: for they cannot be innocent, that are so easily seduced. 2. neither doth it signifie such as are without fraud, *sine dolo*, and malice, *Tolet:* for one may be without fraud, and yet not simple. 3. *Melancthon* vnderstandeth those, *qui affectibus infatuantur*, which are weake in their affections, and are as infatuate, that may eaily be drawen vnto hope, or feare, and such like. 4. but it signifieth those which are weake rather in iudgement, then affection, *qui minus circumspecti sunt ad cavendas fraudes*, which are not circumspect to take heed of fraud and deceit, *Calvin:* and so they are called ἀκακοι, not euill, that is not suspicious, cautelous, but simple: they are so said, *not euill*, or innocent, harmelesse, *non à puritate conscientiæ, sed defectu industriæ*, not in the puritie of their conscience, but in their want of industrie and circumspection: *Lyran.* as the Apostle describeth them, 2. Tim. 3. 6. *They lead captiue women laden with sinnes, &c. which are euer learning, and neuer come vnto knowledge:* They are simple then, not as innocent, for they are laden with sinnes, but as ignorant, and continually learning: such the wise man speaketh of, Prov. 17. 15. *The simple beleeueth euery word.*

5. Let now any indifferent man iudge, if all these notes and markes of false teachers and seducers doe not adhere and cleaue as fast as pitch vnto the seducing Popish Iesuites, or Iudasites rather. 1. They pretend the name of Iesus, and call themselues by his name, yet their doctrine and practise sheweth, that they are not the seruants of Iesus. 2. They grow rich, and turne all to their owne commoditie: in Fraunce, they could in few yeres bestow an 100. thousand crownes in the building of the Iesuites Colledge at La-flesh, and an 100. thousand crownes more in reuenew: witnesse *Anti Cotton.* 3. through their insinuating speaches, promising heauen for workes worthie of hell, and with praising, yea adoring their ministers and instruments of mischeefe, they deceiue and seduce many. 4. and especially they worke vpon carnall and ignorant persons, that haue no knowledge in themselues, but altogether depend vpon them for their instruction and direction in faith.

Quest. 18. *Why the Apostle maketh here mention of the obedience of the Romans, v. 19.*

1. He doth speake of their obedience, some thinke to that end, *vt bono exemplo essent alijs*, that they should giue a good example vnto others, to decline false teachers, because they were in the eie of the world: *Lyran.* 2. some will haue it vsed as a reason, why they should take heed of false teachers, because they had professed their obedience and subiection to the faith: and therefore beeing *subditi veræ fidei & veris Apostolis*, subiect to the true faith, and true Apostles, they should not receiue false doctrine, *Gorrhan.* 3. *Origen* thinketh that the Apostle *subtiliter facilem & indiscretam Romanorum, obedientiam notat*, doth cunningly note their facile and vndiscreete obedience, how readie they were to be swaied, and therefore they had need to be admonished: so also *Martyr* and *Pareus:* but such facilitie in listening vnto any teacher, had not beene worthie the name of obedience. 4. *Chrysostome* thinketh, it is a *preoccupation* to preuent their suspition, least they should haue such an opinion of the Apostle as though he held them wauering, and vnconstant, and easie to be carried away: and therefore he should say in effect, *incautos alios alliciunt*, they doe intise others, that are not cautelous, but not you, *Theophylact:* your obedience is knowne well enough, but yet you had neede to be admonished, *Calvin:* but this is not so fit, because the Apostle rather rendreth a reason of his former exhortation, as the words shew, *for your obedience, &c.* then vseth any *preoccupation.* 5. wherefore this sense is more agreeable, that although the Apostle had good experience alreadie of their obedience, yet he would haue them be constant, *nolit eos gradu suo excidere*, he would

not

not haue them fall from that degree of perfection, which they had alreadie attained vnto, but continue constant still in resisting of contrarie doctrines: for the Apostle did foresee, that the Romane Church beeing once infected with error, would be daungerous to other Churches: *Gualter:* as it is not sufficient for a matrone to haue beene once chast, vnlesse she still continue: *Osiander.*

Quest. 19. *What it is to be wise concerning that which is good, and simple in euill.*

1. *Origen* thus vnderstandeth it, *to be wise vnto good,* is *semper aliquid boni invenire,* to find out alwaies some good thing, as if we be hindered, that we cannot bring forth a good worke, then to find out some good saying, if not that, then *votum bonum,* to make some good vow, or wish: to be simple in euill, that we be not craftie *malum pro malo reddere,* to render euill for euill: to the same purpose *Severianus* in *Oecumenius*: to be wise to doe good, is to prouide, *ne nobis noceatur,* that we be not hurt, *to be simple in euill,* that we offer no hurt to others.

2. *Lyranus* thus, we must be wise, *in bono cognoscendo & operando,* in knowing and working of that which is good, and simple, not in knowing, but in working of euill: so *Haymo, bonum sapite faciendo, malum ignorate vitando,* be wise vnto good in doing it, and simple or ignorant in shunning of euill.

3. But this sentence rather is to be vnderstood, according to the present argument: that the Apostle would haue them wise, in discerning of true doctrine from false, but simple in deuising of euill: which is agreeable to that saying of our Blessed Sauiour, *they should be wise as serpents, innocent as doues,* and of S. Paul, 1. Cor. 13. that they should be children in maliciousnesse, but not in knowledge: this sense the words themselues fauour: the simple are called ἀκέραιοι, that is without any *mixture* of euill, of the word κεράω, to *mingle,* and the priuatiue α, though some will haue it deriued of κέρας, an horne, such an one, as is without hornes, that is, hath no power to doe hurt; so then he is simple and sincere to euill, that neither hath cunning to sophisticate the truth, and to bolster out false doctrine, neither to worke mischeefe.

4. But yet this place maketh nothing at all for ignorant simplicitie, for it must be ioyned with wisdome, and there is no wisedome without knowledge: the Popish simplicitie then ioyned with grosse ignorance, which the Iesuites require in their disciples, is not the simplicitie, which S. Paul speaketh of: *Martyr.*

5. *Origen* here mooueth a question, how one and the same man, may be said both to be wise, and yet simple: and he answereth, that this may well be in diuerse respects: as one may be wise toward God, and yet a foole to the world: as here in the world, he that is skilful in one art, may be yet simple in another: as *sapientissimus Grammaticus, &c.* a wise Grammarian, may be simple in the carpenters trade, and a good Pilote of a shippe may be ignorant in Physicke.

Quest. 20. *How the God of peace shall tread downe Sathan.*

1. *The God of peace.* 1. This is a good reason, to stirre them vp to vigilancie against false teachers, from the hope of victorie. 2. he calleth him the Lord of peace, to shew, that *qui pacem amat,* he that loueth peace, will dissolue whatsoeuer destroieth it: *Chrysostome.* 3. and God shall doe it, they must not be confident vpon their owne strength: neither yet must they be slouthfull, they must vse vigilancie.

2. *Shall tread.* 1. The vulgar Latine readeth in the imperatiue, *tread,* and so *Chrysost.* saith it is both *prophetia & precatio,* a prophecie, and a preier, but in the originall it is put in the future tence. 2. he saith not, shall subdue, but shall tread downe or crush: *Chrysost.* that is, shall so keepe him vnder, as then he shall not preuaile against the members of Christ. 3. and here there is an allusion to the first promise made to Eue, *that the seede of the woman, should breake the serpents head.* 4. this victorie is not perfect here, but the perfect conquest shall be in the next world, *Martyr.* 5. *Origen* noteth well, that God is said *suscitare Sathanam negligentibus, conterere studiosis,* to raise vp Sathan or an aduersarie to those which are negligent, as he is said to haue stirred vp Sathan an aduersarie to Salomon, 1. King. 11. 14. and to crush Sathan vnto the diligent.

3. *Sathan.* 1. *Chrysostome* vnderstandeth the deceiuers, which are aduersaries, (for so the word *Sathan* signifieth an *aduersarie*) but chiefely the deuill, *qui haec ista ducem agit,* who is their ringleader. 2. & *Origen* doth draw it to particulars, as *si quis agente suscepit castitatis,*

if any striue for chastitie, if he continue, God shall vanquish vnder him the spirit contrarie to chastitie, and so likewise in the fight of faith, of patience, and such like.

4. *Shortly.* 1. Some referre it to the day of iudgement. 2. *Ambrose* to Pauls comming to Rome. 3. *Tolet* thinketh this was fulfilled in *Constantine*, who ouerthrew idolatrie. 4. but euen then presently this was in part fulfilled: God gaue the Romans constancie both against the Romane persecutors, and spirituall wisdome against false teachers.

Quest. 21. *What Saint Paul meaneth by the grace of our Lord Iesus, which he wisheth vnto them.* v. 20.

1. As the Apostle beganne his Epistle with *grace and peace*, so he endeth it, as c. 15.33. he saith, *the God of peace be with you:* and here he saith, *the grace of our Lord Iesus:* which words he repeateth againe v. 24. (though *Origen* and *Ambrose* haue them but once) which is not a vaine repetition, but thereby the Apostle sheweth the necessitie of the grace of Christ, which he so often prayeth for: and further he sheweth herein a fatherly affection, as the manner of a louing father is, to bid his children farewell againe and againe, and beeing both to take his leaue, *sepe ad colloquium convertitur*, doth returne often to his colloquie with them: and this benediction is there repeated because of the salutations of the brethren, which he sendeth, ending in the same forme, as the Apostles doth, *Gotrhan.*

2. Whereas S. Paul 1.c.7. doth ascribe this grace to God the father, and to Iesus Christ, but here he maketh mention onely of Iesus, *Origen* obserueth well, that it is *vna atque eadem gratia*, one and the same grace: for as the father hath life in himselfe, and hath giuen vnto the Sonne to haue life in himselfe, so, *gratiam quam dat pater, dat & filius*, the grace which the father giueth, the Sonne giueth also. This then is an euident argument, of an equalitie of power and goodnes, in the father and the Sonne.

3. *Chrysostome* doth here enforce an argument from the greater to the lesse; that if when they were enemies, they were freed by grace, and redeemed from Satan, much more, *amici facti*, beeing made friends, shall they haue grace to be deliuered from lesse daungers: thus farre *Chrysostome* well: but his other note here is dangerous, that whereas before he spake of their obedience, and now turneth vnto God by praier, shewing that we had neede of both, *& quæ diuinitus dantur, & quæ à nobis sunt*, as well those things, which are giuen of God, as which are of our selues: for we haue nothing of our selues, all is of God. Therefore *Origens* note is here to be preferred, *sciendum, quod omne, quod homines habent à Deo gratia est*, we must know, that all which a man hath, is of God and grace, *nihil habet ex debito*, he hath nothing of debt, for who hath giuen vnto him first, &c.

4. By *grace* here, 1. neither is vnderstood that grace, which the Apostle should bring vnto them at his comming, which he wisheth vnto them now: for he speaketh of immediate grace from Christ. 2. nor yet onely the grace, whereby we were first reconciled vnto God, that they might continue therein, as *Oſiand.* 3. but thereby is signified, both the fauour of God, and the effects thereof, the graces and gifts of the spirit, *Martyr:* and whatsoeuer the elect haue by grace from God, as faith, hope, remission of sinnes, *Haymo.*

5. This salutation, *the grace of God, &c.* S. Paul was wont with his owne hand to write in the ende of euery Epistle, whereby it was discerned, whether it were his epistle or anothers: as he himselfe saith, 2. Thess. 4. 17. *The salutation of me Paul with mine owne hand, which is the token in euery Epistle, so I write:* hereby then this epistle to the Romanes, is discerned to haue beene written by S. Paul; that whereas the rest of it was set downe from S. Pauls mouth by his Scribe, this salutation was extant vnder his owne hand.

22. Quest. *Of the salutations of others, which Saint Paul sendeth to the Romanes,* v. 21. to 23.

1. As before the Apostle named diuers persons, to whome he sendeth greeting to v. 16. so now he sendeth the salutations of others vnto them: and these are of two sorts, either such as were strangers in Corinth, or such as were citizens and inhabitants there, as *Gaius, Erastus*, v. 23.

2. The Apostle sendeth greeting from others, not that he needed in himselfe their testimonie, but he doth it partly to continue amitie and loue betweene the brethren, that they might be ioyned in good will, though they were diuided in place: as also in respect of the Romanes, that his Epistle hauing the consent of the whole Church, might be of the more waight, not in it selfe, but in regard of their weaknes.

3. The

3. The first is *Timothie.* 1. of whome we read, *Act.*16. how he was circumcised by S. Paul: *Origen* thinketh he was of *Derbe*, and so *Haymo:* but it seemeth rather that he was of *Lystra*, because he was commended by the brethren at *Lystra*, *Act.*16.3. *Gualter.* 2. Saint Paul calleth him his fellow helper, because he laboured with S. Paul in preaching the Gospel: where we see the great humilitie of S.Paul, that disdaineth not so to call a young man, newly conuerted to the faith of Christ: vnto this Timothie, whome S. Paul left at Ephesus, did he write the two epistles to Timothie. 3. *Lyranus* saith, he was Bishop of *Ephesus*, but howsoeuer afterwards he were, he was not at this time, for then S. Paul would not haue called him from his charge.

4. Then follow the other. 1. *Lucius*, whom *Origen* and *Haymo* thinke to haue beene S. Luke, the inseperable companion of Saint Paul: of whom he maketh mention in 3. places: Col. 4. 14. 2. Tim. 4. 11. Phil. 2. 4. and here he is called *Lucius* after the Romane inflexion: but it is more like to be *Lucius* of Cyrene mentioned Act. 13. 1. who is their numbred among the Prophets at Antioch. 2. *Iosan* was S. Pauls host at Thessalonica, that endured so much for him, Act. 17. 5. 3. and *Sosipater*, as *Origen* thinketh is that *Sopater* of *Berea*, which accompanied S.Paul saying into Syria, Act. 20. 4. 4. these three are called Saint Pauls kinsmen, not onely because they were *natione Iudæi*, Iewes by nation, for so as *Origen* saith, all the beleeuing Iewes were his kinsmen, to whom he notwithstanding giueth not this title: neither yet because they were of the same faith, *Gorrhan*, and as *Origen* thinketh, this consanguinitie, *ex baptismo intrabat*, came in by baptisme: but it seemeth they were *sanguine iuncti*, neere in consanguinitie vnto Paul, yet so, as that they were ioyned in religion: for otherwise Saint Paul would not haue made mention of them: *Theophyl.* whereby it is euident that Saint Paul had *illustrem familiam*, a famous stocke, that findeth of his kindred in diuerse places.

5. *I Tertius, &c.* 1. this *Tertius* was Saint Pauls scribe, who did write it from S. Pauls mouth as he endited it: he is *Tertius*, which signifieth, the third, *non numero, sed nomine*, not in number, but in name, *Ambros.* 2. he put in his name by Saint Pauls licence: *Lyran.* whereby we see, that the labours and ministrie of the faithfull are not forgotten with God: as here the name of this *Tertius* is eternized to posteritie for his faithfull ministerie and seruice to Saint Paul, and to the whole Church, in writing his Epistles. 3. neither as *Chrysost.* obserueth, did he make mention of himselfe, to get praise, but rather by this his seruice to insinuate himselfe into the loue of the Romans. 4. these words *in the Lord*, may haue a treble sense, either to ioyne them with his name, *I Tertius in the Lord*, that is, of the faith of Christ, *Gorrhan:* or *I haue written in the Lord*, for the Lords cause: or, *I salute you in the Lord*, and this last sense is the fittest, *Beza.*

6. *Gaius.* 1. *Ambrose* thinketh that this was he, vnto whom S. Iohn wrote his third Epistle: which may seeme probable, because he is also there commended for his great hospitalitie, as here: yet *Pareus* thinketh he was not this *Gaius*, because S. Iohn wrote long after S. Paul: but this letteth not, all falling out in one age. 2. *Origen* thinketh this was that *Gaius*, who was baptized by S. Paul at Corinth, 1. Cor. 1. 14. 3. but, he can not be that *Gaius*, as *Pareus* thinketh, who was one of S. Pauls companions, mentioned *Act.* 20. 4. for that *Gaius* is saide to be of Derbe: therefore I consent rather with *M. Beza* and *Tolet*, that there were three of this name, one of *Derbe*, *Act.* 24. 4. an other a *Macedonian*, *Act.* 19. 29. the third of Corinth, whom S. Paul baptized, 1. Cor. 1. 14. 4. If he had beene onely S. Pauls host, it had beene a singular commendation, for no doubt the Apostle, according to Christs rule, did *dignum exquirere hospitem*, seeke out a meete host to soiourne with, *Chrysost.* but he was a common host of all the brethren, that passed that way. 5. *Origen* saith, it was receiued *traditione maiorum*, by tradition from their Elders, that this *Gaius* was Bishop of *Thessalonica: Lyranus* saith he was Bishop of *Corinth:* of these reports there is no great certentie.

7. *Erastus the steward of the citie.* 1. The word is οἰκονόμος, which properly signifieth a steward: the vulgar Latine calleth him *arcarius*, the cofferer: but here diuers notations are giuen of this word, *arcarius:* some deriue it ignorantly, of *archos*, which signifieth a Prince, or the chiefe, *glosse interl.* or of *ab arce*, of the castle of the citie which he kept, *Hugo:* or of *arca*, a chest, where the acts and writings of the citie were kept, *Lyran.* the *chamberlaine*, *Genev.* or the common treasurer of the citie, *Gorrh.* and so *Chrysostome* taketh him to haue bin the *quæstor ærarius*, the treasurer or receiuer: *Beza*, and the Syrian interpreter thinke he was the

Procurator or gouerner: so also *Theophylact:* but he was more like to be the steward, or *annonæ præfectus*, that made prouision for the citie, he that had the laying out of the money for the common vse, and receiued the rents of the citie, *Haymo: Origen* maketh a spirituall sense, that he was steward of that citie, *cuius artifex Deus*, of the which the builder is God. 2. This citie, some take to be *Athens*, *Hugo: Origen* leaueth it in doubt, what citie it should be, because no name is expressed: but it was Corinth the citie, where S. Paul wrote this epistle. 3. This is that Erastus, whome S. Paul saith he left at Corinth, 2. Tim. 4. 20. namely to attend vpon his office: yet he sometime ministred vnto Paul, as he was sent with Timotheus into Macedonia, Act. 19. 21. his riches, and office were no impediment to his calling.

8. *Quartus.* This is no word of number, as the word signifieth the fourth, but it was his name, as *Tertius* of an other: as there were also among the Romanes that were called *Quinti, Sexti*, &c.

23. Quest. *Of the doxologie, that is, of ascribing glorie vnto God, wherewith the Apostle concludeth his Epistle in generall.*

1. Concerning the order and placing thereof; *Origen* obserueth, that wicked *Marcion* the heretike, who had corrupted the Apostles writings, putting in and out at his pleasure, had quite cut off these two last chapters from this epistle: beside there is an other difference among the Orthodoxall Expositors: for some doe place this *doxologie* in the ende of the 15. chapter, immediatly after these words, *What soeuer is not of faith, is sinne:* and so *Chrysostome* doth treat of it in that place, but *Origen* placeth it here.

2. *Chrysostome* obserueth this to be the Apostles holy manner, to shut vp and conclude his exhortations with praier: for it belongeth vnto a teacher, *non solum sermone instruere*, not onely to instruct by speach, but to entreat also the diuine helpe.

3. Three arguments the Apostle coucheth together, whereby he setteth forth the praise of God: his *power*, in beeing able to confirme them: his wisdome, in keeping secret the great mysterie for many yeares, and manifesting it now: his goodnes, in reuealing the same, and making it knowne vnto the Gentiles.

4. But concerning the reading of this place, it hath much troubled interpreters, how it should be ioyned together in a good construction: because in the last verse, it is added, *To whome be praise thorough Iesus Christ:* which can not hang vpon this clause, v. 25. *to him that is of power, &c. Erasmus* thinketh it were great impudencie to put out the relative ᾧ, to whome, which is found in the most Greeke copies: and therefore he professeth, he can not tell what to thinke, but that the Apostle after his manner, *orationem imperfectã, &c.* brought forth here an imperfect speech. But 1. this were no such boldnes or impudencie, as *Erasmus* thinketh: for neither hath the Syrian interpreter that *relative*, nor yet the *Complutensian* copie, which *Beza* followeth. 2. *Augustine*, as he is cited by the ordinarie glosse, will haue the word, *praise* or *glorie*, to be twice supplied, in this sense: *to him, that is of power, &c. be praise and glorie, to whome be all praise:* but this were a superfluous supplie. 3. *Chrysostome*, howsoeuer he readeth that word in his text, yet he omitteth it in his comment: *lectionis hæc est consequentia*, this is the consequence and coherence of the reading, and sense: *to him, that is of power, &c. be glorie:* so also *Ambrose: Lyranus* interpreteth, *cui*, to whome, that is to Christ: *Tolet, cui*, that is, *ipsi*, to him: but yet the sense and the words should not hang well together.

4. Wherefore, I thinke with *Beza*, that this particle ᾧ, *to whome*, is a *pleonasme*, a filling or superfluous word, according to the manner of the Hebrew tongue: as he giueth instance of the word αὐτὸς, himselfe, vsed superfluously, Eph. 3. 21. 1. Pet. 2. 24. but *Pareus* giueth a fitter instance, Hosh. 10. 7. *succisus est Samariæ rex eius, the king of Samaria, of it, is cut off:* and so in this place, this word, *to whome*, may abound, and be superfluous, but the sense and coherence is that which *Chrysostome* followeth.

24. Quest. *A description of the Gospel preached by the Apostle, inserted here in the conclusion of his Epistle, v. 25, 26.*

There are foure parts of this description, containing the foure causes thereof. 1. the materiall cause, or obiect, which is Iesus Christ. 2. the forme, reuealed now by the Scriptures of the Prophets, before kept secret. 3. the author and efficient, at the commandement of God. 4. the ende, for the obedience of the Gentiles.

1. *Ac-*

1. *According to my Goſpel, and preaching of Ieſus Chriſt.* 1. he calleth it his Goſpel, becauſe he was the miniſter of it, as our Sauiour calleth it, *their word, Iob.17.20. which ſhall beleeue thorough their word:* the Goſpel he nameth the word of the Apoſtles. 2. the *preaching of Ieſus*, ſome take actiuely, as *Chryſoſtome, quem ipſe prædicavit*, which he preached: ſo alſo the *interlinear. gloſſe, à qua non diſcordat, &c.* from the which the preaching of Chriſt diſagreeth not: but it is rather taken *paſſiuely*, for the Goſpell preached concerning Chriſt, as it is taken, c. 1. 3. and ſo the Syrian interpreter tranſlateth, and withall it ſheweth Chriſt to be the author of S. Pauls preaching: *he was miniſter, Chriſtus magiſter*, the miniſter, and Chriſt the Maſter, *Lyran. Gorrhan.* and ſo *Origen, prædicatio Pauli, eſt prædicatio Chriſti*, the preaching of Paul, is alſo the preaching of Chriſt: as he ſaith, 2.Cor.13.3. ſeeing ye ſeeke experience of Chriſt, *that ſpeaketh in me.*

2. *By the revelation of the myſterie.* 1. This myſterie is not to be reſtrained to the calling of the Gentiles onely, but to be vnderſtood of the whole doctrine of the Goſpel, concerning the Trinitie, the incarnation of the Sonne of God, and ſuch like: which although they were in ſome ſort made knowne in the old Teſtament, yet then but obſcurely, that in reſpect of the cleare light of the Goſpell, they were but as a myſterie. 2. *Origen* here vnderſtandeth one thing by the preaching of Chriſt, which belonged vnto the faithfull, an other, by the *revelation* of the myſterie, which was manifeſted but to a fewe, vnto ſuch, as *capaces eſſe poſſunt ſcientiæ Dei*, may be capable of the knowledge of God: but the Apoſtle ſaith, this myſterie is made manifeſt among all nations, therefore not to a fewe, but vnto all beleeuers. 3. Kept *ſecret*, or *in ſilence*, not that either the Prophets knewe not what they propheſied: for as *Origen* ſaith, *ſi Prophetæ non intellexerunt, ea quæ dicebant, non erant ſapientes*, if the Prophets vnderſtood not the things they ſaid, they were not wiſe: nor yet, that the Prophets knewe theſe things, *ſed non licebat profere alijs hominibus*, but it was not lawfull to bring them forth to others, as *Origen:* but it is ſpoken comparatiuely, that although theſe things were reuealed in ſome part to the Prophets, yet *ratione præſentis lucis*, in reſpect of the preſent light of the Goſpel, theſe myſteries were kept ſecret, and hid, *Par.* 4. by the euerlaſting times, χρόνοις αἰωνίοις, we vnderſtand not with *Haymo, tempora æterna quæ præceſſerunt mundi exoraium*, the infinite times which went before the beginning of the world: for they could not then be ſaid to be kept ſecret or in ſilence, ſeeing there were none, to whom they ſhould then be vttered: and whereas *Tolet* would iuſtifie this ſenſe, by that place, 1. Cor. 2. 7. *We ſpeake the wiſedome of God in a myſterie, euen hid, which God had determined before the world, &c.* there is great difference between theſe two places: for there the Apoſtle vſeth the word προώρισεν, determined, and the prepoſition πρὸ, which ſignifieth before, but here he ſaith onely σεσιγημένα, which was kept in ſilence: therefore this place is better explaned by that other, Epheſ. 3.5. which ἑτέραις γενεαῖς, *in other ages*, was not opened: the Apoſtle then by theſe long and eternall times, vnderſtandeth the ages paſt: *quod fuit occultum ab initio temporis*, which was hid from the beginning of time, *Hugo:* from the beginning of the world: for the Greeke word αἰώνιον, which anſweareth to the Hebrewe *gholam*, doth not alwaies vnderſtand a time ſimply without beginning or end, but according to the matter wherevnto it is applyed.

3. *But now is opened among all nations, &c. by the Scriptures, &c.* 1. here the efficient cauſe is ſhewed, with the inſtrumentall meanes, the propheticall Scriptures: *Tolet* referreth this *nunc, now*, to the times of the Prophets, and he vnderſtandeth *totum tempus creatum*, all the time created: but if this myſterie had beene opened then, S. Paul ſhould ſpeake contrarie to himſelfe, Epheſ. 3.5. *in other ages it was not opened:* therefore *Lyranus* better interpreteth, the Scriptures of the Prophets *Apoſtolis reſeratas*, opened to the Apoſtles, as Luk. 24. Chriſt opened the ſenſe of the two diſciples to vnderſtand the Scriptures, *in illis propheticis Scripturis prædictum eſt, &c.* that is, foretold in the propheticall Scriptures, which we ſee fulfilled in the Goſpel: *Calv. Chriſtus concionum argumenta ſumpſit, &c.* Chriſt tooke the argument of his ſermons out of Moſes and the Prophets. 2. and the Apoſtle wiſely maketh mention here of the Propheticall Scriptures, both to giue contentment to the beleeuing Iewes, that were addicted to the lawe: be not afraid, leaſt thou ſhouldſt goe from the lawe, in receiuing the Goſpel, *atqui hoc exigit lex*, this is that which lawe it ſelfe, and the Prophets require, *Chryſoſt.* and beſide this is added, *ne Evangelium, quaſi novum, & à veteri lege diſſidens*, leaſt the Goſpel ſhould be ſuſpected as newe, and diſſenting from the lawe.

At the commandement of the eternall God. 1. *Haymo* referreth it to the commande-

ment of Christ, giuen to his Apostles, *goe and preach the Gospel to euery creature*, but it signifieth more, the euerlasting ordinance and appointment of God, *æternaliter disposuit, quæ fierent in tempore*, he disposed from euerlasting, the things which should be done in time, *Lyran.* so *Chrysost. olim præfinitum erat, nunc autem apparuit*, it was appointed before, but appeared now. 2. so here the Apostle *curiosis quæstionibus ianuam claudit*, doth shut a doore against all curious questions: least any man should enquire, why the mysterie of the Gospel was kept secret and hid so long, the Apostle sendeth vs to the secret counsell and determination of God. 3. God is called *eternall*, as a title peculiar vnto himselfe: that is truly eternall which is without beginning and ende: and whereas other things are immortall, as Angels, and the soule of man: yet this difference there is, it is one thing *non mutari cum possit mutari*, not to be changed, when it hath yet a possibilitie to be changed, an other, *non posse prorsus mutari*, not to haue any possibilitie to be changed at all, which onely belongeth vnto God, to be of an immutable nature, *gloss. ordinar.*

4. The ende followeth: *for the obedience of faith.* 1. *Chrysostome* obserueth here, *fides obedientiam exigit, non curiositatem*, faith exacteth obedience, not curiositie: we must not curiously inquire and aske a reason of that which is commanded, but willingly yeeld our obedience. 2. there are two acts of this obedience, the one is, to receiue the faith without exception or gainsaying; the other, to bring forth the fruits of this faith, by good workes. 3. and the Apostle by pressing this end, the obedience of all nations, here also comprehendeth the Romanes, *non solum tu ita credis, sed tecum vniversus etiam orbis*, but all the world also with thee, *Chrysost.*

Quest. 25. Of the doxologie it selfe, *to God onely wise, &c.*

1. It is not said, *to God onely wise*, as though the Sonne were excluded, *sed ad discretionem vniuersæ creaturæ*, but to distinguish all creatures from the creator: he onely compared to the creatures is alone wise, *Chrysost.* for the Apostle saith not, to the father onely wise, but to *God onely wise*, which one God is the Father, Sonne, and holy Ghost.

2. *Origen* noteth further, that God is not said to be wise, as though by wisedome he is made wise, as men are, but he is the fountaine of wisedome, *non enim ex sapientia sapiens Deus, sed ex sapiente Deo sapientia procedit*, for God is not wise by wisdome, but wisdome proceedeth from God, who is wise.

3. *Glorie.* 1. *Lyranus* readeth *honour*, and *glorie*, which he thus distinguisheth, that honour, is a reuerence exhibited as a testimonie of ones vertue: but *glorie*, is an honour exhibited *coram multis*, before many: but here there is no vse of this distinction: for in the originall there is found onely δόξα, glorie. 2. this ascribing of all glorie vnto God signifieth a threefold act: one in respect of God, to glorifie him in his wisedome, in wondring at the depth thereof, *glorificat illum denuo stupefactus*, he doth glorifie him, beeing againe astonished at these incomprehensible mysteries, *Chrys.* as S. Paul crieth out in admiration of the vnsearcheable depth of Gods wisedome, Rom. 11.33. then in our selues, there is our reioycing, and thanksgiuing vnto God: glorie, is *clara cum laude lætitia*, a cleare kind of reioycing with praise, *gloss.* as the Apostle saith, *Rom.* 7.25. *I thanke my God, &c.* the third act is in respect of others, that they may come to the knowledge of the Gospel, and so set forth the glorie of God: as the Apostle saith, Eph. 3. 10. *That by the Church may be knowne the manifold wisedome of God.*

4. *Thorough Iesus Christ.* 1. which some referre to the former words, *to the onely wise God*, that is, to Iesus Christ, *gloss. interlin.* but Iesus Christ is here distinguished from the *onely wise God*, as beeing a distinct person. 2. *Origen* referreth it to the eternall generation of Christ, because God the Father, *genuerit sapientiam Iesum Christum*, hath begotten the true wisedome Iesus Christ, and so he declareth God to be onely wise. 3. *Hugo* referreth it to the preaching of Iesus Christ, and those things which were done by him in the flesh, by the which he declareth God to be onely wise. 4. *Haymo*, because by Christ, *manifestatum est mysterium Trinitatis*, the mysterie of the Trinitie was manifested. 5. *Chrysostome* ioyneth it to the first words, v. 25. *to him that is able to establish you, &c. by Iesus Christ, &c.* 6. But it is better coupled with the words following, *be glorie:* whereby the Mediatorship of Christ is commended, that we are by his Mediation made partakers of those benefits, *Calvin:* and beside our praise and thanksgiuing, cannot be accepted of God, but thorough Christ, *Osiander:* as the Apostle vseth to say, I thanke my God thorough Iesus Christ,

Christ, Rom. 1. 8. chap. 7. 25.

5. *For euer.* 1. the vulgar Latin readeth *in secula seculorum*, for euer and euer, but in the originall, it is onely εἰς τὸς αἰῶνας, *in secula*, for euer; though the Syrian reade it as the Latine doth. 2. but the sense is the same: and howsoeuer here the Greeke so readeth not, yet in other places, as Rev. 5. 13. we find the word doubled, *in secula seculorum*, for euer & euer, or for age after age, as we say world without end: as *Origen* saith, it is the maner of scripture *immensitatem temporum per hoc designare*, thus to set forth the immensitie and infinitenes of time: and it is all one as if the Apostle should haue said, *in omnia futura secula*, for all the ages to come, honour and glorie be giuen vnto God. *Haymo*. 3. And as this glorie & praise is here set forth by the immensitie of time, it neuer shall haue end: so two other circumstances of the like infiniteneſſe and immensitie are elswhere added, as Reuel. 5. 13. all creatures in heauen and earth do ioyne together to giue praise vnto him, that sitteth vpon the throne: and they giue *praise, honour, glorie, power*, that is, all, and all manner of praise.

Quest. 26. *Of the vse of the word, Amen:*

v. 27. *Amen.* 1. This word *Amen*, as *Augustine* obserueth is neither Greeke nor Latine, but an Hebrewe word, and signifieth *truth*, or *it is true*, which word is retained in all languages, as *Augustine* coniecture th, *ne vile fieret nudatum*, that it should not being made bare (by interpretation) become more vile, and therefore the interpreter keepeth the originall word, *vt honorem haberet velamenti secreti*, to giue honour to the vailed secret: other reasons also may be yeelded hereof, as herein the consent of nations is testified in the worship of God: and beside, this remainder of the holy tongue, all nations speaking the language of Canaan, as it is prophesied, Isay 19. 18. is a pledge vnto the Gentiles of the calling and reuniting of that nation, from whence they receiued their first faith, namely, the Iewes. 2. *Haymo* thinketh that this word, is *iuramentum vel affirmatio*, an oath or affirmation: but the first it is not: it is onely a constant and earnest asseueration of the truth: it were hard to say, that our blessed Sauiour when he vsed to say *Amen, Amen*, as he did often, did sweare, or take an oath.

3. There was a double vse of this word *Amen*: for it either sheweth the approbation of the iudgement, that the things spoken are true, as *Origen* saith here, *vera & fidelia esse signat, quæ scripta sunt*, it sheweth the things to be faithfull and true which are said: and in this sense the Apostle saith, that all the promises in Christ are *yea*, and *Amen*, 2. Cor. 1. 23. or it sheweth the desire of the heart, and consent of the will vnto the prayers and blessings pronounced: as the people vsed at the giuing of thāks to say *Amen*, in the Primitiue Church, 1. Cor. 14. 16. as *Iustinus* also testifieth in the ende of his second apologie for the Christians: and so also *Hierome, præfat. in 2. lib epist. ad Galat.* saith, that in the Churches at Rome, *audiri velut cœlesti tonitru, populum rehoantem Amen*, that the people is heard sounding Amen, as a thunder from heauen: and *Chrysostome* more particularly sheweth the manner, how they said Amen; *illud in seculo seculorum, qui finis precum est, audiens, Amen non dicit*, the people hearing these words, *for euer and euer, which is the end of the prayers, cannot say Amen, if he vnderstand not*: so Amen was added in the ende of their prayers and thanksgiuing to expresse the common voices and desires of the people, and their hartie consent to that which was prayed for: so *Calvin* obserueth well, vpon that place, 1. Cor. 14. 14. this word Amen, *est nota confirmationis tam asserendæ quam optandi*, is a note of confirmation both in affirming and in wishing: and it sheweth, that the prayer conceiued by the minister, whereunto the people answear, *Amen, omnium esse communem*, to be common to all.

4. *Hugo Cardinal* hath a prettie obseruation vpon that place, that *Amen*, in the lawe, was answeared vnto the maledictions and curses pronounced, Deut. 27. v. 15. to the ende, but not to the blessings, as may be seene, Deut. 28. v. 1. to v. 8. but in the Gospell, Amen is said to blessings, and not to curses.

5. But that is a ridiculous obseruation of the Carnotensian Canons, that vpon that place of the Apostle, where it appeareth that it belonged onely vnto the idiote and vnlearned to say Amen, hereby they would confirme their blind custome, that none say Amen, because their Church in the beginning consisted of noble and learned persons, there was none vnlearned among them: to the which it may be answeared, that there Church could not be more perfect then the Primitiue Church, wherein the people said Amen: and how perfect soeuer a Church is, there must be order, that one pray in the name of the people, and the rest say

say *Amen:* and *Hugo* saith well, *modo videtur quod satis possint illud resumere per contrarium*, but now it seemeth that they may rather resume and take vp the contrarie custome, &c. to say Amen, his meaning is, because there are none but vnlearned there.

Quest. 27. *Of the postscript or date of this epistle, whether it were written from Corinth, and sent by Phebe.*

1. It must be obserued that these postscripts of the Epistles, are no part of the Apostles writings, but were added afterward by others: neither are they generally true: for in the end of the first epistle to the Corinthians, it is said to be written from *Philippi*, whereas it was written and sent from Ephesus, as doth diuersely appeare: the Apostle saith, v. 5. of the last chapter, *I will come vnto you, after I haue gone thorough Macedonia, for I will passe thorough Macedonia:* he was not then yet come into Macedonia, where *Philippis* was: again he saith, *I will tarrie at Ephesus vntill Pentecost*, and v. 19. the Churches of Asia salute you, and *Aquila* and *Priscilla*: he was then at this time in Asia and at Ephesus, where Saint Paul left *Aquila* and *Priscilla*, *Act.* 19. 19. he was not then at *Philippis* in *Macedonia*, which is in Europe.

2. But yet this epistle is dated right frō Corinth, the hauen of which citie or port towne was called Cenchris: this is the opinion of *Origen*, *Hierome*, with others: yet *Haymo* thinketh it was dated from *Athens*, and *Lyranus* to reconcile them, thinketh that S. Paul beganne his epistle at *Athens*, and finished the rest at *Corinth:* But this is a meere coniecture: for it is euident, that the Apostle was not at Athens, but at Corinth when he wrote this epistle, because he maketh mention of Cenchris, c. 16. 1. from whence this epistle is supposed to be sent: and he sendeth salutations from *Gaius*, ver. 23. who was his host at Corinth, 1. Corin. 1. 14.

3. Whether this epistle were sent by *Phebe* or not, see diuerse opinions before, qu. 3. as it is like shee was the messenger, because she was now going to Rome, c. 16. 1. 2. *Erasmus* by the way hath a glaunce at the ambitious statelines of the Popes Embassadors now a dayes, seeing the Apostles *vere maximi pontifices*, the great Bishops of the world did vse such messengers: as S. Paul writeth of great and deepe matters *per mulierculam*, by a silly woman: and here an ende of these questions.

4. Places of Doctrine.

Doct. 1. *That women doe belong vnto the kingdome of Christ.*

1. *Phebe my sister.* This woman is highly commended by S. Paul as a necessarie member of the Church, who had done much good vnto many: so godly women, though they are not admitted to the office of publike teaching, yet by priuate exhortation, vertuous education of children, charitable releese of the poore, may edifie much, so as S. Paul saith, there is in Christ Iesu, *neither bond nor free, male nor female, ye are all one in Christ Iesus*, Gal. 3. 28.

Doct. 2. *Religion taketh not away the offices of humanitie.*

v. 1. *I commend.* S. Paul in sending commendations, in saluting and sending salutations of the brethren one to an other, which he doth throughout this chapter, sheweth that humanitie, curtesie, gentlenes, may verie well stand with Christianitie, against the opinion of those hypocrites, as here *Melanchthon* calleth them, that allowe of nothing but austeritie, or rather curiositie: which was the fashion of the Scribes and Pharisies, Matth. 6. to haue sowre lookes: but *gentlenes, lenitie, benignitie, goodnes*, are the fruites of the spirit, Galat. 5. and it is specially required of a Bishop, to be ἐπιεικὴς, easie, equall, gentle, 1. Tim. 3. 3.

Doct. 3. *That no part of the Scripture is superfluous or vnprofitable.*

Chrysostome here obserueth well, that though small benefit or profit may seeme to rise vnto the reader by this last chapter, which is onely full of names and seemeth to containe no great matter of edifiyng: yet he that readeth it aduisedly, shall finde it to be otherwise, *diligens lector, & hinc ditescet, remissus & negligens manifesto nihil lucri capiet*, the diligent reader, will euen gather riches from hence, but the remisse and negligent, will take no profit by any place, though neuer so manifest: he would therefore haue vs doe as goldsmiths boyes doe, *minuta fragmenta conquirunt, isti tantas auri messes negligunt*, they gather vp the small fragments, whereas these neglect and regard not great masses of gold: so the Apo-

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ſtle ſaith, *that the whole Scripture* (both it and euery part thereof) *is giuen by inſpiration, and is profitable, etc.* as our Bleſſed Sauiour alſo before him ſaid, Matth. 5. that one *iota*, or iot of the word of God ſhall not periſh.

Doct. 4. *Religion taketh not away the reſpect of conſanguinitie.*

Whereas S. Paul, v. 7. ſaluteth *Andronicus* and *Iunia*, and v. 11. *Herodian* by the name of συγγενῆς, kinſman, we learne, that euen Chriſtians may and ought to haue reſpect vnto their kinred after the fleſh, as S. Paul giueth this rule, 1. Tim. 5. 4. that they *ſhould learne to ſhewe godlineſſe firſt toward their owne houſe:* as our Bleſſed Sauiour hanging vpon the croſſe commended his mother vnto Iohn: and this is reckoned by Saint Paul among other vices and enormities of the heathen, they were ἄστοργοι, without naturall affection, Rom. 1. 30.

Doct. 5. *That all are not alwayes of one minde and religion in one houſe.*

Whereas the Apoſtle ſaluteth thoſe, which were of Ariſtobulus and Narciſſus houſhould, whereby it ſeemeth, that they themſelues, beeing not remembred, but omitted as vnworthie of the Apoſtolicall greeting, that they were not beleeuers: and Narciſſus as is ſhewed before, was an vngracious man, one that abuſed the Emperour *Claudius* fauour, to enrich himſelfe by the decay and ouerthrow of others: hence it is euident, that euen in one familie there may be a diuiſion and ſeparation of minde in religion: as in Adams familie, there was a Cain for an Abel, in Noahs, a Cham for a Sem, in Abrahams, an Iſmael as well as an Izaak, and in Iſaacks, an Eſau for a Iacob, and ſo as our Sauiour ſaith, Luk. 17. 34. *two ſhall be in one bed, the one receiued, the other refuſed.*

Doct. 6. *That a Chriſtian may with a good conſcience, and is bound to yeilde ciuill obedience to an vnbeleeuing Maſter.*

This alſo is prooued out of this place, for they which were of *Ariſtobulus* and *Narciſſus* familie, beeing converted to the Chriſtian faith, did ſerue thoſe Maſters of a contrarie profeſſion, and yet they continued in that ſeruice ſtill: ſo the Apoſtle 1. Tim. 6. giueth this rule to ſeruants, to count their Maſters (he meaneth, ſuch as were vnbeleeuers) worthie of double honour, and he giueth this reaſon, *that the name of God, and his doctrine be not euill ſpoken of:* Then by the ſame reaſon, ought ſubiects to performe all ciuill obedience euen vnto heathen Princes: if to ſuch men, more to Chriſtian gouernours, howſoeuer they ſtand vnder the preſumptuous curſe of the Romane Antichriſt.

Doct. 7. *That there are diuerſe degrees of gifts and of rewardes for the ſame.*

Chryſoſtome collecteth this doctrine out of the tenor and ſtile of the Apoſtles ſalutations in this chapter: ſome he commendeth and ſaluteth, *à laboribus, alios à nomine fratrum, alios ab appellatione ſanctorũ*, for their labours, ſome by the name of brethren, others in calling the Saints: ſo that although they were all faithfull, yet they were not all equall: ſo was it among the Patriarkes, Lot was a iuſt man, but not as Abraham, and ſo was Hezekias, but not as Dauid: and all the Prophets, *ſed non vt Ioannes*, but not as Iohn, and all the Apoſtles were beloued of Chriſt, but Iohn more then the reſt: like as one ſtarre differeth from an other in glorie: and ſo he concludeth, *diligens omnium inquiſitio, &c.* there ſhall be a diligent inquirie made of euery ones worth, and if one doe but a little goe before an other, *neq; hoc minimum negleget Deus*, God will not neglect that little.

Doct. 8. *Diſſentions and diuiſions may be euen within the Church.*

v. 17. *Marke thoſe which cauſe diuiſions.* So then it is cleare, that there were diſſentions and differences euen in matters of faith among the Romanes: yet they ceaſed not to be a Church: Sathan raiſeth ſuch cõtentions not without the Church: for he hath ouer ſuch an abſolute power and dominion alreadie, he neede not practiſe to make them his: but within the Church, that the proceedings of faith may be hindered: and the Apoſtle giueth an other reaſon thereof, 1. Cor. 11. 19. *there muſt be hereſies among you, that they which are approoued may be knowne:* Then neither can the Romaniſts condemne the Church of Proteſtants for their diuiſions, which doe more abound themſelues, nor the ſciſmatikes for the ſame cauſe to refuſe our Church, in the which they themſelues haue made the rent.

Doct. 9.

Doct. 9. *The first doctrine is the best, and commeth neereſt the truth.*

v. 17. *Contrarie to the doctrine which ye haue learned:* like as the doctrine firſt taught and planted by the Apoſtles was the beſt, and hereſie and ſchiſme ſprang vp afterward; ſo as *Tertullian* generally obſerueth, *quod primum id verum*, that which is firſt is true, that falſe which commeth in afterward; as among the Iſraelites, Moſes & the Prophets doctrine concerning the true worſhip of God, was firſt, Idolatrie and Baaliſme came in afterward, ſo Chriſt and his Apoſtles doctrine touching iuſtificatiō by faith was firſt; the Popiſh doctrine of merits, and ſatisfactions, and of the reſt, came in afterward.

5. *Places of controverſie.*

Controv. 1. *Againſt cloiſtered Nunnes.*

1. *I commend Phebe, &c. a ſeruant of the Church of Cenchrea:* This preſident of Phebe is a verie ſimple warrant, and a ſlender ground for that ſuperſtitious order of cloiſtred and incloſed Nunnes. 1. This Phebe miniſtred vnto the whole Church of her ſubſtance, and ſo was a ſeruant vnto it: but theſe ſerue not the Church, beeing ſequeſtred from the publike companie and ſocietie of men. 2. this *Phebe* was a diſciple of S. Pauls, & no doubt one that receiued and allowed his doctrine concerning iuſtification by faith, but the other hope, *vt ſuis obſeruatiunculis mereantur remiſſionem, &c.* that by their obſeruations they may merit remiſſion of ſinnes, *Oſiand.* 3. S. Paul would haue no widowes choſen vnder 60. yeere old, they contrarie to S. Pauls rule, ſhut vp young maids in cloiſters, which waxe wanton againſt Chriſt, as the Apoſtle ſaith. 4. and ſo farre were theſe cloiſters from beeing places of devotion, *vt publica lupanaria videbantur*, that many of them ſeemed rather to be common brothelhouſes, *Gualter.*

Controv. 2. *The Church not alwaies viſible and conſiſting of multitudes.*

v. 5. The Apoſtle ſaluteth the Church, which was in the houſe of *Aquila* and *Priſcilla*, ſo alſo he maketh mention of the Church in Philemons houſe, Phil. 2. whereby it is euident that the name of a Church agreeth euen vnto a fewe gathered together in Chriſts name, as our Bleſſed Sauiour promiſeth, that where two or three are gathered together in Chriſts name, he will be in the middes of them, Matth. 28. We muſt not then looke alwaies to finde out a Church, by the outward pompe and glorie of it, or by the multitude and great troupes and number of people: as the Romaniſts make theſe the notes and markes of the Church: ſee further, *Synopſ. Cent.* 1. *err.* 18. 19.

Controv. 3. *All doctrine is to examined by the Scriptures.*

Whereas the Apoſtle, v. 17. willeth the Romanes to take heede of thoſe which cauſe diviſions contrarie to the doctrine which they had receiued: the Rhemiſts giue this corrupt gloſſe in their annotations: that he biddeth them not to *examine the caſe by Scriptures, but by their firſt forme of faith and religion deliuered to them, before they had, or did reade any booke of the newe Teſtament.*

Contra. 1. The doctrine which had beene preached among the Romanes, was agreeable to the old Scriptures, though there had beene yet no bookes of the newe Teſtament extant, as S. Paul profeſſeth that he ſaid none other things, *then Moſes and the Prophets did ſay ſhould come, Act.* 26. 22. and therefore the brethen of *Berea*, are commended, Act. 17. 11. for ſearching the Scriptures, and examining the Apoſtles doctrine thereby. 2. yet it is verie probable, that ſome of the Goſpels were written at this time, as *Irenæus l.* 3. *c.* 1. thinketh, that S. Matthewes was, and *Hierome in catalog.* S. Markes. 3. but it followeth not, before the Scriptures were written, they receiued their doctrine and faith by tradition, when they had immediate direction from the Apoſtles, therefore now when the Scriptures of the old and newe Teſtament are extant, and no Apoſtles to direct the Church, who were priuiledged not to erre, we ſhould leaue the written word of God, and flee vnto vnwritten traditions: *Origen* hath here an excellent ſaying, *vide quàm prope periculis ſiunt hi, qui exerceri in diuinis Scripturis negligunt, ex quibus ſolis huiuſmodi examinationis agnoſcenda diſcretio eſt*, ſee how neere they are vnto danger, which neglect to be exerciſed in the diuine Scriptures, out of the which *onely*, this examination is to be diſcerned and acknowledged.

Controv. 4.

Controv. 4. *That Papists not Protestants serue their owne bellie.*

Whereas the Apostle giueth this as a note of false teachers and seducers, that they seeke rather to serue their bellie, then Iesus Christ, v. 18. our vnkind countreymen the Rhemists, doe glaunce here at Protestants, whom they falsely and blasphemously call heretikes, *That they seeke onely their owne profit and pleasure,* what soeuer they pretend: But it is as cleare as the Sunne, that they here take themselues by the nose, and that they are the heretikes, if euer any, that serue their bellie, and are cunning kators for their kitchin: They may remember what *Erasmus* answear was to the Duke of Saxonie, when he was asked his opinion of Luther, that he medled with two dangerous things, the Popes crowne, and the Monkes belly: witnesse also that pitifull complaint and supplicatiō of certaine Monkes to Henry the second, that whereas they had before 13. dishes of meate allowed them to a messe, their Bishop cut off three of them. And are the friers of these dayes thinke you, more sparing and pinching of their bellie? let that factious crue of those makebates the trayterous Iudasites rather then Iesuites speake, who in few yeares at *la-flesh* in Fraunce, beside the sumptuous building of their Colledge, which cost an 100. thousand crownes, bestowed as much in their reuennue: a reasonable proportion to keepe a fat table, and to fill their bellies.

Controv. 5. *That Protestants are no schismatikes.*

Whereas the Apostle giueth a double caueat, v. 17. concerning seducers and false teachers that first they must be examined and obserued, how they do bring in strange and nouell doctrine contrarie to the receiued truth, and then they must be avoided and declined: this doth iustifie the departure of the Protestants from the Church of Rome, because it is a false and Antichristian Church, and hath fallen away, and played the Apostata from the faith of Christ: and therefore we are to leaue them: according to S. Pauls rule, Tit. 3. 11. *A man that is an heretike, after the first and second admonition, avoid.*

Controv. 6. *Why the Gospel was kept secret so many yeares vnder the kingdome of Antichrist, against the obiection of the Papists.*

v. 25. *By the revelation of the mysterie, which was kept secret from the beginning of the world:* whereas the Papists obiect against the Protestants, where was your Gospel 60. or 70. yeares agoe, how commeth it to passe, that it was so long kept secret, and hid in the world, is it like, that God would haue his truth so long cōcealed? Herevnto we answear, that as the Gospel of Christ was a long time folded vp in a mysterie till Christ came, but then reuealed at Gods own appointment: So it pleased God, that the Gospel once preached to the world, being by mens vnthankfulnes obscured, should liehid as a punishmēt of their ingratitude, that loued lies rather then the truth, yet should againe for the gathering together of the elect, be revealed vnto the world, at such time, as seemed good vnto our gracious God.

Contr. 7. *Against the Popish doxologie ascribing glorie with Christ vnto the virgin Marie.*

v. 27. *To God onely wise be glorie thorough Iesus Christ, &c.* This was the holy vse of the Apostles, to conclude with giuing praise to God only through Iesus Christ: we may then iustly wonder at the superstitious impietie & audacious presumption of the Romanists, which vse a contrary stile ioyning Christ and the Virgin Marie together in their doxologies: as *Tolet* thus concludeth his commentarie vpon this epistle, *sit gloria omnipotenti Deo, & gloriosissimæ matri eius,* glorie be to the omnipotent God, and to his most glorious mother: so *Pererius* concludeth, *laus Deo & Dei genetrici semper virgini Mariæ,* praise be to God, and to the mother (or bringer forth) of God the euer virgin Marie: And before him *Bellarmine* thus shutteth vp his controversiall disputes, *Praise be to God, and to the Virgin his mother Marie.*

But this superstitious doxologie of Papists may thus be refelled. 1. the Creator and the creature are not to be coupled or sorted together, in any religious act: as it is in the Psalme 115. 1. *not vnto vs Lord, &c. but vnto thy name giue the praise:* and S. Paul thus writing, Rom. 1. 25. *who serued the creature rather then the Creator, who is blessed for euer:* denieth all such praise and blessing to be done vnto crearures, but to belong onely to the Creator. 2. S. Peter saith, *if any speake, let them speake as the words of God,* 1. Pet. 4. 11. but the word of God thus speaketh not: neuer did the Apostles vse, in their thanksgiuings, to ioyne Christ and his mother together, nor yet any of the sound auncient writers: therefore it is a superstitious phrase taken vp by the Romanists, without any warrant of Scripture or antiquitie. 3. as prayer and invocation is due onely to God, because in him onely we are to beleeue, Ioh. 14. 1. Rom. 10. 14. so thanksgiuing beeing a kind of prayer, and a part of religious worship, is only to be giuen vnto God. 4. we acknowledge the Virgin Marie to haue

beene a choſen veſſell of the Lord, and graced with the greateſt bleſſing, that could be in this world, to be the mother of our Lord, and therefore of all generations to be held and called bleſſed, as ſhe her ſelfe prophecieth in her ſong, and not to be held inferiour to any of Gods Saints: but yet no religious worſhip is to be giuen to her, neither therein is ſhe to be partener with her Sonne: Our bleſſed Sauiour foreſeeing the ſuperſtition, which in time to come might grow in too high conceit of this eternall priuiledge giuen to his mother, as it were to preuent this inconueniencie, doth of purpoſe extenuate this carnall reſpect, and detracteth from it: as when one cryed out, *happy is the wombe that bare thee, &c.* he anſwered, *nay bleſſed are they which heare the word of God, and keepe it*, Luk.11. and an other time, when his mother forgetting her ſelfe, would haue preſcribed vnto Chriſt what to doe, to turne water into wine: he ſharpely rebuked her, ſaying, *woman what haue I to doe with thee*, Ioh.2. and after this, when it was told him, that his mother and brethren were without, deſirous to ſpeake with him, he not willing to be interrupted in his heauenly buſines, by any ſuch temporall reſpect, anſweared, *he that doth the will of my Father which is in heauen, he is my ſiſter, and brother, and mother*, Matth.12.50.

Contr. 8. *Whether S. Peter were euer at Rome, and continued there Biſhop 25. yeares.*

Now in the laſt place, becauſe that in this laſt chapter, wherein S. Paul ſendeth ſalutations by name vnto many brethren at Rome, and maketh no mention of S. Peter, the Proteſtants do inferre, that Peter was not then at Rome, & ſo either was not there at all or could not there ſo long continue, as the Papiſts generally hold, it ſhall not be amiſſe briefly to examine the truth herein: and firſt we will anſwear the Papiſts obiections, and then propound our owne reaſons. It is the generall receiued opinion of the Romiſh Catholikes, that Peter ſhould come thither in the 2. or 3. yeare of *Claudius*, in the 45. yeare of Chriſt, and continue there Biſhop 25. yeares, (ſauing that ſometime he was abſent thence by occaſion of the affaires of the Church.) vnto the 14. yeare of Nero, when he was beheaded in the 70. yeare of Chriſt: ſo *Bellar. l.2. de Rom. Pont. c.5. Rhemiſts* in their table of S. Peter ſet after the Acts of the Apoſtles: they reaſon and obiect thus.

1. *Ob.* S. Peter writ his firſt epiſtle from Rome, as it appeareth, 1. ep.5.13. *the Church which is at Babylon ſaluteth you, and Marcus my ſonne:* but this *Babylon* is Rome as it is called Rev.17. and ſo *Papias in Euſeb. l.2. c.15.* and *Hierome de viris illuſtribus*, do vnderſtand it, *Rhemiſt annot.* 1. Pet.5. v.13.

Anſ. 1. This Babylon ſome take to be that great citie in *Aſſyria*, *Beza*: or rather it was the Egyptian Babylon, that great citie now called *Cayre*, or *Alcayre*, which is 13. or 14. german miles about, and this is moſt like, becauſe Marke was with Peter at this time, who is held to haue beene conſtituted the firſt Biſhop of Alexandria in Egypt, where alſo he was put to death, and buried, as *Nicheph. l.2. c.35.* & *Doroth.* in the life of Marke. 2. the Apoſtle would not date his epiſtle from a place ſo called in an allegoricall ſenſe: epiſtles are dated from places and cities as they are vſually called. 3. in the Reuelation Rome is called myſticall Babylon, not the firſt Rome, but as it ſhould be vnder Antichriſt: but S. Peter handleth no ſuch thing in this place, of the ſeate and place of Antichriſt. 4. *Euſebius* reiecteth diuerſe of *Papias* fables, *lib. 3. c. 36.* neither is euery thing that *Hierome* writeth, Goſpel.

2. *Ob.* The ſight of the monuments of S. Peters chaire, ſepulchre, death at Rome, doe euidently conuince them which denie, his beeing there, *Rhemiſt.*

Anſ. This is to prooue one vncertaine thing by an other: for how doe they prooue that S. Peter ſate in ſuch a chaire, or that his bodie lieth there buried: when as they themſelues haue deceiued the world with diuerſe fables concerning this matter: halfe of his bodie they ſay is at S. Peters in Rome, and halfe at S. Pauls, his head at S. Iohn Lateran; his neather iaw with the beard vpon it at *Poyters* in Fraunce: at *Triers* many of his bones, at Geneva part of his braine, which was found to be a pumice ſtone: Therefore this argument taken from the ſepulchre of Peter, prooueth nothing: their own fables take away the credit of their report.

3. *Ob.* But diuerſe auncient writers do teſtifie, that S. Peter was at Rome, and among the reſt *Egeſip. l.3. c.2. de excid. Hieroſol. Iren. l.3. c.3. Euſeb. l.2. c.13.15. Hier. in Cat.* with diuerſe other fathers, *Chryſoſt. Amb. Auguſt. Cypr.* cited by the Rhemiſts, *an.4. in 16. c. Rom.*

Anſw. 1. In generall we ſay, that the fathers might followe the receiued opinion of thoſe dayes, not obſeruing how the myſterie of iniquitie then wrought, and a way euen thē was a preparing for Antichriſt: and that their teſtimonie without warrant of Scripture, is too weake a ground to build an article of faith vpon, ſuch as the Papiſts make this to be of

Peters

Peters beeing at Rome, and sitting Bishop there. 2. either the fathers writings comming afterward to be handled with foule fingers, may be thought herein to be corrupted, or of small credit, considering the great varietie of their reports, which shall be examined among our arguments following. 2. In particular, iust exception may be taken to the fowre authors first alleadged: *Egesippus* is held to be but a fabler, and not that auncient *Egesippus* mẽtioned by *Eusebius*, but an other of later time, or a counterfeit author: 1. that auncient *Egesippus* wrote the Acts of the Apostles, & their doctrine out of the Gospel *secundum Hebræos & Syros*, according to the Hebrewes and Syrians, but this fabulous *Egesippus* wrot in Greek. 2. This last *Egesippus* maketh mention of *Constantinople*, to which Rome should be equall in dignitie, which was concluded after *Constantines* time, after *an.* 340. but the elder *Egesippus* liued *an.* 146. or thereabout, neere 200. yeare before. 3. the fables themselues are vnlauonrie avouched by this *Egesippus*, as how Peter and Simon Magus did striue, which of them should raise Neros cousin, that was dead, and he that could not doe it should die, and how Peter fleeing out of Rome, met Christ at the gates, and asked him, *Domine quo vadis*, Master whether goest thou, and he answeared, I come againe to be crucified, whereupon Peter returned and was crucified: for this is contrarie to S. Peters owne doctrine, that the heauens should containe Christ vntill his second comming, Act. 3. 21.

To *Ireneus* testimonie we answear. 1. whereas he saith that Matthew wrote his Gospell at what time Peter and Paul preached at Rome: this cannot agree with the historie of times: for Matthew is held to haue written his Gospel in the 3. yeere of *Caligula*, from which yeare vnto the 2. of Nero, when S. Paul is held to haue first come vnto Rome, are verie neere 20. yeares. 2. and as *Ireneus* is vncertaine in this, so an other opinion he hath of the like credit, that Christ should be 40. or 50. yeare old when he preached, and this he saith he receiued of all the Elders of Asia, who testified, *id ipsum tradidisse eis Iohannem*, that Iohn deliuered the same vnto them: and yet the other opinion of *Epiphanius* that Christ died in the 33. yeare of his age, and beganne to preach at 30. is held of all to come neerer vnto the truth.

Hierome is as vncertaine. 1. he saith that Paul came to Rome in the 2. yeare of *Claudius*, and yet he granteth that before he had been at Antioch, and from thence went and preached to the dispersed brethren in Pontus, Galatia, Bithinia, Cappadocia, Asia, which might hold him not much lesse then 14. yeares, as shall be shewed afterward, so that he could not in this account come to Rome til the 2. of Nero. 2. *Hierome* is as vncertaine in other things: in his epistle to *Marcella*, he thinketh Adam was buried in mount *Calvarie*: in his epitath of *Eustach.* he will haue him buried in Chebron: in his epistle to *Evagr.* he thinketh Iob came of Esau, and in his cõmentarie vpon Genesis, that he discended of Nahor Abrahams brother.

To *Eusebius* these exceptions may be taken. 1. that he was an *Arrian*, and beeing an Arrian wrote his historie, which maketh it of the lesse credit. 2. he is contrarie to himselfe, for *l.* 3. *c.* 2. he affirmeth that Peter came not to Rome, till the last yeare of *Claudius*: See *Christ. Carlil* in his booke of the life and peregrination of Peter, 1. *dis.* This shall suffice concerning the contrarie arguments and obiections made by the Papists: now ours follow for the demonstration of the contrarie part, of Peters not beeing at Rome: where first I will set downe the opinion of the Protestants, and then produce their reasons.

Though the Protestants in generall and by the most full and sufficient warrant of Scripture do hold that Peter was not at Rome, as Bishop there, or founder of that Church, and so in effect doe agree in the substance, yet I finde some difference among them in certaine points coincident to this question. 1. Some directly affirme and prooue it by euident places of Scripture, that Peter was not at Rome at all, as *Vl. Vellanus*, whose obiections *Bellarmine* rather maketh an offer to confute, then indeed confuteth them, *l.* 2. *de Rom. Pont. c.* 5. 6.

2. Some goe yet further, and affirme, that Peter neither liued at Rome nor yet died there, nor S. Paul neither: but assigneth Ierusalem to be the place where S. Peter was crucified, by warrant of that place, Matth. 23. 34. where our Sauiour saith, that Ierusalem shall kill and crucifie some of the wise men and Prophets whom he should send thither: *Christopher Carlil*, who alleadgeth *Lyranus* and the *interlinear. gloss.* vpon that place, that Peter was crucified at Hierusalem; for none els of the Apostles were crucified there: *Linus* also affirmeth that *Peter* was slaine at Ierusalem, by *Agrippa* the last king of the Iews, when also Iames the lesse was killed, with Ioses, Simon, and Iude.

3. Some of our writers denie not Peter to haue beene at Rome, but they affirme he could not come thither so soone, nor continue there so long, 25. yeares from the 2. of *Claudius*:

as *Beza*, saith, *non invitus concedam, &c.* I will not vnwillingly graunt that Peter was at Rome, and there put to death, but not the other: *annot. in 1. Pet. 5. 14.* so also *Gualter, id ego non facile negaverim, &c.* I will not easily denie, that Peter in the last yeare of Nero receiued the crowne of Martyrdome, because of the consent of auncient writers, &c. to the same purpose also D. Fulke *annot. 4. in 16. c. ad Roman.*

4. To this we adde further, that howsoeuer we absolutely denie not, but that Peter might be at Rome, yet it is more probable he was not: certainely out of the Scripure it can not be prooued that he was there at all, and it is not *de fide*, a thing concerning saith, neither to be held as an article of faith, as the Church of Rome doth defend it, because the Scripture only must be a rule of our faith: and further it is euident out of the Scripture, that Peter was not at Rome, till Pauls first beeing there in bonds, where the historie of the acts of the Apostle endeth, whatsoeuer he was afterward: which *Pareus* thinketh to haue beene the 11. yeare of Nero, but it was rather the second yeare, when S. Paul came thither first, and his second arrivall was in the 11. yeare, for this Epistle was not written in the 8. yeare of Nero, as *Pareus* thinketh, but rather in the ende of *Claudius* raigne, while Narcissus was yet in authoritie: see before in the ende of the 5. and 10. quest. Our reasons against Peters beeing at Rome, in manner and forme aforesaid, are these.

Our first argument shall be out of the Scripture. 1. it is evident, that Peter was at Ierusalem, the third yeare after Pauls conversion, for there he staied with him 15. dayes, which was the 37. yeare of Christ: he was not then yet at Rome.

2. 8. yeare after this he was imprisoned by Herod, which was the 43. yeare of Christ, and the 3. yeare of *Claudius, Euseb. l. 2. c. 11. Ioseph. l. 19. c. 7.* Peter thē was not yet at Rome.

3. Sixe yeare after this, was Peter at Ierusalem, for there S. Paul found him, 14. yeare after his first comming thither, Galat. 2. 1. then was celebrated the Apostolicall counsel, mentioned Act. 15. when each gaue to other the right hand of fellowship, this was the 9. yeare of *Claudius*, as witnesseth *Hierome*: hitherto *Peter* had not visited Rome: neither will it suffice to say, that he came from Rome thither to the councell: for then what time will they leaue vnto Peter to visit Antioch, and the Churches of Asia, Bythinia, Cappadocia, Galatia, and Egypt, where Nicephorus saith he preached, *lib. 2. c. 35.* in all these places he preached, as it appeareth by his 1. epistle written vnto the dispersed brethren in all these countreys: and againe if Peter had come from Rome, when *Claudius* expelled the Iewes, it is like mention should haue been made as well of Peters comming from thence, as of *Aquila* and *Priscilla*, Act. 18. 2.

4. Then after this councell, it is not like that Peter went to Rome, for these two reasons; because the Iewes had been lately expelled from thence: and S. Paul was by consent appointed to be the Apostle of the vncircumcision, Peter of the circumcision: he then went not to preach to the Romanes, which belonged vnto Pauls lot.

5. When S. Paul, writ the epistle to the Romanes, which might be in the last yeare of *Claudius*, Peter was not at Rome, for thē Paul would not haue left him out vnsaluted, *c. 16.*

6. And after this when Paul was brought prisoner to Rome, which might be in the 2. of Nero, and there continued in bonds, to the 4. of Nero, all this while Peter was not there: for then S. Paul in his epistles written from Rome, where he sendeth commendations from diuerse of the brethren, as from *Epaphras, Luke*, and *Demas*, Coloss. 4. 12. 14. and to Philemon, v. 23. from *Marcus, Aristarchus, Demas, Luke*, his cohelpers, would not haue forgotten also to send greeting from S. Peter, if he had beene at Rome: againe he saith, 2. Tim. 4. 11. *onely Luke is with me*, then was not Peter with him; and he further saith, v. 16. *at my first answearing no man assisted me, but all forsooke me:* but if S. Peter had beene there he would not in all likelihoode haue forsaken him. Thus then it is euident, that to the ende of S. Pauls first captiuitie at Rome, which was in the 4. of Nero, *Pareus* placeth it in the 11. and 12. of Nero, it is prooued by the continuance of the sacred historie that Peter was not at Rome; then could he not come thither in the 2. of *Claudius*, which was 16. yeares before, and sit Bishop there 25. yeeres. After this time it cannot be certainely prooued, whether he came to Rome, & therefore it cannot be receiued, and beleeued as an article of faith.

Our second generall argument is taken from the great vncertaintie, and manifold contradictions of the auncient writers, concerning the time of S. Peters comming and continuing at Rome.

1. They dissent about the time of Peters cōming to Rome: *Eutropius* saith, that Peter was

at

at Rome the 1. yeare of *Caius Caligula*, who was Emperour 5. yeares next before *Claudius*, and that *Philo* an embassadour from the Iewes there spake with him: *Orosius* saith, he came thither in the beginning of *Claudius* raigne: *Hierome*, in the second yeare; *fasciculus temporum* in the 4. *Nauclerus* saith he came to Rome in the beginning of *Claudius* raigne, but was not installed Bishop till the 4. yeare: the *Passionall* saith, he came not thither till the 13. yeare of *Claudius*: *Eusebius l.* 2. *c.* 13. saith, he came to Rome in the raigne of *Claudius*, but he assigneth not the yeare: *Damasus* saith he came in the raigne of Nero.

2. There is also great difference about the time and place of S. Peters death: *Lyranus* in his annotations, Matth. 23. thinketh he was crucified at Ierusalem, so also *Linus*: others say at Rome: *Epiphanius in Nason*, assigne the 12. yeare of Nero: the most the 14. yeere: *Ambrose serm.* 67. saith that S. Paul and S. Peter *vna die, vno loco, &c.* in one day, and the same place endured the sentence of the same Tyrant: *Hierome* thinketh, they suffered the same day, but Paul a yeare after Peter; *Abdias* saith, that Peter suffred at Rome in the time of S. Pauls free imprisonment, which was in the 3. or 4. yeare of Nero, so that Saint Paul should survive him 10. yeares; *Ireneus* saith, that Marke survived Peter, and writ his Gospel after his death, *lib.* 3. *c.* 1. and *Eusebius* writeth that Marke was put to death, in the 8. of Nero, *l.* 2. *c.* 24. then, if these authors say true, must Peter be put to death before the 8. yeere of Nero.

3. A third difference is in the time of Peters beeing Bishop at Rome: *Eusebius* giueth him 25. yeares, *Hierome* 27. *Beda* 29. *Damasus* holding that he came to Rome in the raigne of Nero, cannot giue him aboue halfe so many, if he were put to death by Nero; otherwise the 25. yeares which he giueth him will reach to *Domitians* raigne: See *Christoph. Carlil.* p. 7. 14. of his first discourse.

Let now the indifferent Reader iudge, whether in such vncertaintie it be not more probable, that Peter was neuer at Rome, or if he were, not as Bishop there beeing an Apostle and that of the circumcision: at the least his beeing there cannot be prooued by Scripture, and so cannot be affirmed, as an article of faith: See further *Synops. Pap. Centur.* 1. *err.* 38.

6. Morall obseruations.

Observ. 1. *Whom we are to commend.*

v. 1. *I commend Phebe.* S. Paul commendeth Phebe for her singular seruice performed to the church, in guing hospitalitie to the Saints, which teacheth vs whom we should commend by our testimonie: that we take heed that we giue not our commendation of any vnworthie person, for then we should be found to be false witnesses: as we should not depraue the good gifts in any, so neither should we commend them, which haue few or no cõmendable parts: vnder Christs kingdom it is prophesied, *that a niggard shall no more be called liberall, nor a churle rich*, Isa 32.5. but euerie one shall be called and commended according to his worth: a good caueat for these dayes, wherein flatterie so much preuaileth, especially about great persons, that in such, great and enormous vices do often maske vnder the name and title of honour.

Observ. 2. *Of hospitalitie.*

v. 2. *She hath given hospitalitie to many.* These duties belong vnto hospitalitie, *affectuosa invitatio*, a most affectionate and earnest inviting, as the disciples compelled Christ (as yet vnknowne vnto them) to stay with them. 2. *lata susceptio*, a ioyfull receiuing and entertaining, as *Zacheus* receiued Christ ioyfully and gladly into his house. 3. *larga procuratio*, large and liberall prouision, as Abraham went himselfe and fetcht a calfe and killed it. 4. *quiescendi opportunitas*, opportunitie and fit place to rest in, as the Shunamite prouided for the Prophet a chamber, 2. King. 4. 5. *securitas & protectio*, securitie and protection; as Lot did safegard his ghests, the two young men came into his house. 6. *amicabilis deductio*, a friendly bringing on the way, in their departure, as Abraham did, Gen. 18.

Observ. 3. *Of the true ornaments of women.*

3. *Greet Priscilla and Aquila, &c.* This woman with her husband are commended for beeing assistants and helpers vnto Paul in his ministrie, and in preseruing his life with endangering their owne: such was their pietie and zeale: behold these are the vertues and true ornaments of women: how many Queenes saith *Chrysostome*, are buried in silence and obliuion, whereas this tentmakers wife, *est in ore omnium*, is in euerie ones mouth, and that not onely tenne or twenty yeares, but vntill the comming of Christ: *ubi nunc facierum ornatus, ubi vana gloria*, where is now the vaine glorie of women, in tricking vp their faces:

learne of this woman, what are the true ornaments, not sought for in earth, but laid vp in heauen: This woman and her husband gaue entertainement to S. Paul two yeares: and thou if thou wilt, *plenius illum habebis quàm illi*, shalt enioy him more fully then they, *neque enim aspectus Pauli tales illos fecit, sed verba*, for it was not the sight of Paul, but his words which graced them so much: therefore *accipe beatorum illorum libros, &c.* take thou the bookes of those blessed men the Prophets and Apostles, and thou shalt be as *Priscilla* which receiued Paul: *Hic est ecclesiæ ornatus, ille theatrorum, hic talis dignus, iste equis & mulis*, this is the ornament of the Church, the other to haue glistring apparell, is for theaters and stages, this is beseeming heauen, the other, to horse and mules, this is often put about dead bodies, namely costly apparell, *hic vero in solo splendet animo*, but the other onely shineth in the soule: these true ornaments let vs all labour for.

Observ. 4. *Of the profitable meditation of the punishment of hell.*

Chrysostome vpon the diuersitie of gifts, which S. Paul commendeth in the brethren who he saluteth in this chapter, groundeth the difference of rewards: and by a consequent he prooueth the punishment of the wicked in hell, *si non eisdem patientur iusti omnes, &c. quomodo cum iustis eadem gloria fruentur peccatores*, if the iust shall not enioy the same reward, how shall sinners enioy the same glorie with the iust: then he proceedeth in this manner. 1. many doubt of hell, enquiring of the place, *erit alicubi extra orbem hunc gehenna*, hell shall be somewhere out of this world, (he meaneth this visible world,) *ne quæramus vbi sit, sed quomodo illam fugiamus*, let vs not seeke where it is, but how we shall escape it. 2. some may doubt of the punishment to come, because here God punisheth not all, but the reason hereof is, Gods longanimitie and patience: *propterea minatur, & non statim in gehennam conijcit*, therefore he threateneth, and doth not straite cast downe into hell. 3. but some will further aske what manner of punishment it is: what thing canst thou name in this life so grieuous, as sickenes, diseases, torment of bodie, perpetuall blindnes, *ridicula ista sunt ad futura mala*, these are but toyes to the euills to come. 4. But if there be hell it shall be onely for infidels, not for beleeuers: yes euen for them also, if they liue not according to their faith: for he which knoweth his Masters will and doth it not, is worthie of more stripes: for otherwise the deuils should not be punished, for they beleeue and acknowledge God: and so he concludeth, *continuos sermones de illis versemus, non enim sinet in gehennam incidere, gehennæ meminisse*, let vs talke continually of those punishments: for to remember hel, it will keepe a man out of hell: *vtinam in tabernis vinarijs, &c. immo vbiq; de gehenna disputatum esset*, I would that in wine-taverns, and other banketting places, yea euery where men would talke and dispute of hell.

Observ. 5. *The companie of the wicked is to be shunned.*

v. 17. *Avoide them.* So S. Paul commandeth, 2. Thess. 3. 6. *that they withdrawe themselues from them that walke inordinately*: Moses from the Lord commanded the congregation to get them away from about the tabernacle of Korah, Dathan, and Abiram, Numb. 26. 16. 24. the companie of the wicked, is to be declined, both least they be partakers of their sinnes, and parteners also in their plagues.

Observ. 6. *To giue thankes alwaies vnto God.*

v. 27. *To God onely wise be praise thorough Iesus Christ for euer:* the Apostle teacheth vs by his example to remember alwaies to shew our thankfulnes to God: as he saith, 2. Thes. 5. 18. *in all things giue thanks:* thus doth the Apostle vpon euery occasion breake forth into the praise of God, as Rom. 1. 8. *I thanke my God thorough Iesus Christ*: and c. 7. 25. *I thanke God, &c.* and we must not be wearie of giuing thankes, praise must be yeilded for euer: as *Ambrose* well saith, *imitare Luscinium, cui quoniam ad dicendas laudes dies sola non sufficit, nocturna spacia pervigili cantilena decurrit*, imitate the nightinghal, which because the day sufficeth not to set forth the praise of the Creator, doth passe ouer the night with continuall singing, *Ambr. serm.* 43.

And now as S. Paul giueth thanks for the reuelation of the mysterie, a long time kept secret, which he hath opened in this diuine epistle, so vnto the same God, which hath giuen me strength thus to vnfold the secrets of this epistle, otherwise farre exceeding my capacitie & abilitie, I conclude with the Apostle, saying, *To God onely wise, be praise thorough Iesus Christ for euer.*

FINIS.

A TABLE OF THE QUESTI-ons handled in this Commentarie.

Generall Questions out of the whole Booke.

Quest. 1. *Of the word Testament, what it signifieth, and of what things it must be vnderstood.*

2. qu. *Of the diuers significations of the olde and new Testament.*

3. qu. *Of the bookes of the new Testament, their number, and authoritie.*

More speciall questions out of the whole Booke.

1. qu. *Whether S. Paul were the Author of this Epistle.*

2. qu. *Of the birth, the life, acts, and death of S. Paul.*

3. qu. *Of S. Pauls place of birth.*

4. qu. *Whether S. Paul were noble by birth.*

5. qu. *Whether S. Paul were brought vp in the learning of the Greekes.*

6. qu. *Of the yeares of the raigne of the Emperours of Rome vnto* Nero, *vnder whome S. Paul suffered.*

7. qu. *In which yeare after the passion of Christ Paul was conuerted.*

8. qu. *At what age S. Paul was conuerted.*

9. qu. *How long S. Paul after his conuersion, was rauished in spirit, and taken vp into Paradise.*

10. qu. *At what time Paul was first in bonds, and of his going to Ierusalem, how oft he went thither, before he came into bonds.*

11. qu. *Of Pauls being in bonds first at Cesarea, and afterwards at Rome.*

12. qu. *Whether S. Paul was set at libertie, after he was prisoner at Rome, and where he bestowed him selfe afterwards.*

qu. 13. *In what yeare after the passion of Christ, and of* Nero *his raigne, S. Paul was put to death at Rome.*

qu. 14. *Of Pauls person, and of the manner and place of his death.*

qu. 15. *What moued* Nero *to put the holy Apostle to death.*

qu. 16. *Of the epistles of S. Paul, the number of them.*

qu 17. *Of the order of time, wherein S. Pauls seuerall Epistles were written.*

18. qu. *That it is no point of curiositie, but a thing very requisite, to know the diuers times of the writing of S. Pauls Epistles.*

19. qu. *Of the order of placing the Epistles, and why this to the Romanes is set first.*

20. qu. *Vnto whome this Epistle to the Romanes was written, and from whence.*

21. qu. *Of the excellencie, and worthines of this Epistle.*

Questions vpon the first Chapter.

Quest. 1. *Why Paul setteth his name before this Epistle.*

2. qu. *Of the two names of the Apostle,* Saul *and* Paul, *what they signifie.*

3. quest. *Vpon what occasion the name* Saul *was turned to* Paul.

4. qu. *At what time the Apostles name began to be called* Paul.

5. qu. *In what sense Paul calleth himselfe the seruant of Iesus Christ.*

6. qu. *How Paul calleth himselfe a seruant, seeing Christ saith,* I will not call you seruants, Ioh. 15. 15.

7. qu. *How S. Paul saith,* called to be an Apostle.

8. qu. *Of the office, and calling of an Apostle, what it is.*

9. qu. *Diuers points, wherein consisteth the excellencie of the Apostleship.*

10. qu. *How S. Paul is said to be set, or put apart for the Gospel of God.*

11. qu. *Of the description of the Gospel.*

12. qu. *Whether the Gospel be comprehended in the old Testament.*

13. qu. *How Christ is saide to be made of Dauid after the flesh.*

14. qu. *How it can be shewed that Christ was borne of the seede and posteritie of Dauid.*

15. qu. *Whether Christ descended of Dauid by Salomon, or Nathan.*

16. qu. *Of the meaning of these words,* v. 4. declared mightily to be the Sonne of God, &c.

17. qu. *Of the meaning of these words,* declared to be the Sonne of God in power.

18. qu. *Of theſe words*, according to the ſpirit of ſanctification, v.4.
19. qu. *Of theſe words*, by the reſurrection of the dead.
20. qu. *Of theſe words*, v.5. By whome we haue receiued grace, and Apoſtleſhip.
21. qu. *Of the perſons, whome the Apoſtle ſaluteth*, To all you, that be at Rome, &c.
22. qu. *What the Apoſtle vnderſtandeth by grace, and peace*, v.7.
23. qu. *Of Pauls giuing of thankes for the faith of the Romanes, which was publiſhed abroad*, v.8.
24. qu. *How the faith of the Romanes was publiſhed through the world.*
25. qu. *Of the ſingular faith of the Romans.*
26. qu. *Whether the Church of Rome, were firſt founded by S. Peter.*
27. qu. *The place*, Act. 28. 21. *reconciled.*
28. qu. *Whether this be an oath*, God is my witneſſe, v.9.
29. qu. *Whether it be lawfull to ſweare, and vpon what occaſion.*
30. qu. *How Paul is ſaid to ſerue in the ſpirit.*
31. qu. *What proſperous iourney the Apoſtle meaneth*, v.10.
32. qu. *Whether S. Paul needed to be mutually ſtrengthened by the faith of the Romanes.*
33. qu. *Of the impediments whereby Saint Paul was letted to come vnto the Romans.*
34. qu. *Why S. Paul expreſſeth not the cauſe in particular, what letted him.*
35. qu. *Whether Saint Pauls deſire to goe to Rome, beeing therein letted, were contrarie to Gods will, and ſo ſinned therein.*
36. qu. *How S. Paul, was a debter vnto all*, v.14.
37. qu. *Whom S. Paul vnderſtandeth by the* Grecians *and* Barbarians.
38. qu. *How Paul is not aſhamed of the Goſpel*, v.16.
39. qu. *What the Goſpel, or Evangel ſignifieth.*
40. qu. *Of the definition of the Goſpel*, It is the power of God vnto ſaluation, to euery one that beleeueth.
41. qu. *Of the difference betweene the Law and the Goſpel.*
42. qu. *Why the Iewes are named before the Grecians*, v.16.
43. qu. *The iuſtice, or righteouſnes of God is reuealed: what iuſtice the Apoſtle meaneth.*
44. qu. *Of the meaning of theſe words*, v.17 is reuealed from faith to faith.
45. qu. *Whether the Apoſtle doth rightly cite this place out of the Prophet*, The iuſt by faith ſhall liue.
46. qu. *Whether S. Paul in citing this ſaying, followeth the Prophets ſenſe.*
47. qu. *How the wrath of God is ſaide to be reuealed from heauen, againſt all vnrighteouſnes.*
48. qu. *What it is to withhold the truth in vnrighteouſnes*, v.18.
49. qu. *What the Apoſtle meaneth by theſe words*, v.19. That which may be knowne of God, is manifeſt in them.
50. qu. *Of the waies and meanes, whereby the Lord doth manifeſt himſelfe vnto men.*
51. qu. *What inviſible things of God the Apoſtle ſpeaketh of, and how they are made knowne vnto vs.*
52. qu. *Of the knowledge which the Philoſophers had of God, and by what meanes they attained vnto it.*
53. qu. *How other Scriptures, that denie all knowledge of God vnto the wicked, agree with this place of S. Paul.*
54. qu. *Of the meaning of theſe words*, that they ſhould be inexcuſable, v.20.
55. qu. *Whether there is any naturall knowledge of God in man.*
56. qu. *Whether the naturall knowledge which the Heathen had of God, was ſufficient vnto ſaluation.*
57. qu. *Whether any of the Philoſophers were ſaued, by that naturall knowledge, which they had of God.*
58. qu. *Seeing that the naturall knowledge which the Heathen had, was not ſufficient vnto ſaluation, how are they thereby made inexcuſable.*
59. qu. *v.21. How the Gentiles are ſaid to haue knowne God, and yet glorified him not as God.*
60. qu. *v.21. How the Gentiles did not glorifie God, neither were thankefull, but became vaine.*
61. qu. *How the Gentiles changed the glorie of God, into the image of men and beaſts*, v.23.
62. qu. *Of the diuers kinds of idolatrie among the heathen, in worſhipping the images of men and beaſts*, v.23.
63. qu. *Of the groſſe idolatrie of the heathen, in worſhipping the images of men & beaſts*, v.23.
64. qu. *How God is ſaide to haue deliuered them to their owne hearts lusts*, v.24.
65. qu. *How the Gentiles are ſaide to defile their bodies in themſelues.*
66. qu.

66.qu. *How they worshipped the creature, rather then the Creator.*

67.qu. *Of the vnnaturall sinnes of the heathen.*

68.qu. *How one sinne is punished by an other, vpon these words,* And receiued in themselues such recompence of their error,&c. v.27.

69.qu. *How the Gentiles are said, not to regard to know God,*v.28.

70.qu. *What it is, to be deliuered vp to a reprobate minde.*

71.qu. *Generall obseruations out of the Catalogue of the sinnes of the heathen, reckoned vp by the Apostle,*v.29,30.

72.qu. *Of the order obserued by the Apostle, in the particular enumeration of the sinnes of the Gentiles.*

73.qu. *Of the particular sinnes of the Gentiles here rehearsed by the Apostle.*

74.qu. *Of the true reading of the last vers.* 31.*and the meaning thereof.*

75.qu. *What a dangerous thing it is to be a fauourer,and procurer of sinne in others.*

76.qu. *How one may be accessarie to an others sinne.*

77.qu. *Whether all the Gentiles were guiltie of the sinnes which are here rehearsed by the Apostle.*

Questions vpon the second Chapter.

1.qu. *To whome the Apostle here speaketh,* Wherefore thou art inexcusable, O man.

2.qu. *Whether one offend in iudging an other, wherein he is guiltie himselfe.*

3.qu. *Of these words,* v. 2. Wee know that the iudgement of God is according to truth.

4.qu. *Whether a Iudge be bound herein to be like vnto God, to iudge according to the truth,which he knoweth.*

5.qu. *Of the reasons, why the Lord vseth patience and forbearance towards sinners.*

6.qu. *Whether the leading of men to repentance by Gods long suffrance,argueth that they are not reprobate.*

7.qu. *How the bountifulnes of God in leading men to repentance, and the reuelation of his wrath spoken of* ch. 1. 18. *may stand together.*

8.qu. *How God is said to harden the heart, seeing the wicked doe harden their owne hearts.*

9.qu. *Whether hardnes of heart, and finall impenitencie,be a speciall kind of sinne.*

10.qu. *Whether it stand with Gods iustice to punish twice for the same sinnes.*

11.qu. *Whether euery one shall be rewarded according to his works.*

12.qu. *How it standeth with Gods goodnes to punish euill,with euill.*

13.qu. *Of the true reading of the 7.vers.*

14.qu. *What the Apostle meaneth by patience of good works.*

15.qu. *What glorie, honour,and immortalitie,the Apostle speaketh of,*v.7.

16.qu. *How it standeth with Gods iustice to punish eternally sinne temporally committed.*

17.qu. *How eternall life is to be sought.*

18.qu. *Whome the Apostle meaneth,by contentious,and such as disobey the truth.*

19.qu. *Of the punishment due vnto the wicked, indignation, wrath, tribulation, anguish,&c.*v.8.

20.qu. *Why the Iewe is set before the Grecian.*

21.qu. *What Iewes and Gentiles the Apostle here meaneth.*

22.qu. *Of the diuers acception of the word* person,v.11.

23.qu. *How God is said,not to accept the persons of men.*

24.qu. *Of the meaning of these words,*v.22. As many as haue sinned without the law, shall perish without the Law.

25.qu. *Of the occasion of these words,*v.13. The hearers of the Law are not righteous before God,but the doers shall be iustified.

26.qu. *Of the meaning of these words,* Not the hearers of the Law, &c. but the doers shall be iustified,v.13.

27.qu. *How the Gentiles which had not the Law,did by nature the things contained in the Law.*

28.qu. *How any thing can be said to be written in the heart by nature, seeing the mind is commonly held to be as a bare and naked table.*

29.qu. *Of the Law of nature, what it is.*

30.qu. *What precepts the law of nature containeth,and prescribeth.*

31.qu. *What the law of nature was before and after mans fall, and wherein they differ.*

32.qu. *Whether the light of nature, though much obscured, can altogether be blotted out of the mind of man.*

33.qu. *Whether ignorance of the law of nature in man doth make any way excusable.*

34.qu. *That the light of nature is not sufficient of it selfe to direct a man, to bring forth any vertuous act, without the grace of*

of Chriſt.
35. qu. *Of the teſtimonie of the conſcience, & the accuſing or excuſing of the thoughts.*
36. qu. *Why the Apoſtle maketh mention of the day of iudgement, v.* 16.
37. qu. *Why it is called the day, and of the application of other words, v.* 16.
38. qu. *Whence the Iewes were ſo called,* v. 17. Behold thou art called a Iewe.
39. qu. *Of the priuiledges of the Iewes here recited by the Apoſtle.*
40. qu. *How the Iewes are ſaid to commit ſacriledge,* v. 22.
41. qu. *How the name of God was blaſphemed by the Iewes, and whether this teſtimonie be rightly alleadged by the Apoſtle.*
42. qu. *In what ſenſe the Apoſtle ſaith,* Circumciſion is profitable, v. 25.
43. qu. *How circumciſion was availeable for infants.*
44. qu. *What vncircumciſed the Apoſtle here ſpeaketh of, whether ſuch of the Gentiles as were conuerted to the faith, and what keeping of the lawe he meaneth.*
45. qu. *Of the explanation of certaine terms here vſed by the Apoſtle, and of the letter, and ſpirit.*
46. qu. *Of two kinds of Iewes, and two kinds of circumciſion,* v. 28.

Queſtions vpon the third Chapter.

1. qu. *Of the priuiledges of the Iewes, and of their preheminence before the Gentiles.*
2. qu. *How mens vnbeleefe cannot make the faith of God without effect.*
3. qu. *How God is ſaid to be true.*
4. qu. *How euery man is ſaid to be a liar.*
5. qu. *Whether euery man can be ſaid to be a liar.*
6. qu. *How the Prophet Dauid is to be vnderſtood, ſaying,* euery man is a liar, Pſal. 116. 11.
7. qu. *Of the occaſion of theſe words, cited out of the* 51. *Pſalme,* that thou mighteſt be iuſtified, &c. againſt thee onely haue I ſinned.
8. qu. *Of the diuers acceptions of this word* iuſtified.
9. qu. *Of the meaning of theſe words,* That thou mighteſt be iuſtified in thy words, and ouercome, when thou iudgeſt.
10. qu. *Whether a man may doe euill, and commit ſinne to that end, to ſet forth Gods iuſtice.*
11. qu. *Of the meaning of the* 5,6,7,8, *verſes.*
12. qu. *Whether none euill is to be done at all, that good may come thereof.*
13. qu. *Whether God doe not euill, that good may come thereof, in reprobating the veſſels of wrath, to ſhew his power.*
14. qu. *In what ſenſe the Apoſtle denieth the Iewes to be more excellent then the Gentiles,* v. 9.
15. qu. *Of the meaning of certaine phraſes which the Apoſtle vſeth,* v. 9. We haue alreadie prooued, *and,* Vnder ſinne.
16. qu. *Whence the Apoſtle alleadgeth thoſe teſtimonies,* v. 10. *to* 18.
17. qu. *Of the matter and order obſerued by the Apoſtle in citing thoſe teſtimonies.*
18. qu. *How none are ſaid to be iuſt, ſeeing* Noah, *and other holy men, are reported to haue bin iuſt in their time.*
19. qu. *Of the particular explication of the ſinnes, wherewith the Apoſtle here chargeth both Iewes and Gentiles.*
20. qu. v. 19. Whatſoeuer the Law ſaith: *what is here vnderſtood by the* Law, *and how diuerſly this word is taken.*
21. qu. It ſaith to them, which are vnder the Law: *who are here vnderſtood to be vnder the law.*
23. qu. *How no fleſh is iuſtified by the works of the law,* v. 20.
24. qu. *How the Apoſtle here denieth iuſtification by works, ſeeing he ſaid before,* c. 2. v. 13. *that the doers of the Law are iuſtified.*
25. qu. *How by the Law came the knowledge of ſinne.*
26. qu. *Of the meaning of theſe words,* The righteouſneſſe of God is made manifeſt without the law.
27. qu. *How the righteouſnes of faith had witnes of the Law and Prophets.*
28. qu. *Of theſe words,* v. 22. The righteouſnes of God, by the faith of Ieſus Chriſt, vnto all, and vpon all.
29. qu. *What it is to be depriued of the glorie of God,* v. 23.
30. qu. *Of iuſtification freely by grace,* v. 24.
31. qu. *How God is ſaid to haue purpoſed or ſet forth Chriſt to be our reconciliation.*
32. qu. *How we are ſaid to be iuſtified freely, ſeeing faith is required, which is an act in the beleeuer.*
33. qu. v. 25. *To declare his iuſtice or righteouſnes, what iuſtice the Apoſtle vnderſtandeth here.*
34. qu. *What is meant by ſinnes that are paſt,* v. 25.
35. qu. *Why the Apoſtle onely maketh mention of ſinnes paſt.*

36.qu. *How God is ſaid to be iuſt, and a iuſtifier of him, which is of the faith, &c.* v. 26.
37.qu. *How reioycing is excluded, not by the law of works, but by the law of faith.*
38.qu. *Of the difference betweene theſe two phraſes; of faith, through faith,* v.30.
39.qu. *How the Law is eſtabliſhed by the doctrine of faith.*

Queſtions vpon the fourth Chapter.

1. qu. *Vpon what occaſion S. Paul bringeth in the example of Abraham,*
2.qu. *Of the meaning of the firſt verſe.*
3.qu. *Of the meaning of the 2. verſe.*
4.qu. *How the Apoſtle alleadgeth that teſtimonie, concerning the imputation of Abrahams faith for righteouſnes,* v.4.
5.qu. *Of the meaning of the words; who counted this for righteouſnes vnto Abraham.*
6.qu. *What it was, that Abraham beleeued.*
7.qu. *Why Abrahams faith was imputed to him at this time, and not before.*
8.qu. *What imputation is, and what to be imputed.*
9.qu. *How Abrahams faith was imputed to him for righteouſnes.*
10.qu. *Whether Abraham were iuſtified by any thing beſide his faith.*
11. qu. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iuſtifying.*
12.qu. *Of the explication of the 4. and 5. verſes.*
13.qu. *Of the diuers kinds of rewards.*
14.qu. *How it ſtandeth with Gods iuſtice to iuſtifie the wicked,* v.5.
15.qu. *How our ſinnes are ſaid to be forgiuen, and couered,* v.7.
16.qu. *In what ſenſe circumciſion is ſaid to be a ſigne, and wherefore it was inſtituted.*
17.qu. *In what ſenſe circumciſion is called a ſeale of the righteouſnes of faith,* v.11.
18.qu. *Whether the myſterie of faith in the Meſſiah to come were generally known vnder the Law.*
19.qu. *Certaine queſtions of circumciſion: and firſt of the externall ſigne, why it was placed in the generatiue part.*
20.qu. *Certaine doubts remooued, and obiections anſwered concerning circumciſion.*
21.qu. *How Abraham is ſaide to be the father of them which beleeue,* v.11,12.
22.qu. *How Abraham is ſaide to be the father of circumciſion,* v.12.
23.qu. *How and where Abraham was promiſed to be heire of the world,* v.13.
24.qu. *Wherein Abraham was made heire of the world, and wherein this inheritance conſiſted.*
25.qu. *How faith is ſaid to be made voide, if they which are of the law be heires.*
26.qu. *How the law is ſaid to cauſe wrath.*
27.qu. *Of the meaning of theſe words,* v.15. where no law is, there is no tranſgreſſion.
27.qu. *Who are meant by Abrahams ſeede which is of the law,* v.16.
28.qu. *Of the meaning of theſe words,* I haue made thee a father of many nations, before God.
29.qu. *Of the meaning of theſe words,* v.17. who quickneth the dead, and calleth thoſe things, which be not, &c.
30.qu. *How God is ſaid to call thoſe things, which be not, as though they were.*
31.qu. *Whether it be peculiar to God onely to quicken, and raiſe the dead.*
32.qu. *How Abraham is ſaid against hope to haue beleeued vnder hope.*
33.qu. *How Abrahams bodie is ſaid to be dead,* v.19.
34.qu. *What promiſe of God made to Abraham it was, whereof he is ſaide, not to haue doubted,* v.20.
35.qu. *Whether Abraham doubted of Gods promiſe.*
36.qu. *How Abraham is ſaid to haue giuen glorie vnto God,* v.20.
37.qu. *What was imputed to Abraham for righteouſnes.*
38.qu. *Of theſe words,* Now it is not written for him onely, &c. v.23.
39.qu. *How Abrahams faith is to be imitated by vs.*
40.qu. *Wherein Abrahams faith and ours differ, and wherein they agree.*
41.qu. *How Chriſt is ſaid to haue bin deliuered vp for our ſinnes,* v.25.
42.qu. *Why the Apoſtle thus diſtinguiſheth the benefits of our redemption, aſcribing remiſſion of ſinnes to Chriſts death, and iuſtification to his reſurrection,* v.25.

Queſtions vpon the fifth Chapter.

1.qu. *What peace the Apoſtle meaneth,* v.1.
2.qu. *Of the ſecond benefit proceeding of our iuſtification, which is to ſtand, and perſeuere in the ſtate of grace.*
3.qu. *Of the benefit of our iuſtification, the hope of euerlaſting glorie.*
4.qu. *How we are ſaid to reioyce in tribulation.*
5.qu. *How S. Paul and S. Iames are reconci-*
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led together: the one making patience the cauſe of triall, or probation, the other the effect.

6.qu. *Of the coherence of theſe words with the former, becauſe the loue of God is ſhed abroad in our hearts,* v.5.

7.qu. *What kind of loue the Apoſtle ſpeaketh of, ſaying,* the loue of God is ſhed abroad, &c.

8.qu. *Why the loue of God is ſaid to be ſhed abroad in our hearts.*

9.qu. *Why it is added,* by the holy Ghoſt, which is giuen vs.

10.qu. *How Chriſt is ſaid to haue died according to the time,* v.6.

11.qu. *Of the meaning of the* 7. v. One will ſcarce die for a righteous man, &c.

12.qu. *Of the difference betweene Chriſts dying for vs, and thoſe which died for their countrey.*

13.qu. *Of the greatnes of the loue of God toward man, in ſending Chriſt to die for vs,* v.8.

14.qu. *Whether mans redemption could not otherwiſe haue beene wrought, but by the death of Chriſt.*

15.qu. *Wherein the force of the Apoſtles reaſon conſiſteth, ſaying,* Much more beeing reconciled, we ſhall be ſaued by his life, v.9.

16.qu. *Why the Apoſtle ſaith,* not onely ſo but we alſo reioyce in God, &c. v.11.

17.qu. *Whether any thing neede to be ſupplied in the Apoſtles ſpeach,* v.12. *to make the ſenſe perfect.*

18.qu. *Who was that one by whome ſinne entred into the world,* v.12.

19.qu. *What ſinne the Apoſtle ſpeaketh of here, originall, or actuall;* by one man ſinne entred.

20.qu. *How ſinne is ſaid to haue entred into the world.*

21.qu. And death by ſinne; *what kind of death the Apoſtle ſpeaketh of.*

22.qu. *Whether the death of the bodie be naturall, or inflicted by reaſon of ſinne.*

23.qu. *Of the meaning of the Apoſtle in theſe words,* in whome all naue ſinned: *and of the beſt reading thereof,* v.12.

24.qu. *Whether the Apoſtle meaneth originall, or actuall ſinnes, ſaying,* in whome all haue ſinned.

25.qu. *Of the coherence of theſe words,* Vnto the time of the Law was ſinne in the world.

26.qu. *How ſinne is ſaid to haue beene vnto the time of the Law.*

27.qu. *What ſinne the Apoſtle meaneth which was in the world vnto the time of the law.*

28.qu. *How ſinne is ſaid not to be imputed, where there is no law.*

29.qu. *How death is ſaide to haue raigned from Adam to Moſes.*

30.qu. *Of the meaning of theſe words,* which ſinne not after the tranſgreſſion of Adam.

31.qu. *How Adam is ſaid to be the figure of him that was to come,* v.14.

32.qu. *Of the names and tearmes, which the Apoſtle vſeth, in this compariſon.*

33.qu. *Of the compariſon betweene Adam and Chriſt in generall.*

34.qu. *Of the diſparitie and vnlikenes betweene Adam and Chriſt in this compariſon.*

35.qu. *Of the excellencie and ſuperioritie which the benefit by grace in Chriſt, hath beyond our fall, and loſſe in Adam.*

36.qu. *Some other opinions refuſed, wherein this excellencie ſhould conſiſt.*

37.qu. *In what ſenſe the grace of God is ſaid to haue abounded vnto more.*

38.qu. *How all men are ſaid to be iuſtified in Chriſt,* v.18.

39.qu. *Why the Apoſtle ſaith,* v.19. By one mans diſobedience many were made ſinners; *and not all.*

40.qu. *How, many are ſaid to be ſinners in Adam.*

41.qu. *How the law is ſaid to haue entred thereupon,* v.20.

42.qu. *How the offence is ſaide to haue abounded by the entring of the law,* v.20.

43.qu. *How grace is ſaid to haue abounded more.*

44.qu. *Of the raigne of ſinne vnto death, and of grace vnto life.*

Queſtions vpon the ſixt Chapter.

1.qu. *Of the meaning of theſe words,* Shall we continue in ſinne, v.1.

2.qu. *What it is,* to die vnto ſinne.

3.qu. *What it is to be baptized into Ieſus Chriſt.*

4.qu. *Of the diuers ſignifications of the word Baptiſme, and to be baptized.*

5.qu. *What it is to be baptized into the death of Chriſt,* v.3.

7.qu. *Of the meaning of this phraſe,* to be graft, &c.

8.qu. *What reſurrection the Apoſtle ſpeaketh of,* v.5.

9.qu. *What is vnderſtood by the old man,* v.6.

10.qu. *What is meant by the bodie of ſinne;* v.6. that the bodie of ſinne might be deſtroied.

stroyed.

11.qu. *How the dead are said to be freed frō sinne*, v.7.

12.qu. *What life the Apostle speaketh of*, v. 8. We beleeue that we shall also liue with him.

13.qu. *How death is said to haue had dominion ouer Christ*, v.9.

14.qu. *How Christ is said to haue died to sinne*, v.10.

15.qu. *How Christ is said now to liue vnto God*, v.10.

16.qu. *Of these words*, v.11. Likewise think ye, &c.

17.qu. *How sinne is said not to raigne, &c.* v.12.

18.qu. *What the Apostle meaneth, by mortall bodie*, v.12.

19.qu. *Of these words*, that we should obey it in the lusts, &c. v.12.

20.qu. *How we are not to giue our members as weapons vnto sinne*, v.13.

21.qu. *What it is, not to be vnder the law, but vnder grace*, v.14.

23.qu. *Whether the Fathers also, that lined vnder the law, were not vnder grace.*

24.qu. *What the Apostle meaneth by the forme of doctrine, whereunto they were deliuered.*

25.qu. *How we are made seruants of righteousnes.*

26.qu. *Of the meaning of these words*, I speake after the manner of men, because of your infirmitie, v.19.

Questions vpon the seauenth Chapter.

1.qu. *How the law is said to haue dominion ouer a man, as long as he liueth.*

2.qu. *Whether the woman be simply free, if the man be once dead.*

3.qu. *Whether the woman haue not the like libertie and freedome, in respect of the bond of mariage, as the man hath.*

4.qu. *Why the Apostle saith, we are dead to the law*, v.4. *and not rather the law is dead to vs.*

5.qu. *How we are said to be mortified to, and freed from the law.*

6.qu. *What is meant, by the bodie of Christ.*

7.qu. *Of the meaning of these words*, being dead vnto it.

8.qu. *What is meant by the newnes of the spirit, and oldnes of the letter.*

9.qu. *How S. Paul being brought vp in the knowledge of the law, could say*, I knew not lust, v.7. *and*, I was aliue without the law, v.9.

10.qu. *What law the Apostle speaketh of*, v.7. *is the law of sinne.*

11.qu. *What lust or concupiscence the Apostle speaketh of*: I had not known lust, &c. except, &c.

12.qu. *Why the Apostle giueth instance in the tenth Command.* Thou shalt not lust, *and alledgeth not all the words of the law.*

13.qu. *What sinne the Apostle meaneth*, v. 8. sinne tooke an occasion, &c.

14.qu. *How sinne tooke occasion by the Law.*

15.qu. *Of what time S. Paul speaketh, when he knew not the law, and afterward sinne tooke occasion by the law, &c.*

16. *What the Apostle meaneth by all concupiscence.*

17.qu. *In what sense the Apostle saith*, Sinne was dead, and he aliue without the law, v.8.

18.qu. *How sinne is said to haue reuiued.*

19.qu. *How sinne is said to haue deceiued.*

20.qu. *How sinne is said to haue slaine him.*

21.qu. *How the law is saide to be holy, iust, good, and likewise the commandement.*

22.qu. *How sinne is said to be out of measure sinnefull.*

23.qu. *How the law is said to be spirituall.*

24.qu. *How the Apostle saith*, he is carnall and sold vnder sinne, v.17.

25.qu. *Of these words*, v.15. I allow not what I doe, what I would, that doe I not.

26.qu. *What the Apostle vnderstandeth by flesh*, I know that in me, that is my flesh, dwelleth no good thing, &c. v.18.

27.qu. *How the Apostle saith*, To will is present with me, &c. but I find no meanes to performe, &c. v.18.

28.qu. *Of the meaning of these words*, v.21. I finde a law, &c.

29.qu. *How the Apostle saith*, Euill is present with me, v.21.

30.qu. *Of these words*, I delight in the law of God, &c. v.22,23. *of the number of these laws, and what they are.*

31.qu. *Why these are called Laws, and why they are said, the one to be in the inner man, the other in the members.*

32.qu. *Of the Apostles exclamation*, O wretched man that I am!

33.qu. *What the Apostle vnderstandeth by this bodie of death, from the which he desireth to be deliuered.*

34.qu. *Why the Apostle giueth thankes to God*, v.25.

35.qu. *Of these words*, I in my minde serue the law of God, &c.

36.qu. *Of that famous question, whether S. Paul doe speake in his owne person, or of an other, here in this chapter.*

Questions vpon the eight Chapter.

1.qu. *Who are said to be in Christ.*

2.qu. *What is meant by the law of the spirit of life.*

3.qu. *What is vnderstood by the law of sinne and death.*

4.qu. *Of the best reading of the 3.v.*

5.qu. *What is meant by the similitude of sinfull flesh.*

6.qu. *Of these words,* And for sinne condemned sinne in the flesh.

7.qu. *How Christ condemned sinne in the flesh.*

8.qu. *Who are after the flesh, and sauour the things of the flesh.*

9.qu. *How the wisdome of the flesh is enmitie against God.*

10.qu. *How they which are in the flesh cannot please God, v.8.*

11.qu. *Of the dwelling of the spirit of God in vs, v.9.*

12.qu. *Of the meaning of these words, v.10.* The bodie is dead because of sinne, the spirit is life, &c.

13.qu. *How the quickning of the dead is ascribed to the spirit of Christ, seeing all both good and bad shall rise.*

14.qu. *What it is to be lead by the spirit of God.*

15.qu. *What is vnderstood by the spirit of bondage.*

16.qu. *Whether the fathers vnder the law had onely the spirit of seruitude.*

17.qu. *Of the diuers kinds of feare.*

18.qu. *Why the Apostle ioyneth together two words of the same sense,* Abba, father.

19.qu. *Of the testimonie of the Spirit, what it is.*

20.qu. *Whether the testimonie of the Spirit, and of our spirit, be one and the same.*

21.qu. *How we are said to be heires, & what our inheritance is.*

22.qu. *How these words are to be vnderstood,* If so be you suffer with him.

23.qu. *How we are said to suffer together with Christ.*

24.qu. *Of the meaning of these words of the 18.v.* I count that the afflictions, &c.

25.qu. *Wherein the sufferings of this life, are not proportionable, and so not worthie of the glorie to come.*

26.qu. *How the creatures are said to waite, and to be subiect to vanitie, and to be deliuered, and to grone, v.19. v.23.*

27.qu. *What creatures the Apostle here speaketh of.*

28.qu. *Of the seruitude of corruption whereunto the creature is subiect, and wherefore.*

29.qu. *Whether the heauens and earth are corruptible, and shall perish in the end of the world.*

30.qu. *How the creature shall be deliuered, &c. into the glorious libertie.*

31.qu. *To what ende the new heauens and new earth shall serue in the next world.*

32.qu. *Why the Apostle saith, euery creature, v.22. hauing hitherto named the creature without any other addition.*

33.qu. *Whome the Apostle vnderstandeth, v.23.* We which haue the first fruits of the spirit.

34.qu. *That no liuing creatures shall be restored in the next world, but onely man.*

35.qu. *How we are said to be saued by hope, v.24.*

36.qu. *Of the difference betweene faith and hope.*

37.qu. *Whether things hoped for cannot be seene.*

38.qu. *What Spirit is said to helpe our infirmitie, v.26.*

39.qu. *What infirmities the Spirit helpeth in vs.*

40.qu. *How we are said, not to know how to pray, as we ought, v.28.*

41.qu. *How the Spirit is saide to make request with sighs, that cannot be expressed.*

42.qu. *Of the meaning of these words, v.27.* He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.

43.qu. *Of the nature, condition, and propertie of a true and liuely prayer, out of vers. 27.*

44.qu. *How all things make together for the best to those that loue God.*

45.qu. *Of the meaning of these words, v.29.* Those whome he knew before, he also predestinate.

46.qu. *Wherein our conformitie to the image of Christ consisteth.*

47.qu. *How Christ is said to be* πρωτοτοκὸς, *the first borne among many brethren.*

48.qu. *Of certaine doubts out of the 30. v.* Whom he predestinate, the̅ also he called.

49.qu. *Of the difference betweene the purpose or counsell of God, his prescience, and predestination.*

50.qu. *Of these words, v. 31.* If God be on our side, who can be against vs?

51. qu. *Of those words, v.32.* which spared not his owne Sonne.

52. qu. *How nothing cã be laid to the charg of the elect.*

53. qu. *How Christ is said to make request* for vs.

54. qu. *Whether Christs intercession, and interpellation for vs, doe extenuate the merit of his death.*

55. qu. *What charitie the Apostle speaketh of, from which nothing can separate vs.*

56. qu. *Of these words*, v. 36. for thy sake are we killed all the day long.

57. qu. *Wherein the faithfull are compared vnto sheepe:* we are counted as sheepe for the slaughter, v. 36.

58. qu. *How the faithfull are said to be more then conquerours.*

59. qu. *Of the diuerse interpretations in generall of the* 38.39. *verse*, I am perswaded that neither life nor death, &c.

60. qu. *Of the diuers interpretations in particular.*

Questions vpon the 9. Chapter.

1. qu. *Why the Apostle beginneth his treatise with an oath*, I speake the truth in Christ, &c.

2. qu. *Of the forme and words of the Apostles oath.*

3. qu. *Whether it be lawefull for Paul to grieue for the Iewes, whose reiection was according to Gods appointment.*

4. qu. *Of the meaning of these words* ἀνάθεμα, *which the Apostle vseth.*

5. qu. *Whether the Apostle did well in desiring to be separated from Christ, from whõ he knewe he could not be separated.*

6. qu. *How Moses wished to be blotted out of the booke of life.*

7. qu. *Whether in matters of salvation our kinred after the flesh, ought to haue any priorities before others.*

8. qu. *The causes which made the Apostle to be so much grieued for the Iewes.*

9. qu. *Of the excellencie of the Israelites, and of true nobilitie.*

10. qu. *Of the meaning of these words, v.5.* Who is God ouer all, blessed for euer.

11. qu. *Of the meaning of these words, v.6.* all they are not Israel, which are of Israel.

12. qu. *Of the meaning of these words, v.10.* and not onely, &c. but also Rebeccah, &c.

13. qu. *Whether these examples concerne tẽporall, or eternall election and reprobation.*

14. qu. *How this saying of the Prophet,* Esau haue I hated, *agreeth with that, Wis.* 11. 25. thou hatest nothing which thou hast made.

15. qu. *Of the meaning of these words,* I will haue mercie, on whom I wil haue mercie.

16. qu. *How it is said*, It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17. qu. *How the Lord is said to haue raised or stirred vp Pharaoh*, v. 17.

18. qu. *How the Lord is said to harden whõ he will*, v. 18.

19. qu. *Of the obiection propounded, v.* 19. thou wilt say why doth he yet complaine?

20. qu. *Of the Apostles answer to the former obiection*, Who art thou O man that pleadest? v. 20.

21. qu. *How the similitude which the Apostle bringeth in of the potter is to be vnderstood.*

22. qu. *What the Apostle meaneth by the* same lumpe or masse, v. 21.

23. qu. *Of the* 22. v. what & if God would.

24. qu. *In what sense the vessels of wrath are said to be prepared to destruction*, v. 21.

25. qu. *Of the testimonie cited, v.* 21. *out of the Prophet Hosea.*

26. qu. *What is meant by the short summe or account which God shall make in the earth.*

27. qu. *Why God is called the Lord of Hosts.*

28. qu. *What is vnderstood by seede.*

29. qu. *How the Gentiles obtained righteousnes, that sought it not, and the Iewes missed of it, that sought it.*

30. qu. *How Christ is said to be a stumbling stone, and rocke of offence*, v. 33.

31. qu. *Of the mening of these words*, he that beleeueth in him shall not be ashamed.

32. qu. *Whether it be the propertie of faith, to make one not to be ashamed, which is ascribed vnto hope*, c. 5. 5.

Questions vpon the 10. Chapter.

1. qu. *Of the generall scope and intendment of the Apostle in this Chapter.*

2. qu. *How S. Paul prayeth for their saluation, whom in the former Chapter he sheweth to be reiected of God.*

3. qu. *Why the Apostle doth thus insinuate himselfe, by professing his loue to the Iewes.*

4. qu. *How the Iewes are said to haue zeale, but not according to knowledge.*

5. qu. *Why the Iewes ar said to stablish their owne righteousnes*, v. 3.

6. qu. *How Christ is said to be the end of the lawe.*

7. qu. *How Christ is said to be the end of the lawe, seeing the Law requireth nothing, but the iustice of workes.*

8. qu. *That Christ is not the end of the law,*

that we by grace in him ſhould be iuſtified in keeping of the law.

9.qu. *What life temporall, or ſpirituall, is promiſed to the keepers of the law,* v.5.

10. qu. *Whether Paul did of purpoſe alledge that place of Moſes,* Deut.30.12. *or allude onely vnto it.*

11.qu. *Whether Moſes in that place directly ſpeaketh of the righteouſnes of faith.*

12.qu. *By what occaſion Moſes maketh mention in that place of the Goſpel, and of the meaning of the words.*

13.qu. *Of theſe words,* the word is neere thee, &c.

14.qu. *How Moſes that preached the law, is alleadged for iuſtification by faith.*

15.qu. *How Chriſt is to be confeſſed.*

16.qu. *How Chriſt is ſaide to be raiſed by God.*

17.qu. *Whether to beleeue in the heart, be not ſufficient vnto ſaluation, without confeſſion of the mouth.*

18.qu. *Of theſe words,* Whoſoeuer calleth vpon the name of the Lord, ſhall be ſaued, v.13.

19.qu. *Of the gradation vſed here by the Apoſtle,* v.14. *and the occaſion thereof.*

20.qu. *Of theſe words,* v.15. how beautifull are the feete, &c. *whether it be rightly cited out of the Prophet.*

21.qu. *Of theſe words,* v.16. but they haue not all beleeued our report, &c.

22.qu. *Of the ſaying of the Prophet Iſai,* Lord, who hath beleeued, &c. 53.1. *cited by the Apoſtle,* v.16.

23.qu. *Whether all faith come by hearing.*

24.qu. *Whether the Apoſtle meane the Iewes or Gentiles,* Haue they not heard, v.18.

25.qu. *Whether that place of the* 19. Pſal. their ſound went through all the earth, *be rightly cited by the Apoſtle.*

26.qu. *Whether the Goſpel were preached to all the world in the Apoſtles time.*

28.qu. *How God prouoked the Iewes to enuie by the Gentiles,* v.19.

29.qu. *Of theſe words,* Iſaias is bold, &c. v.20

30.qu. *Of theſe words,* All the day long haue I ſtretched forth my hands, &c. v.21.

Queſtions vpon the 11. Chapter.

1.qu. *Of the ſcope and intent of the Apoſtle in this chapter.*

2.qu. *Why the Apoſtle maketh mention of the tribe of Beniamin, whereof he was.*

3.qu. *How God is ſaide not to caſt off that people whome he knew before,* v.2.

4.qu. *Of Elias complaint vnto God, concerning Iſrael.*

5.qu. *Of Gods anſwer vnto Elias.*

6.qu. *Of the Apoſtles collection inferred out of this anſwer made by Elias.*

7.qu. *Of theſe words,* If of grace, it is no more of works, &c.

8.qu. *How it is ſaid,* Iſrael obtained not that he ſought, v.7.

9.qu. *Of theſe words,* v.8. As it is written, God hath giuen them the ſpirit of ſlumber; *whence it is taken.*

10.qu. *How God is ſaid to ſend the ſpirit of ſlumber, to giue eares not to heare, &c.*

11.qu. *Of the meaning of theſe words,* Let their table be made a ſnare, &c. v.9.

12.qu. *Whether it be lawfull to vſe any imprecation, as Dauid doth here.*

13.qu. *Of the ende of the ſtumbling of the Iewes,* v.11.

14.qu. *How the ſtumbling and falling of the Iewes brought ſaluation to the Gentiles.*

15.qu. *How the Iewes were prouoked to follow the Gentiles.*

16.qu. *What is meant by the diminiſhing of the Iewes, and their abundance,* v.12.

17.qu. *How it ſtandeth with Gods iuſtice to caſt off the Iewes, that the Gentiles might enter in.*

18.qu. *Why the Apoſtle maketh mention of his Apoſtleſhip, and how he is ſaid to magnifie his office,* v.13.

19.qu. *What the Apoſtle meaneth by theſe words,* v.15. What ſhall the receiuing be but life from the dead?

20.qu. *What the Apoſtle meaneth by the firſt fruits, and the whole lumpe, the roote, and the branches.*

21.qu. *How the roote can make the branches holy, ſeeing many branches did degenerate, and by nature all are vnholy branches.*

22.qu. *How Abraham is ſaid to be the roote to be grafted into, whereas we are ſaid to be grafted into Chriſt,* c.6.5.

23.qu. *What S. Paul meaneth by the wilde olive, and the grafting of it in,* v.17.

24.qu. *Of the meaning of theſe words,* Thou beareſt not the roote, but the roote thee.

25.qu. *Of theſe words,* v. 22. If thou continue in his bountifulnes.

26.qu. *Of the meaning of theſe words,* v.24. was grafted contrarie to nature.

27.qu. *What myſterie the Apoſtle here meaneth,* I would not haue you ignorant of this myſterie, v.25.

28.qu. *Whether toward the end of the world the whole nation of the Iewes ſhall be conuerted.*

verted.
29.qu. *Of the testimonies here cited by the Apostle, how they are alleadged, & whence.*
30.qu. *Of these words*, v. 28. As touching the Gospel, they are enemies for your sakes, &c.
31.qu. *Of the meaning of these words*, The gifts and calling of God, are without repentance, v. 24.
32.qu. *Of the meaning of these words*, v. 31. So now haue they not beleeued by your mercie.
33.qu. *How God hath concluded, and shut vp all in vnbeleefe*, v. 32.
34.qu. *Of the Apostles exclamation*, v. 33. The deepenes of the riches, &c.
35.qu. *How these words must be vnderstood*, Of him, through him, and for him, are all things, &c.

Questions vpon the 12. Chapter.

1.qu. *Why the Apostle vseth entreatie, saying, I beseech you brethren, by the mercies, &c.* v. 1.
2.qu. *Why the Apostle addeth*, By the mercies.
3.qu. *Of sacrifices in generall*, v. 1. *vpon these words*, A liuing sacrifice, &c.
4.qu. *The generall obseruations of the sacrifice, which the Apostle here requireth.*
5.qu. *Of the conditions of this spirituall sacrifice in generall.*
6.qu. *How we must not fashion our selues to this world*, v. 2
7.qu. *Of our transforming by the newnes of minde.*
8.qu. *Of these words*, That ye may prooue, what the good will of God is, acceptable and perfect, &c. v. 2.
9.qu. *What the Apostle vnderstandeth by grace*, I say by grace, &c.
10.qu. *What it is to vnderstand aboue that which is meete to vnderstand*, v. 3.
11.qu. *What is vnderstood by the measure of faith.*
12.qu. *Of the similitude, which the Apostle taketh from the members of the bodie.*
13.qu. *Of the best reading of the 6. v.* seeing then we haue gifts, which are diuers, &c.
14.qu. *Of the distinction of the offices, here named by the Apostle in generall.*
15.qu. *What is to be vnderstood by the proportion or analogie of faith*, v. 6.
16.qu. *Of these seuerall offices here rehearsed by the Apostle in particular.*
17.qu. *Of the Christian affection of loue, and the properties thereof.*
18.qu. *Of certaine externall offices of loue, as in giuing honour one to an other.*
19.qu. *The duties and properties of our loue toward God.*
20.qu. *Of the remedies against the calamities of this life, namely, hope, patience, praier.*
21.qu *Of the communicating to the necessitie of the Saints, and of hospitalitie.*
22.qu. *How our enemies are to be blessed*, blesse them which persecute you.
23.qu. *Of the reasons, which should mooue vs to loue our enemies.*
24.qu. *Whether it be not lawefull vpon any occasion to pray against our enemies.*
25.qu. *Whether S. Paul in calling Ananias the high Priest*, painted wall, *Act.* 23. *obserueth his owne precept here.*
26.qu. *How we should reioyce with thē that reioyce, and weepe with them that weepe*, v. 15.
27.qu. *What it is to be like affectioned one toward an other.*
28.qu. *What it is to be* high minded, and to be wise in our selues.
29.qu. *How euill is not to be recompenced for euill*, v. 17.
30.qu. *How honest things are to be procured before all men.*
31.qu. *How we should haue peace with all men.*
32.qu. *How we should not auenge our selues but leaue it vnto God.*
33.qu. *Of doing good vnto our enemies.*
34.qu. *What it is to heape coales of fire vpon the head of the enamie.*
35.qu. *Of these words*, v. 21. Be not ouercome of euill, but ouercome euill with goodnes.

Questions out of the 13. Chapter.

1.qu. *Of the occasion, which mooued the Apostle in this Chapter, to entreat of the dutie of the subiects to the Magistrate.*
2.qu. *How vnto what sorte subiects should be subiect to the higher powers.*
3.qu. *How the powers that be, are said to be of God.*
4.qu. *Whether euery superiour power be of God.*
5.qu. *How farre euill gouernours haue their power from God, whether by his permission and sufferance onely.*
6.qu. *Why the Apostle saith againe*, the powers that be, are ordained of God.
7.qu. *Of not resisting the power.*

8. qu. *What kind of iudgement they procure to themselues, which resist the Magistrate.*
9. qu. *How the Prince is not to be feared for good works, but for euill.*
10. qu. *What it is to haue praise of the power, v. 3.*
11. qu. *How the Magistrate is said to be Gods minister, for our wealth or good.*
12. qu. *How the Magistrate is said, not to beare the sword for nought, v. 4.*
13. qu. *Of the right vse of the sword, both in time of peace, and warre.*
14. qu. *How it is said,* It is necessarie to be subiect, for conscience sake.
15. qu. *Why tribute is to be paid, v. 6.*
16. qu. *Of the diuerse kinds of tribute, and to whom they are due.*
17. qu. *The seuerall duties summed together which are due to the Magistrate.*
18. qu. *How farre the Magistrate is to be obeyed, and wherein not to be obeyed.*
How farre the Ciuill state may proceede in resisting a Tyrant.
How farre priuate men may be warranted, in denying obedience vnto Tyrants.
19. qu. *How we should not owe any thing to any man, but loue one another.*
20. qu. *How he that loueth his brother fulfilleth the law.*
21. qu. *How a man is to loue his neighbour as himselfe.*
22. qu. *Who is vnderstood by our neighbour.*
23. qu. *How saluation is said to be neerer then when we beleeued.*
24. qu. *How the night is said to be past, the day at hand: of the literall sense.*
25. qu. *What time is vnderstood by the day, and night.*
26. qu. *How we should walke honestly.*
27. qu. *How we must put on Christ.*
28. qu. *How the flesh is to be cared for.*

Questions out of the 14. Chapter.

1. qu. *Who are the weake in faith, and how they are to be receiued.*
2. qu. *What is meant by controuersies of disputations.*
3. qu. *Why he is called weake, that eateth herbes.*
4. qu. *Whether any things be indifferent in their nature, as beeing neither good, nor euill of themselues.*
5. qu. *How the Apostle maketh the eating, or not eating of flesh, and the obseruing of dayes indifferent, which elsewhere he condemneth.*
6. qu. *Whom the Apostle speaketh of, the Iewe or Gentile, saying,* God hath receiued him, &c.
7. qu. *Whether it be not lawfull at all for one to iudge an other.*
8. qu. *What it is to stand or fall to his owne Master.*
9. qu. *Of the meaning of these words,* God is able to make him stand, v. 4.
10. qu. *What it is to esteeme one day aboue an other, v. 5.*
11. qu. *Of the meaning of these words,* Let euery one be fully perswaded in his mind, v. 5.
12. qu. *What it is to obserue or take care of the day vnto the Lord.*
13. qu. *Of the sense and meaning of the former words,* He that obserueth, &c. obserueth it to the Lord.
14. qu. *How he that eateth not, is said to giue thanks.*
15. qu. *Whether S. Pauls defense, that he which doth, or omitteth any thing in matters of religion, doth, or not doth it vnto God, be perpetuall.*
16. qu. *Of the coherence of these words,* None of vs liueth to himselfe, v. 17. &c.
17. qu. *How we are said to liue vnto the Lord.*
18. qu. *How Christ by his dying, and rising againe, is said to be Lord both of the dead, and quicke.*
19. qu. *Of the tribunall seat of Christ, what it is, and of other circumstances of the day of iudgement.*
20. qu. *Whether the saying of the Prophet alleadged, v. 11. be rightly cited by the Apostle.*
21. qu. *When this prophesie shall be fulfilled, that euery tongue shall confesse vnto God.*
22. qu. *Whether euery one shall yeine an account for himselfe, & appeare before Christs iudgement seat, v. 12.*
23. qu. *Of scandals and offences, the occasion, and diuerse kinds thereof, v. 13.*
24. qu. *Of the occasion of these words, v. 14.* I knowe and am perswaded, &c. *and of the meaning thereof.*
25. qu. *How nothing is said to be vncleane of it selfe, v. 14.*
26. qu. *Of the legall difference of meates, why it was commanded.*
27. qu. *Of the manner how meates are sanctified and made cleane.*
28. qu. *Why ones opinion and iudgment maketh that vncleane which is not, and whether an erroneous conscience bindeth.*
29. qu. *How our brother is said to be grieued,*

ned, and to be lost and destroyed, v. 15.

30. qu. *Whether any indeede can perish, for whom Christ died.*

31. qu. *What is meant by the good, or commoditie, which they must not cause to be blasphemed,* v. 16.

32. qu. *How the kingdome of God is not said to be meate, and drinke,* v. 17.

33. qu. *Of righteousnesse, peace, and ioy in the holy Ghost.*

34. qu. *Of these words,* he which in these things serueth Christ is acceptable to God, &c. v. 18.

35. qu. *How we ought to followe peace, and those things which concerne edifying,* v. 19.

36. qu. *What the Apostle meaneth by the worke of God,* v. 21.

37. qu. *In what sense the Apostle saith,* It is good, neither to eate flesh, nor drinke wine, &c. v. 21.

38. qu. *Whether it be sufficiēt for one to haue his faith before God,* v. 22.

39. qu. *How many things are to be avoided in the vse, and eating of meates.*

40. qu. *What it is for one not to condemne himselfe in that which he alloweth.*

41. qu. *Why he that doubteth is condemned.*

42. qu. *Of the right meaning of these words,* Whatsoeuer is not of faith, is sinne.

Questions out of the 15. Chapter.

1. qu. *Of the argument and scope of this Chapter in generall.*

2. qu. *Whom, and wherein the strong should support the weake.*

3. qu. *Of the reasons why the weak should be supported.*

4. qu. *How the Apostle here counteth himselfe among the strong, elsewhere maintaining himselfe among the weake.*

5. qu. *What it is not to please our selues, but our neighbour,* v. 1. 2.

6. qu. *How far, and wherein we must please our neighbours.*

7. qu. *How Christ is said not to haue pleased himselfe.*

8. qu. *To what purpose the Apostle alleadgeth this saying out of the Psalme,* the rebukes of them, that rebuke thee, &c.

9. qu. *Why the Apostle saith,* whatsoeuer is written, is written for our learning.

10. qu. *How whatsoeuer is written, is written for our learning.*

11. qu. *Of the Apostles prayer* v. 5. the God of patience, and consolation.

12. qu. *Of the ende of concord, which is to glorifie God the father of our Lord Iesus Christ.*

13. qu. *Of the meaning of the* 7. v. receiue ye one another, as Christ receiued vs, &c.

14. qu. *How Christ is said to haue beene the Minister of circumcision,* v. 8.

15. qu. *Of the vocation and calling of the Gentiles, why it is said to be of mercie, and of the Iewes in truth.*

16. qu. *Of the places of Scripture produced by the Apostle to proue the calling of the Gentiles,* v. 9, 10, 11, 12.

17. qu. *Of the Apostles prayer,* v. 13. The God of hope, fill you with all ioy and peace, &c.

18. qu. *Why the Apostle doth thus insinuate himselfe, that he was perswaded of the Romanes, that they had such excellent gifts.*

19. qu. *Whether S. Paul doe truely giue this commendation vnto the Romanes.*

20. qu. *Why the Apostle saith,* I haue written boldly after a sort.

21. qu. *Of S. Pauls description of the ministrie of the Gospel.*

22. qu. *Of the Apostles boasting and reioycing, and the manner thereof.*

23. qu. *Of the meaning of these words,* I dare not speake of any thing, &c. v. 18.

24. qu. *Of the things which Christ wrought by S. Paul, as signes, wonders, how they differ,* v. 19.

25. qu. *Of S. Pauls labours in preaching the Gospel, from Ierusalem vnto Illyricum.*

26. qu. *Why the Apostle would not build vpon an others foundation,* v. 20. *that is, preach, where Christ had beene preached alreadie.*

27. qu. *Whether this place of the Prophet be fitly alleadged by the Apostle.*

28. qu. *How S. Paul is not contrarie to Christ, which saith of his Apostles, that they entred into others labours, Ioh.* 4. 38.

29. qu. *Of the Apostles let, and of his purpose to visit the Romanes.*

30. qu. *Whether S. Paul in person preached in Spaine, as here he intendeth,* v. 24.

31. qu. *Of the meaning of the* 24. ver.

32. qu. *Of Pauls iourney to Ierusalem, why he taketh it in hand,* v. 25.

33. qu. *Of the collection gathered among the Gentiles for the Iewes, & the reasons thereof.*

34. qu. *How the Gentiles are said to be debters to the Iewes.*

35. qu. *In what manner almes ought to be giuen.*

36. qu. *What the Apostle meaneth, by sealing of the fruit,* v. 28.

37. qu.

37. qu. *What the Apoſtle meaneth by the aboundance of the bleſſing of the Goſpel of Chriſt.*
38. qu. *Of the Apoſtles requeſt, that they would ioyne in prayer with him.*
39. qu. *Of the things which S. Paul would haue them pray for.*
40. qu. *Of the fruits of the prayer of the Romanes for S. Paul.*
41. qu. *Of the Apoſtles ſalutation:* The God of peace, &c.

Queſtions vpon the 16. and laſt Chapter.

1. qu. *Of the diuerſe ſalutations ſent by the Apoſtle in generall.*
2. qu. *Of Phebe commended here by S. Paul, what place ſhe had in the Church, and wherefore commended.*
3. qu. *Of Pauls requeſt in the behalf of Phebe.*
4. qu. *Of Priſcilla and Aquila, whom the Apoſtle ſaluteth in the ſecond place.*
5. qu. *How S. Paul could ſalute Aquila & Priſcilla, as beeing at Rome, ſeeing they were at Corinth with him, Act. 18. whence he wrote this epiſtle.*
6. qu. *Why Epenetus is called the firſt fruites.*
7. qu. *Of the ſalutation and commendation of Marie.*
8. qu. *Of the commendation of Andronicus and Iunia.*
9. qu. *Of Pauls ſalutation, of certaine of his familiar acquaintance, v. 8. 9.*
10. qu. *Of S. Pauls ſaluting of ſome, commended for their faith, though not of ſuch ſpeciall acquaintance, v. 10. 11.*
11. qu. *Of other ſalutations of the Apoſtle of ſome of ſpeciall note, v. 12. 13.*
12. qu. *Of S. Pauls generall ſalutations, without any ſpeciall note of commendation, v. 14. 15.*
13. qu. *Of the cuſtome then vſed to kiſſe one an other.*
14. qu. *How the Apoſtle ſaith*, the Churches ſalute you, &c. v. 16.
15. qu. *Generall obſervations concerning the greeting and ſalutation ſent here by the Apoſtle.*
16. qu. *Of the ſhunning of the Authors of diſſention.*
17. qu. *How theſe falſe teachers and ſeducers are ſaid to be diſcerned.*
18. qu. *Why the Apoſtle maketh here mention of the obedience of the Romanes, v. 19.*
19. qu. *What it is to be wiſe concerning that which is good, and ſimple in euill.*
20. qu. *How the God of peace ſhould treade downe Sathan.*
21. qu. *What S. Paul meaneth by the grace of our Lord Ieſus, which he wiſheth vnto them, v. 20.*
22. qu. *Of the ſalutations of others which S. Paul ſendeth to the Romanes, v. 21. 23.*
23. qu. *Of the doxologie, that is, of aſcribing glorie vnto God, where the Apoſtle concludeth his epiſtle in generall.*
24. qu. *A deſcription of the Goſpel preached by the Apoſtle, inſerted here in the concluſion of his epiſtle, v. 25. 26.*
25. qu. *Of the doxologie it ſelfe,* to God onely wiſe, &c.
26. qu. *Of the vſe of the word, Amen.*
27. qu. *Of the preſcript or date of this Epiſtle, whether it were written from Corinth, and ſend by Phebe.*

The ſumme of the queſtions diſcuſſed in this Commentarie amounteth to 660.

The table of the Controverſies.

Generall controverſies concerning the new Teſtament.

1. Con. *Againſt thoſe which thinke it is againſt the nature of the newe Teſtament, to be committed to writing.*
2. con. *Againſt the Romaniſts, that hold, that the writing of the Goſpel, and other Scriptures, is not ſimply neceſſarie to ſalvation.*

More ſpeciall controverſies out of the whole Epiſtle.

1. con. *That it is knowne, that this Epiſtle was written by Paul, and is of diuine antheritie, by the epiſtle it ſelfe.*
2. contr. *That S. Pauls epiſtles are not ſo obſcure, that any ſhould be terrified from the reading thereof.*
3. contr. *Againſt the Ebionites, which retained the rites and ceremonies of Moſes.*
4. contr. *Againſt the Marcionites, that reiected the lawe of Moſes.*
5. contr. *Againſt the Romaniſts, which depraue the doctrine taught by S. Paul in his Epiſtle.*
6. contr. *Againſt* Socinus, *that blaſphemouſly ſubverteth the doctrine of our redemption by Chriſt, and iuſtification by faith.*

7. contr.

7. contr. *Whether Paul may be thought to haue beene married.*

Controuersies vpon the 1. Chapter.

1. contr. *Against the Manithees, which refuse Moses and the Prophets.*
2. contr. *Against Election by the foresight of workes.*
3. contr. *Against the Nestorians, and Vbiquitaries.*
4. contr. *Against the heresie of one Georgius Eniedinus, a Samosatenian heretike in Transilvania.*
5. cont. *Against the Marcionites, that Christ had a true bodie.*
6. contr. *Against the Apollinarists, that Christ had no humane soule.*
7. contr. *That the Romane faith is not the same now, which was commended by the Apostle.*
8. contr. *That the Pope is not vniuersall Bishop.*
9. contr. *Against the Popish distinction betweene* λατρευω, *to worship, and* δουλευω, *to serue, v.9.* whom I serue in my spirit.
10. contr. *That God onely spiritually is to be serued, and worshipped.*
11. contr. *Of the vaine vse of Popish pilgrimages.*
12. contr. *None to be barred from the knowledge of Gods word.*
13. contr. *Against diuerse hereticall assertions of* Socinus, *touching the iustice of God.*
14. contr. *Against inherent iustice.*
15. contr. *That the Sacraments did not conferre grace.*
16. contr. *That faith onely iustifieth.*
17. contr. *How the Gospel is the power of God to saluation, to euerie one that beleeueth.*
18. contr. *Of the difference between the law and the Gospel.*
19. contr. *Whether by naturall meanes the Gentiles might haue attained to the knowledge of the onely true God, without the speciall assistance of Gods grace.*
20. contr. *Against some Philosophers, that the world is not eternall.*
21. contr. *Against the adoration and setting vp of images, in Churches and places of prayer,* v.23. they turned the glorie of the incorruptible God, to the similitude of an image.
22. contr. *Of the corrupt reading of the vulgar Latine translation,* v.32.
23. contr. *Against the Popish distinction of veniall and mortall sinnes.*

Controuersies out of the 2. Chapter.

1. contr. *Against the power of freewill in good things.*
2. contr. *Of iustification by the imputative iustice of faith.*
3. contr. *Against the merit of workes.*
4. contr. *Which are to be counted good works.*
5. con. *Whether any good works of the faithfull be perfect.*
6. contr. *Whether men ought to doe well for hope of recompence or reward.*
7. contr. *Against iustification by workes, vpon these words, v.13.* Not the hearers of the lawe, but the doers shall be iustified.
8. contr. *That it is not possible in this life to keepe the lawe.*
9. contr. *Whether by the light of nature onely a man may doe any thing morally good.*
10. contr. *Of the imperfection of the vulgar Latine translation.*
11. contr. *That the Sacraments do not conferre grace.*
12. contr. *That the Sacraments depend not vpon the worthines of the Minister or receiuer.*
13. contr. *Against the Marcionites, and other, which condemned the old Testament, and the ceremonies thereof.*
14. contr. *Against the Anabaptists, which reiect the Sacraments of the newe Testament.*
15. contr. *That the want of Baptisme condemneth not.*
16. contr. *That the wicked and vnbeleeuers eate not the bodie of Christ in the Sacrament.*

Controuersies vpon the 3. Chapter.

1. contr. *That the Sacraments of the old Testament did not iustifie* ex opere operato, *by the work wrought, and so consequenly neither the newe.*
2. contr. *Of the Apochryphall Scriptures.*
3. contr. *That the wicked and vnbeleeuers doe not eate the bodie of Christ in the Eucharist.*
4. contr. *That the Romane Church hath not the promise of the perpetuall presence of Gods spirit.*
5. contr. *The Virgin Marie not exempted from sinne.*
6. contr. *The reading of the Scripture is not to be denied to any.*
7. contr. *Against the aduersaries of the law*

the Marcionites and other heretikes.
8. contr. *Against the counsels of perfection.*
9. contr. *Against the Pelagians, which established free-will.*
10. contr. *That the vertue of Christs death, is indifferently extended, both to sinnes before baptisme, and after.*
11. contr. *That the beleeuing fathers before Christ, were not kept in Limbo.*
12. contr. *Against the Marcionite heretikes.*
13. contr. *Against the Novatian heretikes.*
14. contr. *Against inherent iustice.*
15. contr. *Against the Popish distinction of the first and second iustification.*
16. contr. *Against the works of preparation, going before iustification.*
17. contr. *What iustifying faith is.*
18. contr. *What manner of faith it is that iustifieth.*
19. contr. *Of the manner how faith iustifieth.*
20. contr. *Whether faith alone iustifieth.*
21. contr. *How S. Paul and S. Iames are reconciled together.*
22. contr. *Against* Socinus, *that Christ properly redeemed vs by paying the ransome for vs, and not metaphorically.*
23. contr. *That Christ truely reconciled vs by his blood, against an other blasphemous assertion of Socinus.*

Controversies out of the 4. Chapter.

1. contr. *That the Apostle excludeth all kind of workes from iustification.*
2. contr. *Whether blessednes consist onely in the conversion of sinners, v. 7.*
3. contr. *Whether sinne is wholly purged and taken away in the iustification of the faithfull.*
4. contr. *Against workes of satisfaction.*
5. contr. *Of imputatiue iustice against inherent righteousnes.*
6. contr. *That the Sacraments doe not conferre grace by the externall participation onely.*
7. contr. *That there is the same substance, and efficacie of the Sacraments of the old and newe Testament.*
8. contr. *That circumcision was not onely a signe, signifying or distinguishing, but a seale confirming the promise of God.*
9. contr. *Whether circumcision were available for the remission of sinne.*
10. contr. *Of the presumptuous titles of the Pope, calling himselfe the father and head of the faithfull.*
11. contr. *Against the* Chiliasts *or* Millenaries, *that hold that Christ should raigne a* 1000. *yeares in the earth.*
12. contr. *Of the certaintie of faith,* v. 16. that the promise might be sure.
13. contr. *Whether faith be an act of the vnderstanding onely.*
14. contr. *That iustifying faith is not a generall apprehension, or beleeuing of the articles of the faith, but an assurance of the remission and forgiuenesse of sinnes in Christ.*
15. contr. *That faith doth not iustfie by the merit or act thereof, but onely instrumentally, as it applyeth and apprehendeth the righteousnesse of Christ.*
16. contr. *The people are no to be denied the reading of the Scriptures.*
17. contr. *Against the heretikes which condemned the old Testament, and the author thereof.*
18. contr. *Whether iustification consist onely in the remission of sinnes.*
19. contr. *Against* Socinus *corrupt interpretation of these words,* v. 25. was deliuered vp for our sinnes.
20. contr. Piscators *opinion examined, that our sinnes are remitted onely by Christs death, not for the the obedience, and merit of his life.*

Controversies vpon the 5. Chapter.

1. contr. *Whether a good conscience and integritie of life, be the cause of peace with God.*
2. contr. *Against invocation of Saints.*
3. contr. *Of the certaintie of salvation and of perseverance.*
4. contr. *That the tribulation of the Saints, is not meritorius, though it be said to worke patience.*
5. contr. *That we are not iustified by the inherent habite of charitie.*
6. contr. *Against the heresie of impious Socinus, who denieth that Christ died for our sinnes, and payed the ransome for them.*
7. contr. *Against other obiections of Socinus and other impugning the fruit and efficacie of Christs death, in reconciling vs to God his Father.*
8. con. *That Christs death was a full satisfaction for our sins, against Socinus his cauils.*
9. contr. *That Christs death was not onely satisfactorie, but meritorious, against Socinus.*

Certaine controversies touching Originall sinne.

10. cont. *That there is originall sinne in men*

by

by the corruption of nature, against the opinion of the Hebrewes.

11. contr. *That Adams sinne is entred into his posteritie, by propagation, not imitation onely, against the Pelagians.*

12. contr. *Of the manner how originall sinne is propagated, against the Pelagians, where it is disputed, whether the soule be derived from the Parents.*

13. contr. *Against the Pelagians and Papists, that originall sinne is not quite taken away in Baptisme.*

14. contr. *What originall sinne is, against the Romanists, and some some others, and specially against them which hold it to be Adams sinne imputed onely to his posteritie.*

15. contr. *That originall sinne is not onely the privation of originall iustice.*

16. contr. *Of the wicked heresie of* Marcion and Valentinus, *with the blasphemous Manichees.*

17. cont. *That all sinnes are mortall, and worthie of death by nature.*

18. contr. *That Henoch and Elias are not yet alive in the bodie.*

19. contr. *The Virgin Marie conceived in originall sinne.*

20. contr. *Againe merits.*

21. contr. *That the punishment of originall sinne is everlasting death.*

22. contr. *That Christs essentiall iustice is not infused into vs.*

23. contr. *Against the Patrons of vniuersall grace.*

24. contr. *Against the Popish inherent iustice.*

25. contr. *That we are iustified both by the actiue and passiue obedience of Christ.*

26. contr. *Against the Philosophers, who placed righteousnes in their owne workes.*

27. contr. *Against the Manichees and Pelagians, the one giuing too much, the other too little to the lawe.*

28. contr. *Of the assurance of salvation.*

29. contr. *Of the diuerse kinds of grace, against the Romanists.*

Controversies out of the 6. Chapter.

1. contr. *Against the administring of the Sacraments in an vnknowne tongue.*

2. contr. *Concerning inherent iustice.*

3. contr. *That the Sacrament of Baptisme doth not conferre grace by the outward worke.*

4. contr. *That Baptisme serueth as well for the remission of sinnes to come, as of sinnes past.*

5. contr. *Whether in Baptisme our sinnes be cleane taken away.*

6. contr. *Of the baptisme of infants.*

7. contr. *Of the assurance of salvation.*

8. contr. *That Christ shall not die in the next world againe for those which were not healed here.*

9. contr. *Against the Sacrifice of the Masse.*

10. contr. *Concerning freewill.*

11. contr. *That concupiscence remaining in the regenerate is properly sinne.*

12. contr. *Whether a righteous man may fal into any mortall, or deadly sinne.*

13. contr. *Against the Manichees.*

14. contr. *Concerning inherent iustice.*

15. contr. *Against the power of freewill in the fruits of righteousnesse.*

16. contr. *Whether all death is the wages of sinne.*

17. contr. *Against the distinction of veniall and mortall sinnes.*

18. contr. *That everlasting life cannot be merited by good workes.*

Controversies vpon the 7. Chapter.

1. contr. *Against Purgatorie.*

2. contr. *Of the lawfulnes of second marriage.*

3. contr. *Whether the marriage bond be indissolnable before the one partie be dead.*

4. contr. *That the disparitie of profession is no cause of the dissolution of marriage.*

5. contr. *Whether the bill of diuorce permitted to the Iewes, did lawfully dissolue matrimonie vnder the Law.*

6. contr. *Against the workes of propitiation.*

7. contr. *Against the Heretikes which condemned the Lawe.*

8. contr. *That we are freed by grace from the strict and rigorous obseruation of the lawe.*

9. contr. *That concupiscence though it haue no deliberate consent of the will, is sinne, & forbidden by the commandement.*

10. contr. *That the commandement,* thou shalt not lust, *is but one.*

11. contr. *Against freewill.*

Controuerties out of the 8. Chapter.

1. contr. *That concupiscence remaining euen in the regenerate is sinne, and in it selfe worthie of condemnation.*

2. controuer. *That none are perfect in this life.*

3. controuer. *That regeneration is not the cause that there is no condemnation to the faithfull.*

4. contr. *Against the Arrians and Eunomi-*

ans, concerning the diette of the holy Ghost.
5. contr. *Against the Pelagians, that a man by nature cannot keepe and fulfill the lawe.*
6. contr. *The fulfilling of the lawe is not possible in this life, no not to them, which are in the state of grace.*
7. con. *That not the carnall eating of Christs flesh is the cause of the resurrection, but the spirituall,* v. 11.
8. contr. *Against merits.*
9. contr. *Whether in this life one by faith may be sure of salvation.*
10. contr. *Against the invocation of Saints.*
11. contr. *That a strange tongue is not to be vsed in the seruice of God.*
12. contr. *That euerlasting glorie cannot be merited.*
13. contr. *That hope iustifieth not.*
14. contr. *Whether hope relie vpon the merit of our workes.*
15. contr. *Against the naturall power and integritie of mans will.*
16. contr. *That predestination dependeth not vpon the foresight of faith or good workes.*
17. contr. *Against the opinion of* Ambrosius Catharinus *concerning predestination.*
18. contr. *That election is certaine and infallible, of grace without merit, and of some selected, not generally of all.*
19. contr. *That the elect cannot fall away from the grace and fauour of God, and be wholly giuen ouer vnto sinne.*
20. contr. *Whether a reprobate may haue the grace of God, and true iustice.*
21. contr. *That the elect by faith may be assured of euerlasting salvation.*

Controversies out of the 9. Chapter.

1. contr. *That succession of Bishops is no sure note of the Church of Christ.*
2. contr. *Against the old heretikes the Manichees, Arrians, Nestorians, confuted out of the* 5. ver.
3. contr. *Against the prophane and impious collections of* Eniedinus *and* Socinus *late heretikes.*
4. contr. *That the water in baptisme doth not sanctifie or giue grace.*
5. contr. *Against the vaine obseruation of Astrologers in casting of nativities.*
6. contr. *That the soules had no being in a former life, before they came into the body.*
7. contr. *Whether the foresight of faith or workes be the cause of election.*
8. contr. *That not onely election vnto grace, but vnto glorie also, is onely of the good will of God.*
9. contr. *That the Apostle treateth as well of reprobation in this place, as of Election.*
10. contr. *Whether as well the decree of reprobation as of election, be without the foresight of workes.*
11. contr. *Of the difference betweene the decree of election and reprobation, and of the agreement betweene them.*
12. contr. *Whether mercie be a naturall propertie in God, or an effect onely of his will, against Socinus.*
13. contr. *Whether the mercie of God in the forgiuenesse of sinne, be an effect of Gods free and absolute will onely, and be not grounded vpon Christ, against the heresie of Socinus and Osiorodius.*
15. contr. *Of the sufficiencie of Scripture.*
16. contr. *Of the certaintie of salvation.*
17. contr. *Against the works of preparation.*

Controversies vpon the 10. Chapter.

1. contr. *Against inherent iustice.*
2. contr. *Against the workes of preparation, which are done without faith.*
3. contr. *That it is impossible for any in this life to keepe the lawe.*
4. contr. *Against the doubting of salvation.*
5. contr. *Against vnwritten traditions.*
6. contr. *Against freewill.*
7. contr. *Against* Limbus Patrum, *that Christ went not downe thither to deliuer the Patriarkes.*
8. contr. *Whether the righteousnesse of faith and the righteousnes of the law, be one and the same, or contrarie the one to the other.*
9. contr. *Whether the righteousnesse of the lawe, and that which is by the law, doe differ.*
10. contr. *That Baptisme doth not giue, or conferre grace.*
11. contr. *Against the dissembling of our faith and profession.*
12. contr. *That faith is not onely in the vnderstanding.*
13. contr. *The Scriptures the onely sufficient rule of faith.*
14. contr. *How the Apostle saith, there is no difference betweene the Iew and the Grecian,* v. 12.
15. contr. *Against the maintainers of vniuersall grace.*
16. contr. *That faith iustifieth not by the act thereof, but onely as it apprehendeth Christ.*
17. contr. *That faith onely iustifieth, not inuocation.*
18. contr. *Against the invocation of Saints.*
19. contr.

19.contr. *That we must pray with confidence, and assurance.*
20.contr. *Against the vaine pompe of the Pope of Rome, in offering his feete to be kissed.*
21.contr. *Against humane traditions.*
22.contr. *That the Ministers and Preachers of the Gospel, haue a lawfull calling: against* Stapleton.
23.contr. *That the Hebrew text is more authenticall then the vulgar Latin translation.*
24.contr. *Against the works of preparation.*
25.contr. *Against the Iewes, that will not haue the Prophet to speake of them, in these words, I haue stretched out my hands, &c.*

Controversies out of the 11. Chapter.

1.contr. *That none which are elected can finally fall away.*
2.contr. *Whether the complaint of Elias of the paucitie of true worshippers, be well applied to the decay of religion vnder the Pope at the time of the first reformation.*
3.contr. *That works are excluded both from election, and iustification.*
4.contr. *Against free-will.*
5.contr. *That vniversalitie and multitude is not alwaies a note of the true Church.*
6.contr. *Of the sufficiencie of Scripture, and of the right way to interpret the same.*
7.contr. *Against the Iewes.*
8.contr. *Whether any of the true branches may be broken off.*
9.contr. *Against the heresie of Valentinus and Basilides, that held some things to be euill, some good by nature.*
10.contr. *That there was the same spirit of faith, and the same spirituall substance of the Sacraments, vnder the old Testament, and in the New.*
11.contr. *That the Scriptures are the iudge of euery one in particular.*
12.contr. *Against the Popish vncertentie and doubtfulnes of saluation.*
13.contr. *Against the Manichees, and Marcionites.*
14.contr. *Against the works of preparation.*
15.contr. *Against the erroneous opinion of Origen, concerning the purgatorie of hell.*

Controversies vpon the 12. Chapter.

1.contr. *Concerning the power of free-will.*
2.contr. *Whether the Masse be a sacrifice properly so called.*
3.contr. *Of the difference betweene* λατρεία, *and* δουλεία, *worship, and seruice, whether they signifie two kinds of religious worships, the one peculiar to God, the other to the creatures.*
4.contr. *Of the comparison betweene virginitie, and mariage.*
5.contr. *The minde it selfe, and not the sensuall part onely hath neede of renouation.*
6.contr. *Of the perfections of the Scriptures against traditions.*
7.contr. *Against free-will.*
8.contr. *Against the arrogantie of the Pope.*
9.contr. *Against the superstitious orders of the Popish Clergie.*
10.controv. *The Pope not the head of the Church.*
11.contr. *That to loue our enemie is a precept, and commanded, not counselled as indifferent.*

Controversies vpon the 13. Chapter.

1.contr. *Whether the Pope, and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*
2.contr. *Whether the Pope haue a spirituall power ouer Kings and Princes.*
3.contr. *That the tyrannie and idolatrie of the Pope, may be gainsaid, and resisted.*
4.contr. *Whether the Ciuill magistrate haue any power or authoritie, in matters of religion.*
5.contr. *Whether Ecclesiasticall persons, as Bishops, and others, may haue the temporall sword committed vnto them.*
6.contr. *Whether it be lawfull for a Christian to be a Magistrate, and to vse the sword in the time of peace and warre.*
7.contr. *Whether lawes Ciuill, and Ecclesiasticall, doe bind simply in conscience.*
8.contr. *Whether Ecclesiasticall persons are exempted from tribute.*
9.contr. *Whether the fulfilling of the law be possible in this life.*
10.contr. *Against the Marcionites, which denied the morall precepts, to be now in force, but to be ceased.*
11.contr. *Against iustification by the works of the law.*

Controversies vpon the 14. Chapter.

1.contr. *Whether to abstaine from certaine meates, be an act of religion, and a part of Gods worship, or a thing in it selfe indifferent.*
2.contr. *That faith is not onely an assenting of the wil, but an act also of the vnderstanding, and it is ioyned with knowledge.*
3.contr. *That it is necessarie, that festivall*

daies should be obserued among Christians.
4.contr. That festiuall daies ought not to be consecrated to the honour of Saints.
6.contr. Whether all the festivalls of Christians are alike arbitrarie to be altered, and chaunged, as shall seeme good to the Church.
7.contr. Against Purgatorie.
8.contr. Whether Christ by his obedience and suffering, merited for himselfe eternall glorie, and dominion.
9.contr. Of bowing the knee to the name of Iesus, whether it be necessarily inferred out of this place, v.11. and Phil.2.10.
10.contr. That Christ is prooued to be God, by this saying of the Prophet, cited v.11. as I liue, euery knee shall bow vnto me: against the blasphemie of Georg. Eniedinus.
11.contr. That morall works, which are done without faith are sin, howsoeuer outwardly they appeare good.

Controversies out of the 15. Chapter.

1.contr. Whether S. Peter were iustly reprehended of S. Paul for refusing to eate with the Gentiles.
2.contr. That Christ is not set forth onely as an example for vs to imitate, but as our Sauiour to redeeme vs.
3.contr. Against the enemies and aduersaries to the Scriptures, the Marcionites, Libertines, and others.
4.contr. Of the authoritie of the Scripture, that it dependeth not vpon the approbation or allowance of the Church.
5.contr. Against the invocation of Saints.
6.contr. Of the certentie of saluation, against the Popish diffidence and doubtfulnes.
7.contr. Against the power of freewill in spirituall things.
8.contr. Whether the Apostles excusing of himselfe, doe derogate from the authoritie of this epistle.
9.contr. That the Scriptures are perfect and absolute, containing whatsoeuer is necessarie to saluation, both touching doctrine and manners.
10.contr. Against the Popish sacrifice of the Masse, which the Papists make the peculiar act of their Priesthood.
11.contr. Against the superstitious order of Monks and Friers.
12.contr. That miracles are not necessarie in the Church.
13.contr. Against the vaine pompe of the Popish pontificall ornaments.
14.contr. Of the idle boastings, and vaineglorious excursions of the Iesuits.
15.contr. Against the pompous processions and Persian-like traine of the Popes Legats and Cardinals.
16.contr. Against the Anabaptisticall communitie.
17.contr. Against the invocation of Saints.
18.contr. Against the merit of praiers.

Controversies out of the 16. Chapter.

1.contr. Against cloistered Nunnes.
2.contr. The Church not alwaies visible and consisting of multitudes.
3.contr. All doctrine is to be examined by the Scriptures.
4.contr. That Papists not Protestants serue their owne bellie.
5.contr. That Protestants are no schismatikes.
6.contr. Why the Gospel was kept secret so many yeares vnder the kingdome of Antichrist, against the obiection of the Papists.
7.contr. Against the Popish doxologie ascribing glorie with Christ vnto the virgin Marie.
8.contr. Whether S. Peter were euer at Rome, and continued there Bishop 25. yeares.

The summe of the Controversies handled in this Commentarie, beside Doctrines and Morall observations, maketh in all about 290.

The Questions and Controversies summed together, make toward a thousand, beeing in all 950.

This COMMENTARIE by Gods gratious assistance, was finished April 10. *Ann. Dom.* 1611. *anno atatis Authoris currente* 48.

To God onely wise be praise through Iesus Christ for euer. Rom. 16. 27.

The Printer to the Reader.

Whereas the copie was in many places darke and obſcure, as beeing but once written, as it was firſt framed by the Author, neither could he be preſent himſelfe to ouerſee the worke, I pray thee, Courteous Reader, with patience to amend the faults, which fell out to be more, then either we had thought, or could by our diligence (which was not wanting) preuent.

The firſt figure ſheweth the page, the other the line: exp. *ſignifieth to put out:* r. *read:* f. *for.*

Pag.2.lin.30.for S.Matthew,read S.Marke.p.5.25.r.letter. 6 29.r. *præponit*,and f.propoundeth,preferreth. p. 12.3.r.which in,f.and in.13 29.f.Ianuarie,r.December.14.56.r.how often. 15.20.of the.16 f.officer,r.ofmen. 18.r *Hoſtienſis*. l.28.*exp*.and. p.20.r.*Phrygia pacatiana*.24.r.*ipſius Corinthi*.26 *parte*,f.*puto*. 28. γυνὴ. 29 καταγγέλλεται 30. καινοδοξία 32.r σάλος 34 3.r.of his. 37.r *opponit*.39.12.r. finite, f. infinite.41. r.*adverſ.Praxeam*.42.17 *ſignificatur* 43. 30 *collato*.44.6.r ἀγαπητοὶ 9. r. *illos*. 45.20.f.he ſaith,r.he ſaith not.46.25.r.*incontaminatam* 47.40.r *quidam*.52.56. r.it, that is the Goſpel.56.3 *beemunatho*. 601.7.r *immiſceat*, f *immiſerat*.62.54.r. ζῶον κάλλιον ἄφθαρτον,the beſt thing liuing,and eternall, and the heauens θεῦ ὀικητήριον.64.3. r.*conſecutive*. 67.21.it,*exp*.70.36.r.and is not.71.1 r.*de placit*.43.*Midata*.72.35.incorruptible. 36.r.*pro*,f.*pio* 75.14 r.*actiones*, f.*notiones*.50.and, f. end.76.57.r depriving.77.9.r.*ea parte*.21.r.as with.81.24.*pernao*,*exp*.37.*improbe*. 82.29 *impugnatio*. 83.33. *Venereous*. 84.27.implacable.36 ἀοράτοι.90.45.Mahometane 91.2.r.*in elatione*.14.λατρεία 21 ἔργον.93.21. r.converſation. 38. ſatisfaction.96.34. Tharaſius.107.56.furniſhed.110.19 propoſition.111.9.ſtrange.117.17. maintained,f.mentioned.120 46. r.not now. 121.29.r. *eſſe*.122.32.in doing.127 43.r.circumciſion,f.remiſſion.131.4.carnall,f.morall.141.17.*Apoſtolici*.40.Chriſtians,f.heathen.144. 4.then,f.that.156.51.their,f.then.56.meriteth not.57 *acceperunt*.162.30. denieth, f.decreeth.166.6 treated of.169.25 ſatiſfied,f.to teſtified.170.31.framing,f.ſtraining.172.49.*ipſum*.174.9.of,f.if.180.49.*qua*,f *quia* 52.vertue,f.veritie.181.5.*Catharinus*. 15 *antididagma*.184.20.whereas,f.wherein.188.23.and yet,f.nor yet.189 53.execration,f.operation..56.r.is not.194.6.application.13.amplified.196.42.16.f.6.201.18.*iuſtificandi*. 23. oppoſitions. 204 30. *exp*. of.206. 12. *exp*.not. 208. 15.foreſhewer,f. foreſhewen.55.*que*,f.*quia*.209.26 it is euident,f.it was euidetly.213.51.retracteth,f.returneth.218.1. we not haue.47.ſhould not.229.36.is ioyned.230.24 Gods grace,f.his.233.50.we,f.he.51.vnto him.234.33.poſitiuely,f.paſſiuely.35.rendreth,f.readeth.49.ſinned not.237.7.the one,f.the other. 241.29 forth,f.faith 244.55.might,f.muſt. 247. παρακαὶ.39 *exp*.place. 250.11. ἀκριβῆς.17.*Photius*.256 δόγμα.257.1 δικαιοσυνὴ 54.one,f.our. 263.29.*obfuſcationem*. 34. depravation. 266. 23.in, f.an. 270.51. ἀποκλίνωσιν 53.r.3.24.f.2.14.272.20 if men were,f.of men.277.4.forme, f. former.278.20 and to come, f.then come.28.out of a veſſell not originally,&c.279.23.is for.47.a weake conſequent. 286. 12. and, f. on. 290. 12.*exp*.if.50. birth,f.both.291. Flacius,f.Florius.293 8.*omittendo*.45.ſeverall,f.ſeverè. 295.55. obſerveth, f.aſcribeth.298.14 forme of, f.former.301.17.vnto,f.vpon.302.12 *quia*.303.41.was in thoſe,f.or thoſe.307.28.life,f death. 309.34. rider, f order. 45.maketh, f.worketh.313. 30.propounded,f.provided.52.minde, f.word.315.42. defect, f.deſert. 49. the woman is free. 319. 28. *exp*. of. 320. 12.*dum*, f.*nondum*.321.12.depraved.19.*cum hominibus*.24.repeated.322.17.the things which.18.ſome,f.foure.29.priſons,f perſons.324 27.*ignorantiæ* 328.11 μισῶ 44.the preſent.333.27.*expoſitum*,expoſed.38.*potuit non mori*.334.yet, f.not.24. *prioribus*, f *principibus*. 335.27.*regul.brevior*.336 21.*warre*,f.*marrie*.337.29.accepted.338.17.as of one.340.11.*ad Euſtoch*. 341. 56. preparatorie.344.51. in f. to. 351. 25. ſome, f. ſinne. 352 .21. ioyne, f. coine. 355.38.contumacie,f continuance.365.37. creature, f.nature 368. 11 reſtored.27.*Hexemer*,f.*Hyperium*.373.50.waite,f.waile.375.57.in,f.not.376.20. *interpellare* 45.impatient. 377. 11. expoſitions.49.neither,f.either.380.11.arithmeticall.15 not in.492.23.perfited,f.excepted 57.whatſoeuer 395 37. ouerthroweth. 397.11.wall,f.will.398.51 *ad gloriam*.400.51.as long 401.8.are mentioned.404.4 λέσβι. 410.14.*the wind*. 50.*raptum*. 413.6 *Iphicrates*.414.46.all ſinned.415.9.ſtrong.418.6. ſhould haue. 420.50. *in duritie*. 430. curiouſly, f.earneſtly 440. 20. wherefore,f. whereas.441.31 is,f.of.442.56.Thus then,f.Then ſeeing 459.39. circumciſion. 465.*baſhar*,f.*baſhur*.466.operation, f.expectation.469.of Ine,f.Ive.*Centur*.5.f.3.470.tebel, f. tobel. 471.53. which is, f. with it is. 478. 13. mind, f.word.479.25.whence,f. where.38.ſafe,f.ſure.482.22.with,f.which.485.32.*titulare*.488.37.any,f.a.489.30.aſcribeth it not. 490.*impetum*. 492.6. Sidonians,f.Sodomites.497.27.*exp*.to,and.499.30.interpretation.502.25.nation,f.nature.41.Gentiles,f.Iewes.49. πλήρωμα.503. 42.a reaſon,f.occaſion.504.they,f.their.506.25.of grace.507.*fractorum*.509.38.find out.40 *inſultando*.43. referred. 512.5.*letſion*.514.4.*impœnitenda*.11.repented of.49.explication.515.*iniecerit*.519.56.eternall. 531.*contribuo*.537. *ſagmina*, f.*ſanguina*.539. 11.*conſectarium*.540.37.clauſe.542.14.that he.544.on teaching.549.50.*fratrem*,f.*proprium* 550.φιλοσαρξία 551.28. *in obeundis*. 554.1.*Pſalliani*.3.fall,f.fault.555.19.communicate.32,yea the.567,44.*maleſicij*,48,*non ſua*,&c,*perdunt*, 577.7, ἄρχοντες, 35. proviſion.580.*emanavit*,581.35.cauſes,f.clauſes,587,30,*debitum*,f.*delictum*,596.18,*hunc*,45, *exp* that,50,*omnem hominem*, 597,57, conſtancie,f,conſcience,601,32,doe,f,may,v.33,*exp*.for,602,23,*extorta*,extorted by &c.604,2,*decipere*,8,*directiva*,609,8,exercile,f,excuſe,32,*exp*.rather,615,11,*Iudas*,619,43,were not,620,9, liberalitie, 623,5,beloued,25, *itineribus pedeſtribus*,625. 50,*deficerent*,641.44,could f.would,643,18,not now,48,over,f.euen,646,44,*ipſa*,649,30,*feret*,f.*fecerit*,37,ends, f.orders,652, 48,*Cleric*.f.*Clemen*.656,34,*conſtituti*,663,44,*unionis*,*adoptionis*,664,5,*mereatur*,668,24, time,f. tearme,669, 20, ſimplicitie,671, 35,3.f.5. 673,20,numbring,f.maintaining,675,46,world, 57,croſſe,f.curſe,654,49,*fecerat*,690, 41,Act.9,f.29, 691, 46,*acervos*, 698,6,*totos*,699,8,*miſericordiam expectant*,704,8,*felicitas*,723,18,whence,f.when,722,50,in,f.a,724,17, annotation, 725,4,*Pallas*,5,haue,f.of,714,50,*irreprehenſibilis*,f.*irreprehenſibili*,727,3,*cenſetur*,729,2,*permanendum*,26,them,f.thence,43, but,f.by, 735, 24. *proferre*.737.5.*ſecula*.20.*velati*.738.55.*maſſas*.740.34.is to be.

The Printer to the Reader.

Whereas there was in many places dark and obscure a leaving but once written, as the Author perhaps could be perswaded him selfe to ouerlee the worke, I praye you Gentle Reader, with patience to mend the faults, which fell out to be more, then either I, or could by our diligence (which was not wanting) preuent.